Bhāratīya Vidyā Series No. 30

ṚKSŪKTAŚATĪ

[Selected Hymns from the Ṛgveda with important Padapāṭha, English Translation, Critical Notes, Select Glossary and Indices]

By

H. D. VELANKAR

Formerly Joint Director (Academic), Bharatiya Vidya Bhavan, Bombay, and Professor, Department of Sanskrit, University of Bombay.



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With an Introduction

By

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FOREWORD

We have great pleasure in placing before Sanskrit scholars and students the *Ṛksūktaśatī* by the late Professor Hari Damodar Velankar. For more than four decades Professor Velankar gave devoted attention to Sanskrit and Prakrit Research in general and Vedic studies and Research in particular. He was the Joint Director (Academic) and Head of the Post-Graduate and Research Department of the Bharatiya Vidya Bhavan for about ten years. During his tenure at the Bhavan, he worked on this book. Later he was invited to be the first Bhandarkar Professor at the the Department of Sanskrit, University of Bombay and he adorned this position till he breathed his last in January 1967.

Unfortunately the untimely demise of Professor Velankar, coupled with other technical difficulties, has delayed the publication of his work for a considerable time, for which we crave the indulgence of scholars.

We are extremely thankful to Professor S. A. Upadhyaya, Jt. Director (Academic) and Head of the Post-Graduate and Research Department of the Bharatiya Vidya Bhavan for piloting through the Press this publication of his Guru. We are thankful to Dr. (Kumari) Usha Bhise, also a student of Professor Velankar, for helping us with the correction of proofs and for preparing the select Glossary.

Thanks are due to the Government of India for the generous grant it has given us towards the cost of publication.

Bharatiya Vidya Bhavan,
Bombay-7.
23rd September, 1972.

J. H. DAVE
Hon. Director

INTRODUCTION

During his last illness, the late Professor H. D. Velankar had expressed his desire that I should see his work *Ṛksūktaśatī* through the press. I accepted this onerous task knowing full well my own limitations and the responsibility involved, only in the spirit of fulfilling my sacred duty to carry out the last wish of my revered Guruji whose affection and guidance had always been an abiding source of inspiration and encouragement to me.

The *Ṛksūktaśatī* presents the collection of 101 hymns from the *Ṛgveda* with a view to illustrating the rich and varied content of that work. The ten Maṇḍalas of the Ṛgveda, the important deities of the Vedic mythology, and the different kinds of hymns with their rich variety of prosody and literary style have been fairly represented in this volume. Select Padapāṭha of the text is also given to facilitate the scanning of the text. The text is followed by its translation into English and brief critical notes to help the students in their Ṛgvedic studies. The annotated translation is based on Sāyaṇācārya's commentary as well as on "the wonderfully brilliant and thought-provoking" *Noten* by H. Oldenberg and the translation of the Ṛgveda in German by Geldner. Besides, important contributions to Ṛgvedic interpretation by scholars like Macdonell, Wackernagel, L. Renou, Paul Thieme, Kane and Potdar have also been taken into account. Quite often the references to similar passages in the Ṛgveda have been given to enable the students "to master the Ṛgvedic idiom and usage and also to enable them to judge for themselves the correctness of the interpretation offered on a given passage."

Thus the present volume is intended to help the advanced University students in their Ṛgvedic studies, and enable them to pursue further studies on independent lines.

A very brief outline of a few important aspects of the Ṛgvedic studies is given below for the general information of the students.

*   *   *

Contents of the Ṛgveda:

The Ṛgveda Saṁhitā comprising 1028 hymns (including the eleven Khila hymns in Maṇḍala VIII) is divided into ten Maṇḍalas. Of these, Maṇḍalas II to VII are homogeneous in character as they present a collection of hymns belonging to a particular family. These Maṇḍalas are known as *Kulamaṇḍalas* (i.e. Family-Maṇḍalas) and are attributed to the Ṛṣis Gṛtsamada, Viśvāmitra, Vāmadeva, Atri, Bharadvāja and Vasiṣṭha respectively. Of these families, only that of Viśvāmitra and Vasiṣṭha appear to have been closely associated, vying with each other

for the priesthood of the king Sudās. (For a detailed discussion, see paras 7, 8 and 9 in the Introduction to *Ṛgveda Maṇḍala* VII by H. D. Velankar, Bharatiya Vidya Bhavan, Bombay, 1963). Each Family Maṇḍala appears to have a Family hymn or hymns (e.g. III.53; V.40; VII.33 etc.) describing some unusual exploit of the illustrious ancestor or the founder of the family. These Family Maṇḍalas exhibit their leanings towards some particular deities, besides Agni and Indra. For example, in the Gṛtsamada Maṇḍala we find hymns addressed to Bṛhaspati, Rudra and Apām Napāt; in the Viśvāmitra Maṇḍala to Mitra; in the Vāmadeva Maṇḍala to the Ṛbhus; in the Atri Maṇḍala to the Maruts and Mitrā-Varuṇā; in the Bharadvāja Maṇḍala to Pūṣan and in the Vasiṣṭha Maṇḍala to Mitrā-Varuṇā, Aśvins, Uṣas and Varuṇa. Uncommon hymn or hymns like the Śakunta-sūkta (II.42, 43), the Saṅgrāma-sūkta (VI. 75) and the Maṇḍūka-sūkta (VII.103) are found in each of these Family Maṇḍalas.

The Eighth Maṇḍala is associated with the family of Kaṇvas but its arrangement of hymns is different from that of the other Family Maṇḍalas. The Ninth Maṇḍala comprises hymns addressed to Pavamāna Soma by different Ṛṣis. The first fifty hymns of the First Maṇḍala resemble the Eighth Maṇḍala in as far as the majority of these hymns are revealed to the Kaṇvas and they appear in Pragāthas or strophic stanzas. It is difficult to assign any particular reason for the separate collection of these Kāṇva-hymns, in spite of their similarities in ideas and expression with the hymns of the Eighth Maṇḍala. The rest of the hymns (Nos. 51 to 191) of the First Maṇḍala are attributed to different Ṛṣis belonging to diverse families. The language and the content of the hymns attributed to different seers in the Tenth Maṇḍala point out that it contains a good number of hymns of later origin.

The hymns are mainly the invocations to Gods like Agni and Indra requesting them to accept the oblations and favour the worshippers with generous gifts. The seers glorify the heroic deeds of the deities and the munificence of their patrons. The Soma hymns describe the crushing of the Soma plant, the extraction of the Soma juice, the preparation of the Soma drink by mixing ingredients like milk and honey and its exhilarating effects enabling the deities to perform their valiant deeds. Among the secular hymns, we have the famous Gambler's Hymn (X.34) recalling the ruin brought by dice; the Bhikṣu-sūkta (X.117) glorifying the gift of food; the Bhoja-sūkta (X.117) singing the glory of the prosperity of the donor etc. The hymns comprising dialogues between the Rivers and Viśvāmitra (III.33), Saramā and the Paṇis (X.108), Indra and Apālā (VIII.91), Yama and Yamī (X.10), Urvaśī and Purūravas (X.95) etc. are interesting even from a literary view-point. Hymns like Svāpanam (VII.55) are supposed to be endowed with miraculous power. The Sūryā-vivāha-sūkta throws light on the contemporary marriage

customs and the Pitṛ-sūkta reveals the details of the contemporary funeral rites. Hymns like the Puruṣa-sūkta (X.90) and the Nāsadīya-sūkta (X.129) help us to trace the Vedic cosmological and philosophical ideas. The panegyrics like I.126 are semi-historical as they give the genealogical details of the donors and the names of the Vedic tribes. A couple of hymns (I.164, VIII.29) consists of riddles, largely connected with the gods. The *Jñāna-sūkta* (IX.71) declares the supreme importance of knowledge. Besides the religious and mythological details, these hymns reveal various facts of the life of Vedic Aryans. Thus the contents of the Ṛgveda are richly varied, revealing the contemporary life and thought which form the basis of evolution of Indian thought and culture through the ages.

Vedic Gods

The Ṛgvedic gods are generally stated to be thirty-three (III.6.9) in number. However at III.9.9 the gods are said to be 3339 in number. Yāska (*Nirukta* VII.14) gives threefold classification of the gods as *pṛthvīsthāna* (i.e. belonging to the earth), *antarikṣasthāna* or *madhyamasthāna* (i.e. belonging to the air) and *dyusthāna* (i.e. belonging to the heaven). Attempts have also been made to classify gods on the basis of their relative greatness or the relative age of their mythological conception or the stage of their personification. However, it is difficult to make absolute classification of the Vedic gods. It is also difficult to draw individual outlines, distinguishing the gods from one another for they have certain common attributes and functions. Often the gods belonging to different regions are approximated on the basis of their common prominent functions. This, in due course, helped the evolution of the monotheistic tendency as expressed in *ekam sat viprāḥ bahudhā vadanti*/(I. 164.46) etc. As pointed out by Max Mueller, in the older parts of the Ṛgveda, we find traces of Henotheism or Kathenotheism (i.e. praising a particular deity, under address, as the supreme or the only god), which, in other words, can be explained as a step towards monotheism. The anthropomorphic description of the gods is vague and incomplete as it often represents some aspects of their natural basis. For example, the rays of the sun are his arms and the flames of Agni are his tongues.

The gods are described as the offspring of the heaven and earth or sometimes of other gods. They have attained immortality, though it is difficult to say whether it was absolute or relative. They are represented as wearing garments, wielding weapons and moving in chariots drawn by steeds or goats or spotted deer. They eat offerings consisting of milk, butter, rice, barley etc. Their favourite beverage is Soma. They uphold the moral law. They appreciate the hymns and the offerings of the poet-priests by timely succour, generous gifts and invulnerable protection. Evils brought in by the demons and the Yātudhānas are conquered by the gods to help their worshippers. The gods are en-

dowed with noble qualities like brilliance and benevolence. They punish the sinners and dishonest worshippers. Varuṇa, is particular, is represented as the harsh chastiser of the sinners. Their association with the poet-priests together with their patrons is, sometimes, quite intimate.

Besides these common characteristics, the individual gods have their own distinct traits. The *dvijanman* or *bhurijanman Agni* is the efficient carrier of oblations and the eloquent messenger of the poet-priests. He not only invites the gods but brings them in his chariot to the sacrifice. He sweetens the offerings with his sweetening flames. Being churned out from the *araṇis*; he is called the son of strength (*sahasaḥ sūnuḥ*). As born in the clouds, he is called Apām Napāt, the Agni of mid-regions. Through rain, he enters the plants and appears, again, through the *araṇis*. The ever young Uṣas appears, every day, in the sky from ancient times, drawing after her the Sun as a beloved does her lover. She inspires all beings to activity. Being the eye of gods, the brilliant *Sun* observes the actions of men while traversing in the sky. The all-inspiring *Savitṛ* leads men to activity in the morning and to rest in the evening. *Pūṣan* helps us to trace the lost cattle. He has no teeth, so his favourite food is gruel. He pierces the niggards with his goad (*aṣṭrā*). *Mitra*, the friend of all is an Āditya. He is a *samrāṭ* and an observer of men like his close associate Varuṇa who is another distinguished Āditya. The wide-striding *Viṣṇu* wandering over the mountains, helps Indra in killing Vṛtra. *Dyāvā-Pṛthivī*, also known as Rodasī, are the parents of the universe. *Parjanya* with his fierce form destroys the trees and evils. He impregnates the earth with rain and produces ample food and water for men, thus endowing them with the creative energy. *Vāyu* receives the first share of Soma-drink. In physical strength no one surpasses *Indra*. His fondness for Soma is unequalled. He loves his worshippers and never disappoints them. He accomplishes his valiant deeds with his Vajra, the weapon *par excellence*, fashioned by Tvaṣṭṛ. Killing Vṛtra, he releases the celestial rivers and makes them flow towards the earthly ocean. Breaking open the cave of Vala, he frees the cows along with the Sun, Uṣas and Agni. He vanquishes demons like Śambara, Varcin and Śuṣṇa. For his singers, he even assumes different forms like that of a cow, a horse and even of a woman. He is *śatakratu, purandara* and *maghavan*. His youthful companions, the *Maruts*, the sons of Rudra and Pṛśni wear shining ornaments and wield sharp weapons. The handsome *Aśvins*, the ever-obliging twin-gods are expert physicians and surgeons. The goddess Suryā selects them as her bridegrooms. Their chariot moves on the earth as well as on the sea and in the air. They dig out Vandana alive from the ditch, rescue Rebha and Bhujyu from the sea, fix an iron-foot to Viśpalā at a race, restore the eye-sight of Ṛjrāśva, upturn a well for the thirsty Gotama, protect Atri who was in the burning abyss, fix the horse's head on Dadhyac, rejuvenate the old Cyavāna, find a bridegroom for an ageing virgin, help a woman in delivery and save the life

of a quail from the jaws of a wolf. *Varuṇa*, the Samrāṭ, the guardian of the moral law, punishes the sinners with his *pāśas*. *Rudra* with the bow and arrow in his hand punishes the offenders and frees his worshippers from diseases. *Bṛhaspati*, the leader of poets, with his *arkas* and loud roars, breaks open the cave of Vala while helping Indra in releasing the imprisoned cows. *Yama* is the king of the dead. The *Ṛbhus* attain godhood by their skilled work and obtain a share in the *tṛtīya savana*. They enliven a dead cow and fashion four cups out of one. They exemplify the ideal *na ṛte śrāntasya sakhyāya devāḥ* (IV.33.11). Thus, the Vedic gods, though conceived against a common canvass have their own distinct and delightful outlines.

Vedic Interpretation

The earliest attempt of making the difficult words of the Ṛgveda easily intelligible is seen in the replacements of such words by the compilers of the Yajurveda, Sāmaveda and the Atharvaveda while quoting the *ṛcās* from the Ṛgveda. The Taittīriya Saṁhitā and the Brāhmaṇa texts have interpreted the Ṛg-mantras in the context of sacrifice. The *Padapāṭha* analyses the *saṁhitā* text into *padas*, thus providing the primary stage for interpreting the Mantras. The Nighaṇṭu and Yāska's *Nirukta*, in a systematic manner, interpret difficult words of the *ṛcās* and expound their meaning. Yāska refers to many schools and scholars of Vedic interpretation like the *nairuktas, yājñikas, aitihāsikas, vaiyākaraṇas*, Aurṇanābha, Śākaṭāyana, Śākapūṇi and Śākalya revealing a continuous stream of Vedic interpretation. Both Pāṇini's *Aṣṭādhyāyī* and Patañjali's *Mahābhāṣya* have recorded the distinct features of Vedic language. Of the commentators on the Ṛk-saṁhitā like Veṅkaṭa Mādhava, Skandasvāmī, Uvaṭa and Mudgala, the noteworthy one is Sāyaṇācārya belonging to the fourteenth century. His *Vedārtha Prakāśa*, the commentary on the whole of the Ṛk-saṁhitā, explains the *ṛcās* with the help of his traditional knowledge and authorities like *Aṣṭādhyāyī, Nirukta, Bṛhaddevatā* and the Brāhmaṇa texts. In the nineteenth century, the scholars attempted to interpret the Ṛk-saṁhitā with the help of comparative philology and mythology. Roth and Böhtlingk give Vedic words and their meanings in their *Sanskrit-Wörterbuch* in seven volumes. Ludwig and Grassmann translated the Ṛk-saṁhitā into German with brief notes. Grassmann's *Wörterbuch Zum Ṛgveda* records all words and their different meanings in different contexts. In the present century, we have *Vedische Studien* by Pischel and Geldner and *Ṛgveda: Textkritische und exegetische Noten* in two volumes by Oldenberg attempting a critical interpretation of the Ṛgveda. Geldner's translation of the Ṛgveda in three volumes (*Der Rigveda*, published in *Harvard Oriental Series* Nos. 33, 34 and 35) with brief notes is a rewarding fruit of the modern critical methods of Vedic interpretation. Vedic studies of scholars like Lüders, Louis Renou, Paul Thieme, J. Gonda and Karl Hoffmann deserve our attention. In India, scholars like Swami Dayananda Sarasvati, S. P. Pandit and M. R. Ghoda have translated the Ṛgveda.

Aurobindo has blazed a new trail of interpretation by revealing the mystic meanings of Vedic words. The translations of the Ṛgveda by my revered Guru H. D. Velankar and S. S. Bhave deserve special attention as they are based on both the tradition and the critical acumen of the west. Besides, the critical studies of scholars like R. N. Dandekar, Vishva Bandhu and Rev. Fr. Esteller, deserve our attention. Yet much remains to be interpreted and reinterpreted in the domain of Vedic studies and it is hoped that the younger generation will accept this challenge with an open mind, diligent perseverance and critical insight.

Vedic Language

The Vedic language exhibits a greater variety of forms than the Classical Sanskrit. To illustrate: The case forms in nominal and pronominal inflexion, the gerunds and the participles are more numerous. The rich variety of the verbal forms is quite apparent. The subjunctive, which has almost disappeared in the Classical Sanskrit, is quite common. Of the twelve forms of the Vedic infinitive, only one has survived. The Vedic Sandhi has its own peculiarity in some cases. For example, in a majority of cases, *ā* after *e* and *o* is pronounced in the Ṛgveda while it is dropped in the Classical Sanskrit. The prepositions are separable; they may even come after the verb, sometimes even with words intervening between them. The Augment and the Reduplicative syllable are, often dropped or lengthened for metrical rhythm. In the forms of the past tense, we have Plu-perfect (in addition to usual Imperfect, Perfect and Aorist) formed by adding the Imperfect terminations to the Perfect base of roots and by prefixing the augment to them. In the case of Dvandva compounds formed with the proper names, each member is expressed in dual with a separate accent. Sometimes the dual forms of the compound are separated by one or many intervening words.

Vedic Metre

The Vedic Metres have a quantitative rhythm which is generally of iambic type. Only the rhythm of the last four or five syllables (called the cadence) appears to be rigidly determined. The most common metres have 8, 10, 11, 12 syllables as the unit or the *Pāda.* The Gāyatrī has 3 Pādas of 8 syllables each, the Triṣṭubh has 4 Pādas of 11 syllables each and the Jagatī has 4 Pādas of 12 syllables each. Sometimes the stanzas have a couple of Pādas more. Dvipadā Virāj (2 Pādas of 10 syllables each) and Tripadā Virāj (3 Pādas of 11 syllables each) are also employed by the Vedic Poets. Mixed metres are generally made from a mixture of the Pādas of different length. To illustrate: Uṣṇih has three Pādas of 8, 8 and 12; Kakubh has three Pādas of 8, 12 and 8; Pura-Uṣṇih has three Pādas of 12, 8 and 8; Bṛhatī has four Pādas of 8, 8, 8 and 12; Sato Bṛhatī has four Pādas of 12, 8, 12 and 8 and the Atijagatī, Śakvarī, and Atiśakvarī have 52, 56 and 60 syllables, in all, respectively.

Generally the Pādas are quite regular. However sometimes the Pādas appear to have more or less number of syllables. This may be due to the changed pronunciation of individual syllables (like *ya* or *va*), the subsequent observance of the Sandhi rules, the quick pronunciation of certain syllables as intended by the Ṛṣi, the tendency of the poet with regard to *Yati,* the use of a particular word or the poetic licence.

The shorter Pādas are divisible into two equal parts of 4 syllables each. While the Pādas having 11 or 12 syllables are divisible into three parts called the Opening (4 or 5), the Break (3 or 2) and the Cadence. The rhythm of the cadence (last 4 syllables in Triṣṭubh; and 5 in Jagatī), particularly the last 3 or 4 syllables, decides the nature of the Pāda. Thus if the last three syllables in the Pāda are —˘—, the metre is Jagatī inspite of the Pāda having eleven or thirteen syllables.

Vedic Accent

Like the ancient Greek, the Vedic accent is musical and it depends mainly upon the changes of pitch. It does not affect the rhythm of the metre. The musical effect was created by rise and fall of the voice and not by the alteration of the short and long syllables. There are three main accents: Udātta, Svarita and Anudātta. In the Ṛgveda, the Udātta represents the middle pitch, the Svarita, the highest and the Anudātta, the lowest. Svarita, in fact, is an enclitic accent following Udātta..

Svarita accent is of two types: (i) Dependent Svarita arising out of an Anudātta as a result of the preceding Udātta and (ii) Independent Svarita (Jātya, Svarita) arising out of the letter itself owing to an internal vowel Sandhi occurring during the formation of a word. Three more varieties of Svarita arising out of Praśliṣṭa, Kṣaipra or Abhinihita Sandhi are also treated as the Independent Svaritas.

The phenomena of Kampa or Prakampa takes place when an Independent Svarita follows an Udātta. In such a case between these two accents, figure 1 is placed if the Independent Svarita is short and figure 3 is placed if the Independent Svarita is long. These figures are marked both as Anudātta and Svarita. The Independent Svarita is marked as Anudātta if it is long and is left unmarked if it is short. Thus in the *Kampa*, there is an addition of one Anudātta Mātrā to facilitate the transition from the Independent Svarita to the following Udātta. The figure 1 represents this added Mātrā while the figure 3 represents the total Mātrās (2 Mātrās of the long Independent Svarita and an added Mātrā). The order of pronunciation in the case of short Independent Svarita will be Svarita, Anudātta, Udātta and in the case of long Independent Svarita it will be Anudātta, Svarita, Anudātta and Udātta. This order of pronouncing causes Kampa.

Generally every word has an Udātta or at least an Independent Svarita. However the Dvandva compounds consisting of the proper names in dual forms, dative infinitives ending in *tavai,* a few *Tatpuruṣa* compounds like *tanūnapāt narāśaṁsa, śacīpati* and Aluk compounds having genitive ending in its first member (e.g. *bṛhaspati*) have two Udātta syllables. All forms of the pronouns *tva ena* and *sama,* oblique cases of the pronoun *idam* when they are unemphatic, shorter pronominal forms like *me* and *te,* a few Nipātas like *ca, u* and *vai; yathā* at the end of a Pāda, finite verbs and vocatives, not beginning a clause or a Pāda have no Udātta syllable. The Bahuvrīhis usually accent their first member except when the compound is a dissyllabic adjective ending in *i* or *u* or *dus, a* or *an*. The Karmadhārayas, the regular Dvandvas and the Tatpuruṣas generally accent their second member except when it is a past passive participle ending in *ta* or *na* or a verbal noun ending in *ti* or when their first member is the negative *a* or *an.* Vocatives and finite verbs are accented only when they begin a Pāda or a sentence. It may be noted that a detailed study of Vedic accents is necessary for interpreting the *ṛcās.*

It is hoped that the present volume will inspire students to pursue their Vedic studies and thus redeem themselves from the *ṛṣiṛṇa.*

21st September, 1972. S. A. UPADHYAYA

सूक्तानुक्रमसूची

ṚKSŪKTAŚATĪ

SANSKRIT TEXT

AND

PADAPĀṬHA

ऋक्सूक्तशती

१ (१.१)

१–९ मधुच्छन्दा वैश्वामित्रः । अग्निः । गायत्री ।

अ॒ग्निमी॑ळे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॒त्विज॑म् । होता॑रं रत्न॒धात॑मम् ॥१॥
अ॒ग्निः पूर्वे॑भि॒र्ऋषि॑भि॒रीड्यो॒ नूत॑नैरु॒त । स दे॒वाँ एह व॑क्षति ॥२॥
अ॒ग्निना॑ र॒यिम॑श्नव॒त्पोष॑मे॒व दि॒वेदि॑वे । य॒शसं॑ वी॒रव॑त्तमम् ॥३॥
अग्ने॒ यं य॒ज्ञम॑ध्व॒रं वि॒श्वत॑ः परि॒भूरसि॑ । स इद्दे॒वेषु॑ गच्छति ॥४॥
अ॒ग्निर्होता॑ क॒विक्र॑तुः स॒त्यश्चि॒त्रश्र॑वस्तमः । दे॒वो दे॒वेभि॒रा ग॑मत् ॥५॥
यद॒ङ्ग दा॒शुषे॒ त्वमग्ने॑ भ॒द्रं क॑रि॒ष्यसि॑ । तवेत्तत्स॒त्यम॑ङ्गिरः ॥६॥
उप॑ त्वाग्ने दि॒वेदि॑वे॒ दोषा॑वस्तर्धि॒या व॒यम् । नमो॒ भर॑न्त॒ एम॑सि ॥७॥
राज॑न्तमध्व॒राणां॑ गो॒पामृ॒तस्य॒ दीदि॑विम् । वर्ध॑मानं॒ स्वे दमे॑ ॥८॥
स नः॑ पि॒तेव॑ सू॒नवेऽग्ने॑ सूपाय॒नो भ॑व । सच॑स्वा नः स्व॒स्तये॑ ॥९॥

२ (१.१९)

१–९ मेधातिथिः काण्वः । अग्निर्मरुतश्च । गायत्री ।

प्रति॒ त्यं चारु॑मध्व॒रं गो॑पी॒थाय॒ प्र हू॑यसे । म॒रुद्भि॑रग्न॒ आ ग॑हि ॥१॥
न॒हि दे॒वो न मर्त्यो॑ म॒हस्तव॒ क्रतुं॑ प॒रः । म॒रुद्भि॑रग्न॒ आ ग॑हि ॥२॥
ये म॒हो रज॑सो वि॒दुर्विश्वे॑ दे॒वासो॑ अ॒द्रुहः॑ । म॒रुद्भि॑रग्न॒ आ ग॑हि ॥३॥
य उ॒ग्रा अ॒र्कमा॑नृ॒चुरना॑धृष्टास॒ ओज॑सा । म॒रुद्भि॑रग्न॒ आ ग॑हि ॥४॥
ये शु॒भ्रा घो॒रव॑र्पसः सुक्ष॒त्रासो॑ रि॒शाद॑सः । म॒रुद्भि॑रग्न॒ आ ग॑हि ॥५॥
ये नाक॒स्याधि॑ रोच॒ने दि॒वि दे॒वास॒ आस॑ते । म॒रुद्भि॑रग्न॒ आ ग॑हि ॥६॥

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१ (१.१)

१. पु॒रःऽहि॑तम् ॥ र॒त्न॒ऽधात॑मम् ॥ २. आ । इ॒ह ॥ ३. वी॒रव॑त्ऽतमम् ॥ ५. चि॒त्रश्र॑वःऽतमः ॥ ६. तव॑ । इत् । तत् ॥ ७. त्वा॒ । अ॒ग्ने॒ । दि॒वेऽदि॑वे ॥ दोषा॑ऽवस्तः ॥ आ । इ॒म॒सि॒ ॥ ८. गो॒पाम् । ऋ॒तस्य॑ ॥ ९. सु॒ऽउ॒पा॒य॒नः ॥

२ (१.१९)

२. म॒हः । तव॑ ॥ ४. अना॑धृष्टासः ॥ ५. रि॒शाद॑सः ॥ ६. नाक॑स्य । अधि॑ ॥

य ई॒ङ्खय॑न्ति॒ पर्व॑तान् ति॒रः स॑मु॒द्रम॑र्ण॒वम् । म॒रुद्भि॑रग्न॒ आ ग॑हि ॥७॥
आ ये त॒न्वन्ति॑ र॒श्मिभि॑स्ति॒रः स॑मु॒द्रमोज॑सा । म॒रुद्भि॑रग्न॒ आ ग॑हि ॥८॥
अ॒भि त्वा॑ पू॒र्वपी॑तये सृ॒जामि॑ सो॒म्यं मधु॑ । म॒रुद्भि॑रग्न॒ आ ग॑हि ॥९॥

३ (१.२५)

१–२१ शुनःशेप आजीगर्तिः । वरुणः । गायत्री ।

यच्चि॒द्धि ते॒ विशो॑ यथा॒ प्र दे॑व वरुण व्र॒तम् । मि॒नी॒मसि॒ द्यवि॑द्यवि ॥१॥
मा नो॑ व॒धाय॑ ह॒त्नवे॑ जिही॒ळानस्य॑ रीरधः । मा हृ॑णा॒नस्य॑ म॒न्यवे॑ ॥२॥
वि मृ॑ळी॒काय॑ ते॒ मनो॑ र॒थीरश्वं॒ न सन्दि॑तम् । गी॒र्भिर्व॑रुण सीमहि ॥३॥
परा॒ हि मे॒ विम॑न्यवः॒ पत॑न्ति॒ वस्य॑इष्टये । वयो॒ न व॑स॒तीरुप॑ ॥४॥
क॒दा क्ष॑त्र॒श्रियं॒ नर॒मा वरु॑णं करामहे । मृ॒ळी॒कायो॑रु॒चक्ष॑सम् ॥५॥
तदित्स॑मा॒नमा॑शाते॒ वेन॑न्ता॒ न प्र यु॑च्छतः । धृ॒तव्र॑ताय दा॒शुषे॑ ॥६॥
वेदा॒ यो वी॒नां प॒दम॒न्तरि॑क्षेण॒ पत॑ताम् । वेद॑ ना॒वः स॑मु॒द्रियः॑ ॥७॥
वेद॑ मा॒सो धृ॒तव्र॑तो॒ द्वाद॑श प्र॒जाव॑तः । वेदा॒ य उ॑प॒जाय॑ते ॥८॥
वेद॒ वात॑स्य व॒र्त॒निमु॒रोर्ऋ॒ष्वस्य॑ बृह॒तः । वेदा॒ ये अ॒ध्यास॑ते ॥९॥
नि ष॑साद धृ॒तव्र॑तो॒ वरु॑णः प॒स्त्या॒३॒॑स्वा । साम्रा॑ज्याय सु॒क्रतुः॑ ॥१०॥
अतो॒ विश्वा॒न्यद्भु॑ता चिकि॒त्वाँ अ॒भि प॑श्यति । कृ॒तानि॒ या च॒ कर्त्वा॑ ॥११॥
स नो॑ वि॒श्वाहा॑ सु॒क्रतु॑रादि॒त्यः सु॒पथा॑ करत् । प्र ण॒ आयूं॑षि तारिषत् ॥१२॥
बिभ्र॑द् द्रा॒पिं हि॑र॒ण्ययं॒ वरु॑णो वस्त नि॒र्णिज॑म् । परि॒ स्पशो॒ नि षे॑दिरे ॥१३॥
न यं दिप्स॑न्ति दि॒प्सवो॒ न द्रुह्वा॑णो॒ जना॑नाम् । न दे॒वम॒भिमा॑तयः ॥१४॥
उ॒त यो मानु॑षे॒ष्वा यश॑श्च॒क्रे असा॒म्या । अ॒स्माक॑मु॒दरे॒ष्वा ॥१५॥
परा॑ मे यन्ति धी॒तयो॒ गावो॒ न गव्यू॑ती॒रनु॑ । इ॒च्छन्ती॑रुरु॒चक्ष॑सम् ॥१६॥
सं नु वो॑चावहै॒ पुन॒र्यतो॑ मे॒ मध्वाभृ॑तम् । होते॑व॒ क्षद॑से प्रि॒यम् ॥१७॥

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३ (१.२५)

१. यत् । चि॒त् । हि ॥ ३. सम्ऽदि॑तम् ॥ ४. विऽम॑न्यवः ॥ वस्यः॑ऽइष्टये ॥ ६. तत् । इत् । आ॒शा॒ते॒ इति॑ ॥ ७. वेद॑ । यः ॥ ८. वेद॑ । यः । उप॒ऽजाय॑ते ॥ ९. अधि॒ऽआस॑ते ॥ १०. नि । स॒सा॒द॒ ॥ प॒स्त्या॑सु । आ ॥ साम्ऽरा॑ज्याय ॥ १२. प्र । नः॒ ॥ १३. व॒स्त॒ । निःऽनिज॑म् ॥ नि । से॒दि॒रे॒ ॥ १४. अ॒भिऽमा॑तयः ॥ १५. अस॑मि । आ ॥ १७. मधु॑ । आऽभृ॑तम् ॥ होता॑ऽइव ॥

दर्शं नु विश्वदर्शतं दर्शं रथमधि क्षमि । एता जुषत मे गिरः ॥१८॥
इमं मे वरुण श्रुधी हवमद्या च मृळय । त्वामवस्युरा चके ॥१९॥
त्वं विश्वस्य मेधिर दिवश्च ग्मश्च राजसि । स यामनि प्रति श्रुधि ॥२०॥
उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चृत । अवाधमानि जीवसे ॥२१॥

४ (१.३२)

१–१५ हिरण्यस्तूप आङ्गिरसः । इन्द्रः । त्रिष्टुप् ।

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥ १ ॥
अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥ २ ॥
वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥ ३ ॥
यदिन्द्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीत्ना शत्रुं न किला विवित्से ॥ ४ ॥
अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाऽहिः शयत उपपृक्पृथिव्याः ॥ ५ ॥
अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥ ६ ॥
अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥ ७ ॥
नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।
याश्चिद्वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीर्बभूव ॥ ८ ॥

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१८. एताः । जुषत ॥ १९. श्रुधि ॥ हवम् । अद्य । च ॥ अवस्युः । आ । चके ॥ २१. उत् । उत्ऽतमम् ॥ अव । अधमानि ॥

४ (१.३२)

१. अहन् । अहिम् । अनु । अपः । ततर्द ॥ ३. मघऽवा । अदत्त ॥ ४. आत् ॥ प्र । उत ॥ जनयन् । द्याम् । उषसम् ॥ तादीत्ना । किल । विवित्से ॥ ५. विऽअंसम् ॥ कुलिशेन । विऽवृक्णा ॥ अहिः । शयते । उपऽपृक् ॥ ६. रुजानाः । पिपिषे ॥ ७. आ । अस्य ॥ ८. परिऽअतिष्ठत् ॥ पत्सुतःऽशीः ॥

नीचावया अभवद्वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार ।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥ ९ ॥
अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥१०॥
दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।
अपां बिलमपिहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार ॥११॥
अश्व्यो वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥१२॥
नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद् ध्रादुनिं च ।
इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥१३॥
अहेर्यातारं कमपश्य इन्द्र हृदि यत्ते जघ्नुषो भीरगच्छत् ।
नव च यन्नवतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥
इन्द्रो यातोऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।
सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥१५॥

५ (१.३५)

१–११ हिरण्यस्तूप आङ्गिरसः। १ (पादानां क्रमेण) अग्निः, मित्रावरुणौ, रात्रिः, सविता च। २–११ सविता। १, ९ जगती, २–८, १०, ११ त्रिष्टुप्।

ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे ।
ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सवितारमूतये ॥ १ ॥
आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेनाऽऽदेवो याति भुवनानि पश्यन् ॥ २ ॥
याति देवः प्रवता यात्युद्वता याति शुभ्राभ्यां यजतो हरिभ्याम् ।
आ देवो याति सविता परावतोऽप विश्वा दुरिता बाधमानः ॥ ३ ॥

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९. नीचाऽवयाः ॥ अस्याः । अव । वधः ॥ उत्ऽतरा । सूः । अधरः ॥ १०. आ । अशयत् ॥ १२. प्रतिऽअहन् । देवः ॥ अव । असृजः ॥ १३. सिसेध ॥ अकिरत् । ह्रादुनिम् ॥ अपरीभ्यः ॥ १४. अपश्यः ॥ १५. यातः । अवऽसितस्य ॥ सः । इत् । ऊम् इति ॥ परि । ता । बभूव ॥

५ (१.३५)

१. मित्रावरुणौ । इह । अवसे ॥ २. रथेन ॥ आ । देवः ॥ ३. प्रऽवता । याति । उत्ऽवता ॥

अभीवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम् ।
आस्थाद्रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥ ४ ॥
वि जनाञ्छ्यावाः शितिपादो अख्यन्रथं हिरण्यप्रउगं वहन्तः ।
शश्वद्विशः सवितुर्दैव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥ ५ ॥
तिस्रो द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत् ॥ ६ ॥
वि सुपर्णो अन्तरिक्षाण्यख्यद्गभीरवेपा असुरः सुनीथः ।
क्वेदानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान ॥ ७ ॥
अष्टौ व्यख्यत्ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् ।
हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि ॥ ८ ॥
हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥ ९ ॥
हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववाँ यात्वर्वाङ् ।
अपसेधन्रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः ॥१०॥
ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥११॥

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१–१६ प्रस्कण्वः काण्वः । उषाः । प्रगाथः=(विषमा) बृहती, (समा) सतोबृहती ।

सह वामेन न उषो व्युच्छा दुहितर्दिवः ।
सह द्युम्नेन बृहता विभावरि राया देवि दास्वती ॥ १ ॥
अश्वावतीर्गोमतीर्विश्वसुविदो भूरि च्यवन्त वस्तवे ।
उदीरय प्रति मा सूनृता उषश्चोद राधो मघोनाम् ॥ २ ॥

दुः ऽइता ॥ ४. अभिऽवृतम् ॥ आ । अस्थात् ॥ ५. वि । जनान् । श्यावाः ॥ ६. द्वौ । उपऽस्था ॥ एका । विराषाट् ॥ अमृता । अधि ॥ यः । ऊम् इति । तत् । चिकेतत् ॥ ७. रश्मिः । अस्य । आ । ततान ॥ ८. आ । अगात् ॥ ९. अप । अमीवाम् ॥ १०. स्वऽवान् । यातु । अर्वाङ् ॥

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१. नः । उषः ॥ वि । उच्छ ॥ दास्वती ॥ २. अश्वऽवतीः । विश्वऽसुविदः ॥ सूनृताः । उषः ॥

उवासोषा उच्छाच्च नु देवी जीरा रथानाम् ।
ये अस्या आचरणेषु दध्रिरे समुद्रे न श्रवस्यवः ॥ ३ ॥

उषो ये ते प्र यामेषु युञ्जते मनो दानाय सूरयः ।
अत्राह तत्कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥ ४ ॥

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।
जरयन्ती वृजनं पद्वदीयत उत्पातयति पक्षिणः ॥ ५ ॥

वि या सृजति समनं व्यर्थिनः पदं न वेत्योदती ।
वयो नकिष्टे पप्तिवांस आसते व्युष्टौ वाजिनीवति ॥ ६ ॥

एषायुक्त परावतः सूर्यस्योदयनादधि ।
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥ ७ ॥

विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति सूनरी ।
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप स्रिधः ॥ ८ ॥

उष आ भाहि भानुना चन्द्रेण दुहितर्दिवः ।
आवहन्ती भूर्यस्मभ्यं सौभगं व्युच्छन्ती दिविष्टिषु ॥ ९ ॥

विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।
सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवम् ॥१०॥

उषो वाजं हि वंस्व यश्चित्रो मानुषे जने ।
तेना वह सुकृतो अध्वराँ उप ये त्वा गृणन्ति वह्नयः ॥११॥

विश्वान्देवाँ आ वह सोमपीतयेऽन्तरिक्षादुषस्त्वम् ।
सास्मासु धा गोमदश्वावदुक्थ्य१मुषो वाजं सुवीर्यम् ॥१२॥

यस्या रुशन्तो अर्चयः प्रति भद्रा अदृक्षत ।
सा नो रयिं विश्ववारं सुपेशसमुषा ददातु सुग्म्यम् ॥१३॥

ये चिद्धि त्वामृषयः पूर्व ऊतये जुहूरेऽवसे महि ।
सा नः स्तोमाँ अभि गृणीहि राधसोषः शुक्रेण शोचिषा ॥१४॥

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३. उवास । उषाः । उच्छात् । च ॥ ४. अत्र । अह ॥ ५. घ ॥ उत् । पातयति ॥ ६. वेति । आऽदती ॥ वयः । नकिः । ते ॥ विऽउष्टौ ॥ ७. एषा । अयुक्त । पराऽवतः ॥ ८. ननाम ॥ १०. चित्रऽमघे ॥ ११. तेन । आ । वह ॥ १२. सा । अस्मासु । धाः । गोऽमत् । अश्वऽवत् । उक्थ्यम् ॥ १४. ये ।

उषो यदद्य भानुना वि द्वारावृणवो दिवः ।
प्र नो यच्छतादवृकं पृथु च्छर्दिः प्र देवि गोमतीरिषः ॥१५॥
सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।
सं द्युम्नेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति ॥१६॥

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१–४ प्रस्कण्वः काण्वः । उषाः । अनुष्टुप् ।

उषो भद्रेभिरा गहि दिवश्चिद्रोचनादधि । वहन्त्वरुणप्सव उप त्वा सोमिनो गृहम् ॥१॥
सुपेशसं सुखं रथं यमध्यस्था उषस्त्वम् । तेना सुश्रवसं जनं प्रावाद्य दुहितर्दिवः ॥२॥
वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि । उषः प्रारन्नृतूँरनु दिवो अन्तेभ्यस्परि ॥३॥
व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम् । तां त्वामुषर्वसूयवो गीर्भिः कण्वा अहूषत ॥४॥

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१–१३ प्रस्कण्वः काण्वः । १–१३ सूर्यः । (११–१३ रोगघ्न उपनिषद्, १३ अन्त्योऽर्धर्चः द्विषद्घ्नश्च) । १–९ गायत्री, १०–१३ अनुष्टुप् ।

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥ १ ॥
अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥ २ ॥
अदृश्रमस्य केतवो वि रश्मयो जनाँ अनु । भ्राजन्तो अग्नयो यथा ॥ ३ ॥
तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम् ॥ ४ ॥
प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान् । प्रत्यङ् विश्वं स्वर्दृशे ॥ ५ ॥
येना पावक चक्षसा भुरण्यन्तं जनाँ अनु । त्वं वरुण पश्यसि ॥ ६ ॥
वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः । पश्यञ्जन्मानि सूर्य ॥ ७ ॥

चित् । हि ॥ स्तोमान् । अभि । गृणीहि ॥ १५. वि । द्वारौ । ऋण्वः ॥ १६. मिमिक्ष्व । सम् । इळाभिः । आ ॥

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१. वहन्तु । अरुणऽप्सवः ॥ उप ॥ २. यम् । अधिऽअस्थाः ॥ तेन । सुऽश्रवसम् । जनम् ॥ प्र । अव । अद्य ॥ ३. वयः । चित् । ते ॥ प्र । आरन् । ऋतून् । अनु ॥ ४. विऽउच्छन्ती ॥ आऽभासि ॥

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१. उत् । ऊम् इति ॥ २. यन्ति । अक्तुऽभिः ॥ ३. अदृश्रम् । अस्य ॥ ४. ज्योतिःऽकृत् । असि ॥ ५. प्रत्यङ् । उत् । एषि ॥ स्वः । दृशे ॥ ६. येन । पावक ॥ ७. रजः । पृथु ॥ अहा ॥

सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥ ८ ॥
अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः । ताभिर्याति स्वयुक्तिभिः ॥ ९ ॥
उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ १० ॥
उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम् । हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥ ११ ॥
शुकेषु मे हरिमाणं रोपणाकासु दध्मसि । अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥ १२ ॥
उदगादयमादित्यो विश्वेन सहसा सह । द्विषन्तं मह्यं रन्धयन्मो अहं द्विषते रधम् ॥ १३ ॥

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१–१२ गोतमो राहूगणः । मरुतः । १–४, ६–११ जगती; ५, १२ त्रिष्टुप् ।

प्र ये शुम्भन्ते जनयो न सप्तयो यामन्रुद्रस्य सूनवः सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः ॥ १ ॥
त उक्षितासो महिमानमाशत दिवि रुद्रासो अधि चक्रिरे सदः ।
अर्चन्तो अर्कं जनयन्त इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥ २ ॥
गोमातरो यच्छुभयन्ते अञ्जिभिस्तनूषु शुभ्रा दधिरे विरुक्मतः ।
बाधन्ते विश्वमभिमातिनमप वर्त्मान्येषामनु रीयते घृतम् ॥ ३ ॥
वि ये भ्राजन्ते सुमखास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा ।
मनोजुवो यन्मरुतो रथेष्वा वृषव्रातासः पृषतीरयुग्ध्वम् ॥ ४ ॥
प्र यद्रथेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो रंहयन्तः ।
उतारुषस्य वि ष्यन्ति धाराश्चर्मेवोदभिर्व्युन्दन्ति भूम ॥ ५ ॥
आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्वानः प्र जिगात बाहुभिः ।
सीदता बर्हिरुरु वः सदस्कृतं मादयध्वं मरुतो मध्वो अन्धसः ॥ ६ ॥
तेऽवर्धन्त स्वतवसो महित्वना नाकं तस्थुरुरु चक्रिरे सदः ।
विष्णुर्यद्धावद्वृषणं मदच्युतं वयो न सीदन्नधि बर्हिषि प्रिये ॥ ७ ॥

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८. शोचिःऽकेशम् ॥ १०. देवऽत्रा ॥ ११. उत्ऽयन् । अद्य । मित्रऽमहः ॥ १२. अथो इति ॥
१३. उत् । अगात् । अयम् ॥ मो इति । अहम् ॥

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१. यामन् । रुद्रस्य ॥ २. ते । उक्षितासः ॥ जनयन्तः । इन्द्रियम् ॥ ३. यत् । शुभयन्ते ॥
विरुक्मतः ॥ अभिऽमातिनम् । अप ॥ वर्त्मानि । एषाम् । अनु ॥ ४. प्रऽच्यवयन्तः । अच्युता । चित् ।
ओजसा ॥ ५. उत । अरुषस्य । वि । स्यन्ति । धाराः ॥ चर्मऽइव । उदऽभिः । वि । उन्दन्ति ॥
६. रघुऽस्यदः ॥ सीदत । आ । बर्हिः । उरु । वः । सदः । कृतम् ॥ ७. ते । अवर्धन्त ।

शूरा इवेद्युयुधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।
भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥ ८ ॥
त्वष्टा यद्वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवर्तयत् ।
धत्त इन्द्रो नर्यपांसि कर्तवेऽहन्वृत्रं निरपामौब्जदर्णवम् ॥ ९ ॥
ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दादृहाणं चिद्बिभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ॥१०॥
जिह्मं नुनुद्रेऽवतं तया दिशासिञ्चन्नुत्सं गोतमाय तृष्णजे ।
आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥११॥
या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि ।
अस्मभ्यं तानि मरुतो वि यन्त रयिं नो धत्त वृषणः सुवीरम् ॥१२॥

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१–६ कुत्स आङ्गिरसः । सूर्यः । त्रिष्टुप् ।

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ १ ॥
सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥ २ ॥
भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।
नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥ ३ ॥
तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥ ४ ॥

स्वऽतवसः । महिऽत्वना । आ ॥ विष्णुः । यत् । ह । आवत् ॥ सीदत् । अधि ॥ ८. शूराःऽइव । इत् । युयुधयः ॥ ९. सुऽअपाः ॥ धत्ते । इन्द्रः । नरि । अपांसि ॥ अहन् । वृत्रम् । निः । अपाम् । औब्जत् । अर्णवम् ॥ १०. अवतम् । ते । ओजसा ॥ दद्दहाणम् ॥ ११. आ । गच्छन्ति । ईम् । अवसा ॥ १२. दाशुषे । यच्छत । अधि ॥ वि । यन्त ॥

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१. उत् । अगात् । अनीकम् ॥ आ । अप्राः ॥ २. अभि । एति ॥ यत्र । नरः । देवऽयन्तः ॥ विऽतन्वते ॥ ३. भद्राः । अश्वाः ॥ एतऽग्वाः ॥ ४. मध्या । कर्तोः । विऽततम् । सम् । जभार ॥

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ ५ ॥
अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥६॥

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१–२५ कक्षीवान् औशिजो दैर्घतमसः । अश्विनौ । त्रिष्टुप् ।

नासत्याभ्यां बर्हिरिव प्र वृञ्जे स्तोमाँ इयर्म्यभ्रियेव वातः ।
यावर्भगाय विमदाय जायां सेनाजुवा न्यूहतू रथेन ॥ १ ॥
वीळुपत्मभिराशुहेमभिर्वा देवानां वा जूतिभिः शाशदाना ।
तद्रासभो नासत्या सहस्रमाजा यमस्य प्रधने जिगाय ॥ २ ॥
तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममृवाँ अवाहाः ।
तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः ॥ ३ ॥
तिस्रः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः ॥ ४ ॥
अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे ।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम् ॥ ५ ॥
यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति ।
तद्वां दात्रं महि कीर्तेन्यं भूत्पैद्वो वाजी सदमिद्धव्यो अर्यः ॥ ६ ॥
युवं नरा स्तुवते पज्रियाय कक्षीवते अरदतं पुरंधिम् ।
कारोतराच्छफादश्वस्य वृष्णः शतं कुम्भाँ असिञ्चतं सुरायाः ॥ ७ ॥

यदा। इत्। अयुक्त। सुधऽस्थात्॥ आत्। रात्री ॥ ५. तत्। मित्रस्य। अभिऽचक्षे॥ अनन्तम्। रुशत्। अस्य॥ अन्यत्। हरितः। सम्। भरन्ति॥ ६. अद्य। देवाः। उत्ऽइता॥ निः। अंहसः। पिपृत। निः। अवद्यात्॥ ममहन्ताम्॥

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१. इयर्मि। अभ्रियाऽइव॥ यौ। अर्भगाय॥ निऽऊहतुः॥ २. आशुहेमऽभिः॥ सहस्रम्॥ आजा। यमस्य॥ ३. तुग्रः। ह। भुज्युम्। अश्विना। उदऽमेघे॥ कः। चित्। ममृऽवान्। अव। अहाः॥ ४. त्रिः। अहा। अतिव्रजत्ऽभिः॥ शतपत्ऽभिः। षट्ऽअश्वैः॥ ५. तत्। अवीरयेथाम्॥ अनास्थाने॥ यत्। अश्विनौ। ऊहथुः॥ शतऽअरित्राम्। नावम्। आतस्थिऽवांसम्॥ ६. शश्वत्। इत्। स्वस्ति॥ तत्। वाम्॥ सदम्। इत्। हव्यः। अर्यः॥ ७. कारोतरात्। शफात्॥

हिमेनाग्निं घ्रंसमवारयेथां पितुमतीमूर्जमस्मा अधत्तम् ।
ऋबीसे अत्रिमश्विनावनीतमुन्निन्यथुः सर्वगणं स्वस्ति ॥ ८ ॥
परावतं नासत्यानुदेथामुच्चाबुध्नं चक्रथुर्जिह्मबारम् ।
क्षरन्नापो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥ ९ ॥
जुजुरुषो नासत्योत वव्रिं प्रामुञ्चतं द्रापिमिव च्यवानात् ।
प्रातिरतं जहितस्यायुर्दस्रादित्पतिमकृणुतं कनीनाम् ॥१०॥
तद्वां नरा शंस्यं राध्यं चाभिष्टिमन्नासत्या वरूथम् ।
यद्विद्वांसा निधिमिवापगूळ्हमुद्दर्शतादूपथुर्वन्दनाय ॥११॥
तद्वां नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।
दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाच ॥१२॥
अजोहवीन्नासत्या करा वां महे यामन्पुरुभुजा पुरंधिः ।
श्रुतं तच्छासुरिव वध्रिमत्या हिरण्यहस्तमश्विनावदत्तम् ॥१३॥
आस्नो वृकस्य वर्तिकामभीके युवं नरा नासत्यामुमुक्तम् ।
उतो कविं पुरुभुजा युवं ह कृपमाणमकृणुतं विचक्षे ॥१४॥
चरित्रं हि वेरिवाच्छेदि पर्णमाजा खेलस्य परितक्म्यायाम् ।
सद्यो जङ्घामायसीं विश्पलायै धने हिते सर्तवे प्रत्यधत्तम् ॥१५॥
शतं मेषान्वृक्ये चक्षदानमृज्राश्वं तं पितान्धं चकार ।
तस्मा अक्षी नासत्या विचक्ष आधत्तं दस्रा भिषजावनर्वन् ॥१६॥
आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदर्वता जयन्ती ।
विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे ॥१७॥

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८. अश्विना । अवऽनीतम् ॥ उत् । निन्यथुः ॥ ९. परा । अवतम् । नासत्या । अनुदेथाम् ॥ क्षरन् । आपः । न ॥ १०. नासत्या । उत । वव्रिम् ॥ प्र । अमुञ्चतम् ॥ प्र । अतिरतम् । दस्रा ॥ आत् । इत् । पतिम् ॥ ११. च ॥ अभिष्टिऽमत् ॥ उत् । दर्शतात् । ऊपथुः ॥ १२. दंसः । उग्रम् ॥ आविः । कृणोमि ॥ यत् । मधु । आथर्वणः । वाम् ॥ यत् । ईम् । उवाच ॥ १३. श्रुतम् । तत् । शासुःऽइव । वध्रिऽमत्याः ॥ अश्विनौ । अदत्तम् ॥ १४. नासत्या । अमुमुक्तम् ॥ उतो इति ॥ १५. वेःऽइव । अच्छेदि ॥ प्रति । अधत्तम् ॥ १६. पिता । अन्धम् ॥ तस्मै । अक्षी इति । नासत्या । विऽचक्षे ॥ आ । अधत्तम् । दस्रा । भिषजौ । अनर्वन् ॥ १७. कार्ष्मऽइव । अतिष्ठत् ॥ अनु । अमन्यन्त ॥ सम् ।

यदयातं दिवोदासाय वर्तिर्भरद्वाजायाश्विना हयन्ता ।
रेवदुवाह सचनो रथो वां वृषभश्च शिंशुमारश्च युक्ता ॥१८॥
रयिं सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता ।
आ जह्नावीं समनसोप वाजैस्त्रिरह्नो भागं दधतीमयातम् ॥१९॥
परिविष्टं जाहुषं विश्वतः सीं सुगेभिर्नक्तमूहथू रजोभिः ।
विभिन्दुना नासत्या रथेन वि पर्वताँ अजरयू अयातम् ॥२०॥
एकस्या वस्तोरावतं रणाय वशमश्विना सनये सहस्रा ।
निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः ॥२१॥
शरस्य चिदार्चत्कस्यावतादा नीचादुच्चा चक्रथुः पातवे वाः ।
शयवे चिन्नासत्या शचीभिर्जसुरये स्तर्यं पिप्यथुर्गाम् ॥२२॥
अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णाप्वं ददथुर्विश्वकाय ॥२३॥
दश रात्रीरशिवेना नव द्यूनवनद्धं श्नथितमप्स्वन्तः ।
विप्रुतं रेभमुदनि प्रवृक्तमुन्निन्यथुः सोममिव स्रुवेण ॥२४॥
प्र वां दंसांस्यश्विनाववोचमस्य पतिः स्यां सुगवः सुवीरः ।
उत पश्यन्नश्नुवन्दीर्घमायुरस्तमिवेज्जरिमाणं जगम्याम् ॥२५॥

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१–११ कक्षीवान् औशिजो दैर्घतमसः । अश्विनौ । त्रिष्टुप् ।

आ वां रथो अश्विना श्येनपत्वा सुमृळीकः स्ववाँ यात्वर्वाङ् ।
यो मर्त्यस्य मनसो जवीयान्त्रिवन्धुरो वृषणा वातरंहाः ॥१॥

ऊम् इति ॥ १८. यत् । अयातम् ॥ रेवत् । उवाह । सचनः ॥ १९. सऽमनसा । उप । वाजैः ॥ त्रिः । अह्नः ॥ २१. एकस्याः । वस्तोः । आवतम् ॥ निः । अहतम् । दुच्छुनाः ॥ वृषणौ । अरातीः ॥ २२. चित् । आर्चत्ऽकस्य । अवतात् । आ ॥ २४. अशिवेन । नव । द्यून् ॥ अवऽनद्धम् । श्नथितम् । अप्ऽसु । अन्तरिति ॥ उत् । निन्यथुः ॥ २५. दंसांसि । अश्विनौ । अवोचम् ॥ अस्तम्ऽइव । इत् । जरिमाणम् ॥

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१. स्वऽवान् । यातु । अर्वाङ् ॥

त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक् ।
पिन्वतं गा जिन्वतमर्वतो नो वर्धयतमश्विना वीरमस्मे ॥२॥
प्रवद्यामना सुवृता रथेन दस्राविमं शृणुतं श्लोकमद्रेः ।
किमङ्ग वां प्रत्यवर्तिं गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥३॥
आ वां श्येनासो अश्विना वहन्तु रथे युक्तास आशवः पतङ्गाः ।
ये अप्तुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥४॥
आ वां रथं युवतिस्तिष्ठदत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।
परि वामश्वा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके ॥५॥
उद्वन्दनमैरतं दंसनाभिरुद्रेभं दस्रा वृषणा शचीभिः ।
निष्टौग्र्यं पारयथः समुद्रात्पुनश्च्यवानं चक्रथुर्युवानम् ॥६॥
युवमत्रयेऽवनीताय तप्तमूर्जमोमानमश्विनावधत्तम् ।
युवं कण्वायापिरिप्ताय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥७॥
युवं धेनुं शयवे नाधितायापिन्वतमश्विना पूर्व्याय ।
अमुञ्चतं वर्तिकामंहसो निः प्रति जङ्घां विश्पलाया अधत्तम् ॥८॥
युवं श्वेतं पेदव इन्द्रजूतमहिहनमश्विनादत्तमश्वम् ।
जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीड्वङ्गम् ॥९॥
ता वां नरा स्ववसे सुजाता हवामहे अश्विना नाधमानाः ।
आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥१०॥
आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।
हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥११॥

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२. सुऽवृता । आ । यातम् । अर्वाक् ॥ ३. प्रवत्ऽयामना ॥ प्रति । अर्वतिम् । गमिष्ठा ॥ आहुः ॥ ५. युवतिः । तिष्ठत् । अत्र ॥ अरुषाः । अभीके ॥ ६. उत् । वन्दनम् । ऐरतम् ॥ उत् । रेभम् ॥ निः । तौग्र्यम् ॥ ७. अश्विनौ । अधत्तम् ॥ अपिऽरिप्ताय । चक्षुः ॥ प्रति । अधत्तम् ॥ ८. नाधिताय ॥ अपिन्वतम् ॥ विश्पलायाः । अधत्तम् ॥ ९. पेदवे । इन्द्रऽजूतम् ॥ अहिऽहनम् । अश्विना । अदत्तम् । अश्वम् ॥ जोहूत्रम् । अर्यः ॥ वीळुऽअङ्गम् ॥ १०. सु । अवसे । सुऽजाता ॥ ११. अस्मे इति ॥ विऽउष्टौ ॥

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१–१३ दीर्घतमा औचथ्यः। आप्रीसूक्तं–[१ इध्मः समिद्धोऽग्निर्वा, २ तनूनपात्, ३ नराशंसः, ४ इळः, ५ बर्हिः, ६ देवीः द्वारः, ७ उषासानक्ता, ८ दैव्यौ होतारौ प्रचेतसौ, ९ तिस्रो देव्यः सरस्वतीळाभारत्यः, १० त्वष्टा, ११ वनस्पतिः, १२ स्वाहाकृतिः, १३ इन्द्रः।] अनुष्टुप्।

समिद्धो अग्न आ वह देवाँ अद्य यतस्रुचे। तन्तुं तनुष्व पूर्व्यं सुतसोमाय दाशुषे ॥ १ ॥
घृतवन्तमुप मासि मधुमन्तं तनूनपात् । यज्ञं विप्रस्य मावतः शशमानस्य दाशुषः ॥२॥
शुचिः पावको अद्भुतो मध्वा यज्ञं मिमिक्षति। नराशंसस्त्रिरा दिवो देवो देवेषु यज्ञियः ॥३॥
ईळितो अग्न आ वहेन्द्रं चित्रमिह प्रियम्। इयं हि त्वा मतिर्ममाच्छा सुजिह्व वच्यते ॥४॥
स्तृणानासो यतस्रुचो बर्हिर्यज्ञे स्वध्वरे । वृञ्जे देवव्यचस्तममिन्द्राय शर्म सप्रथः ॥५॥
वि श्रयन्तामृतावृधः प्रयै देवेभ्यो महीः । पावकासः पुरुस्पृहो द्वारो देवीरसश्चतः ॥६॥
आ भन्दमाने उपाके नक्तोषासा सुपेशसा। यह्वी ऋतस्य मातरा सीदतां बर्हिरा सुमत् ॥७॥
मन्द्रजिह्वा जुगुर्वणी होतारा दैव्या कवी। यज्ञं नो यक्षतामिमं सिध्रमद्य दिविस्पृशम् ॥८॥
शुचिर्देवेष्वर्पिता होत्रा मरुत्सु भारती । इळा सरस्वती मही बर्हिः सीदन्तु यज्ञियाः ॥९॥
तन्नस्तुरीपमद्भुतं पुरु वारं पुरु त्मना। त्वष्टा पोषाय वि ष्यतु राये नाभा नो अस्मयुः ॥१०॥
अवसृजन्नुप त्मना देवान्यक्षि वनस्पते । अग्निर्हव्या सुषूदति देवो देवेषु मेधिरः ॥११॥
पूषण्वते मरुत्वते विश्वदेवाय वायवे । स्वाहा गायत्रवेपसे हव्यमिन्द्राय कर्तन ॥१२॥
स्वाहाकृतान्या गह्युप हव्यानि वीतये। इन्द्रा गहि श्रुधी हवं त्वां हवन्ते अध्वरे ॥१३॥

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१–८ दीर्घतमा औचथ्यः। अग्निः। १–७ जगती, ८ त्रिष्टुप्।

प्र तव्यसीं नव्यसीं धीतिमग्नये वाचो मतिं सहसः सूनवे भरे।
अपां नपाद्यो वसुभिः सह प्रियो होता पृथिव्यां न्यसीददृत्विय: ॥ १ ॥

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१. अग्ने। आ। वह ॥ देवान्। अद्य ॥ २. माऽवतः ॥ ३. त्रिः। आ। दिवः ॥ ४. मम ॥ अच्छ। सुऽजिह्व ॥ ५. सुऽअध्वरे ॥ वृञ्जे। देवव्यचःऽतमम् ॥ ७. नक्तोषसा ॥ बर्हिः। आ। सुऽमत् ॥ १० तत्। नः। तुरीपम् ॥ पुरु। वा। अरम्। पुरु। त्मना ॥ वि। स्यतु ॥ १३. स्वाहाऽकृतानि। आ। गहि ॥ श्रुधि ॥

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१. अपाम्। नपात्। यः ॥ नि। असीदत्। ऋत्वियः ॥

स जायमानः परमे व्योमन्याविरग्निरभवन्मातरिश्वने ।
अस्य क्रत्वा समिधानस्य मज्मना प्र द्यावा शोचिः पृथिवी अरोचयत् ॥ २ ॥
अस्य त्वेषा अजरा अस्य भानवः सुसंदृशः सुप्रतीकस्य सुद्युतः ।
भात्वक्षसो अत्यक्तुर्न सिन्धवोऽग्ने रेजन्ते असंसन्तो अजराः ॥ ३ ॥
यमेरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मज्मना ।
अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्वो वरुणो न राजति ॥ ४ ॥
न यो वराय मरुतामिव स्वनः सेनेव सृष्टा दिव्या यथाशनिः ।
अग्निर्जम्भैस्तिगितैरत्ति भर्वति योधो न शत्रून्त्स वना न्यृञ्जते ॥ ५ ॥
कुविन्नो अग्निरुचथस्य वीरसद्वसुष्कुविद्वसुभिः काममावरत् ।
चोदः कुवित्तुतुज्यात्सातये धियः शुचिप्रतीकं तमया धिया गृणे ॥ ६ ॥
घृतप्रतीकं व ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋञ्जते ।
इन्धानो अक्रो विदथेषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियम् ॥ ७ ॥
अप्रयुच्छन्नप्रयुच्छद्भिरग्ने शिवेभिर्नः पायुभिः पाहि शग्मैः ।
अदब्धेभिरदृपितेभिरिष्टेऽनिमिषद्भिः परि पाहि नो जाः ॥ ८ ॥

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१–६ दीर्घतमा औचथ्यः । विष्णुः । त्रिष्टुप् ।

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥
प्र तद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥ २ ॥

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२. विऽओमनि ॥ आविः । अग्निः । अभवत् । मातरिश्वने ॥ ३. भाऽत्वक्षसः । अति । अक्तुः । न ॥ ५. शत्रून् । सः । वना । नि । ऋञ्जते ॥ ६. कुवित् । नः । अग्निः । उचथस्य । वीः । असत् ॥ वसुः । कुवित् । आऽवरत् ॥ तम् । अया ॥ ७. वः । धूःऽसदम् ॥ सम्ऽइधानः । ऋञ्जते ॥ उत् । ऊम् इति । नः ॥ ८. अप्रऽयुच्छन् । अप्रयुच्छत्ऽभिः ॥ इष्टे ॥

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१. नु । कम् । प्र । वोचम् ॥ विऽममे ॥ त्रेधा । ऊरुऽगायः ॥ २. प्र । तत् ॥ गिरिऽस्थाः ॥ यस्य । उरुषु ॥ अधिऽक्षियन्ति ॥

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे ।
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित्पदेभिः ॥ ३ ॥
यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥ ४ ॥
तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति ।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ॥ ५ ॥
ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥ ६ ॥

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१–५ दीर्घतमा औचथ्यः । द्यावापृथिवी । जगती ।

ते हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते देवो देवी धर्मणा सूर्यः शुचिः ॥ १ ॥
उरुव्यचसा महिनी असश्चता पिता माता च भुवनानि रक्षतः ।
सुधृष्टमे वपुष्ये३ न रोदसी पिता यत्सीमभि रूपैरवासयत् ॥ २ ॥
स वह्निः पुत्रः पित्रोः पवित्रवान्पुनाति धीरो भुवनानि मायया ।
धेनुं च पृश्निं वृषभं सुरेतसं विश्वाहा शुक्रं पयो अस्य दुक्षत ॥ ३ ॥
अयं देवानामपसामपस्तमो यो जजान रोदसी विश्वशंभुवा ।
वि यो ममे रजसी सुक्रतूययाऽजरेभिः स्कम्भनेभिः समानृचे ॥ ४ ॥
ते नो गृणाने महिनी महि श्रवः क्षत्रं द्यावापृथिवी धासथो बृहत् ।
येनाभि कृष्टीस्ततनाम विश्वहा पनाय्यमोजो अस्मे समिन्वतम् ॥ ५ ॥

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३. त्रिऽभिः । इत् । पदेभिः ॥ ४. त्री । पूर्णा ॥ यः । ऊम् इति । त्रिऽधातु ॥ ६. वास्तूनि । उश्मसि ॥ अत्र । अह । तत् ॥

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१, विश्वऽशंभुवा ॥ ऋतवरी इत्यृतऽवरी । रजसः । धारयत्कवी इति धारयत्ऽकवी ॥ २. महिनी इति ॥ सुधृष्टमे इति सुऽधृष्टमे । वपुष्ये३इति ॥ यत् । सीम् । अभि ॥ ३. विश्वाहा । धुक्षत ॥ ४. अपसाम् । अपःऽतमः ॥ सुक्रतुऽयया ॥ सम् । आनृचे ॥ ५. ते इति । महिनी इति ॥ येन । अभि ॥ अस्मे इति । सम् । इन्वतम् ॥

१७ (१.१८४)

१–६ अगस्त्यो मैत्रावरुणिः। अश्विनौ। त्रिष्टुप्।

ता वा॒म॒द्य ताव॑प॒रं हु॑वे॒मोच्छन्त्या॑मु॒षसि॒ वह्नि॑रु॒क्थैः ।
नास॑त्या॒ कुह॑ चि॒त्सन्ता॑व॒र्यो दि॒वो नपा॑ता सु॒दास्त॑राय ॥ १ ॥
अ॒स्मे ऊ॒ षु वृ॑षणा मादयेथा॒मुत्प॒णीँर्ह॑तमू॒र्म्या मद॑न्ता ।
श्रु॒तं मे॒ अच्छो॑क्तिभिर्म॒ती॒नामेष्टा॑ न॒रा॒ निचे॑तारा च॒ कर्णैः॑ ॥ २ ॥
श्रि॒ये पू॑षन्निषु॒कृते॑व दे॒वा नास॑त्या वह॒तुं सू॒र्याया॑ः ।
व॒च्यन्ते॑ वां ककु॒हा अ॒प्सु जा॒ता यु॒गा जू॒र्णेव॒ वरु॑णस्य॒ भूरेः॑ ॥ ३ ॥
अ॒स्मे सा वां॑ माध्वी रा॒तिर॑स्तु॒ स्तोमं॑ हि॒नोतं॑ मा॒न्यस्य॑ का॒रोः ।
अनु॒ यद्वां॑ श्र॒व॒स्या॑ सुदानू सु॒वीर्या॑य च॒र्षणयो॒ मद॑न्ति ॥ ४ ॥
ए॒ष वां॒ स्तोमो॑ अश्विनावका॒रि॒ मानेभि॑र्मघवाना सुवृ॒क्ति ।
या॒तं व॒र्तिस्तन॑याय॒ त्मने॑ चा॒गस्त्ये॑ नासत्या॒ मद॑न्ता ॥ ५ ॥
अता॑रिष्म॒ तम॑सस्पा॒रम॒स्य प्रति॑ वां॒ स्तोमो॑ अश्विनावधायि ।
एह या॑तं प॒थिभि॑र्दे॒व॒यानै॑र्वि॒द्यामे॒षं वृ॒जनं॑ जी॒रदा॑नुम् ॥ ६ ॥

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१–१५ गृत्समदः भार्गवः शौनकः। इन्द्रः। त्रिष्टुप्।

यो जा॒त ए॒व प्र॑थ॒मो मन॑स्वान्दे॒वो दे॒वान्क्रतु॑ना प॒र्यभू॑षत् ।
यस्य॒ शुष्मा॒द्रोद॑सी॒ अभ्य॑सेतां नृ॒म्णस्य॑ म॒ह्ना स ज॑नास॒ इन्द्रः॑ ॥ १ ॥
यः पृ॑थि॒वीं व्यथ॑माना॒मदृं॑ह॒द्यः पर्व॑ता॒न्प्रकु॑पिताँ॒ अर॑म्णात् ।
यो अ॒न्तरि॑क्षं वि॒म॒मे वरी॑यो॒ यो द्याम॒स्तभ्ना॒त्स ज॑नास॒ इन्द्रः॑ ॥ २ ॥

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१. वा॒म्। अ॒द्य। तौ। अ॒प॒रम्। हु॒वे॒म॥ उ॒च्छन्त्या॑म्॥ सन्तौ॑। अ॒र्यः॥ दि॒वः। नपा॑ता। सु॒दाःऽत॑राय॥ २. उत्। प॒णीन्। ह॒तम्॥ अच्छो॑क्तिऽभिः। म॒ती॒नाम्॥ एष्टा॑। न॒रा॒। निऽचे॑तारा॥ ३. इ॒षु॒कृता॑ऽइव॥ जू॒र्णाऽइ॑व॥ ४. अनु॑। यत्। वा॒म्। श्र॒व॒स्या। सु॒दा॒नू॒ इति॑ सुऽदानू॥ ५. अ॒श्वि॒नौ॒। अ॒का॒रि॒॥ च॒॥ अ॒गस्त्ये॑॥ ६. अ॒श्वि॒नौ॒। अ॒धा॒यि॒॥ आ। इ॒ह॥ वि॒द्याम॑। इ॒षम्॥

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१. जा॒तः। ए॒व। प्र॒थ॒मः। मन॑स्वान्॥ प॒रि॒ऽअभू॑षत्॥ २. प्रऽकु॑पितान्॥ वि॒ऽम॒मे॥

यो हत्वाहिमरिणात्सप्त सिन्धून्यो गा उदाजदपधा वलस्य ।
यो अश्मनोरन्तरग्निं जजान संवृक्समत्सु स जनास इन्द्रः ॥ ३ ॥
येनेमा विश्वा च्यवना कृतानि यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्षमाददर्यः पुष्टानि स जनास इन्द्रः ॥ ४ ॥
यं स्मा पृच्छन्ति कुह सेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।
सो अर्यः पुष्टीर्विज इवा मिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥ ५ ॥
यो रध्रस्य चोदिता यः कृशस्य यो ब्रह्मणो नाधमानस्य कीरेः ।
युक्तग्राव्णो योऽविता सुशिप्रः सुतसोमस्य स जनास इन्द्रः ॥ ६ ॥
यस्याश्वासः प्रदिशि यस्य गावो यस्य ग्रामा यस्य विश्वे रथासः ।
यः सूर्यं य उषसं जजान यो अपां नेता स जनास इन्द्रः ॥ ७ ॥
यं क्रन्दसी संयती विह्वयेते परेऽवर उभया अमित्राः ।
समानं चिद्रथमातस्थिवांसा नाना हवेते स जनास इन्द्रः ॥ ८ ॥
यस्मान्न ऋते विजयन्ते जनासो यं युध्यमाना अवसे हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव यो अच्युतच्युत्स जनास इन्द्रः ॥ ९ ॥
यः शश्वतो मह्येनो दधानानमन्यमानाञ्छर्वा जघान ।
यः शर्धते नानुददाति शृध्यां यो दस्योर्हन्ता स जनास इन्द्रः ॥१०॥
यः शम्बरं पर्वतेषु क्षियन्तं चत्वारिंश्यां शरद्यन्वविन्दत् ।
ओजायमानं यो अहिं जघान दानुं शयानं स जनास इन्द्रः ॥११॥
यः सप्तरश्मिर्वृषभस्तुविष्मानवासृजत्सर्तवे सप्त सिन्धून् ।
यो रौहिणमस्फुरद्वज्रबाहुर्द्यामारोहन्तं स जनास इन्द्रः ॥१२॥
द्यावा चिदस्मै पृथिवी नमेते शुष्माच्चिदस्य पर्वता भयन्ते ।
यः सोमपा निचितो वज्रबाहुर्यो वज्रहस्तः स जनास इन्द्रः ॥१३॥

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३. हत्वा । अहिम् ॥ उत्ऽआजत् । अपऽधा ॥ सम्ऽवृक् । समत्ऽसु ॥ ४. येन । इमा ॥ गुहा । अकरित्यर्कः ॥ जिगीवान् । लक्षम् । आदत् ॥ ५. यम् । स्म । सः । इति । घोरम् ॥ उत । ईम् । आहुः । न । एषः । अस्ति । इति । एनम् ॥ सः । अर्यः । पुष्टीः । विजःऽइव । आ । मिनाति ॥ श्रत् । अस्मै । धत्त ॥ ६. युक्तऽग्राव्णः । यः । अविता ॥ ८. क्रन्दसी इति । संयती इति सम्ऽयती । विह्वयेते इति विऽह्वयेते ॥ परे । अवरे । उभयाः ॥ आतस्थिऽवांसा ॥ ९. न । ऋते । विऽजयन्ते ॥ १०. महि । एनः ॥ न । अनुऽददाति ॥ ११. अनुऽअविन्दत् ॥ १२. अवऽअसृजत् ॥ आऽरोहन्तम् ॥ १३. शुष्मात् । चित् । अस्य ॥

यः सुन्वन्तमवति यः पचन्तं यः शंसन्तं यः शशमानमूती ।
यस्य ब्रह्म वर्धनं यस्य सोमो यस्येदं राधः स जनास इन्द्रः ॥१४॥
यः सुन्वते पचते दुध्र आ चिद्वाजं दर्दर्षि स किलासि सत्यः ।
वयं त इन्द्र विश्वह प्रियासः सुवीरासो विदथमा वदेम ॥१५॥

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१–१९ गृत्समदः भार्गवः शौनकः। १, ५, ९, ११, १७, १९ ब्रह्मणस्पतिः; २–४, ६–८, १०, १२–१६, १८ बृहस्पतिः। जगती; १५, १९ त्रिष्टुप्।

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥ १ ॥
देवाश्चित्ते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।
उस्रा इव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥ २ ॥
आ विबाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।
बृहस्पते भीममभित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम् ॥ ३ ॥
सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत् ।
ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम् ॥ ४ ॥
न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।
विश्वा इदस्माद् ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥ ५ ॥
त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे ।
बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥ ६ ॥
उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।
बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥ ७ ॥
त्रातारं त्वा तनूनां हवामहेऽवस्पर्तरधिवक्तारमस्मयुम् ।
बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥ ८ ॥

१५. दुध्रः । आ । चित् ॥

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१. उपमश्रवःऽतमम् ॥ ब्रह्मणः । पते ॥ सीद । सदनम् ॥ २. उस्राःऽइव ॥ ३. विऽबाध्य । परिऽरपः ॥ ४. अंहः । अश्नवत् ॥ ५. कुतः । चन ॥ न । अरातयः । द्वयाविनः ॥ ध्वरसः । वि । बाधसे ॥ ७. अरातिऽवा ॥ वर्तय । पथः ॥ ८. अवऽस्पर्तः ॥ उत् । नशन् ॥

त्वया वयं सुवृधा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि ।
या नो दूरे तळितो या अरातयोऽभि सन्ति जम्भया ता अनप्नसः ॥ ९ ॥
त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्निना युजा ।
मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि ॥१०॥
अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः ।
असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिद्दमिता वीळुहर्षिणः ॥११॥
अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति ।
बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥१२॥
भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता धनंधनम् ।
विश्वा इदर्यो अभिदिप्स्वो३ मृधो बृहस्पतिर्वि ववर्हा रथाँइव ॥१३॥
तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम् ।
आविस्तत्कृष्व यदसत्त उक्थ्यं१ बृहस्पते वि परिरापो अर्दय ॥१४॥
बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु ।
यद्दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ॥१५॥
मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।
आ देवानामोहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥१६॥
विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत्साम्नःसाम्नः कविः ।
स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धर्तरि ॥१७॥
तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ।
इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम् ॥१८॥
ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१९॥

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९. मनुष्याः । आ । ददीमहि ॥ याः ॥ जम्भय । ताः । अनप्नसः ॥ ११. अनुनुऽदः । जग्मिः । आऽहवम् ॥ निःऽतप्ता । ससहिः ॥ १२. मा । प्रणक् । वधः ॥ नि । कर्म । दुःऽएवस्य ॥ १३. विश्वाः । इत् । अर्यः । अभिऽदिप्स्वः ॥ वि । ववर्ह । रथान्ऽइव ॥ १४. आविः । तत् । कृष्व । यत् । असत् । ते । उक्थ्यम् ॥ परिऽरपः । अर्दय ॥ १५. यत् । दीदयत् । शवसा । ऋतऽप्रजात ॥ १६. अभि । द्रुहः । पदे ॥ निरामिणः । जगृधुः ॥ १७. त्वष्टा । अजनत् । साम्नःऽसाम्नः ॥ ऋणऽयाः । ब्रह्मणः । पतिः ॥ महः ॥ १८. वि । अजिहीत ॥ उत्ऽअसृजः । यत् ॥ परिऽवृतम् ॥ बृहस्पते । निः । अपाम् । औब्जः ॥ १९. त्वम् । अस्य । यन्ता ॥ सुऽउक्तस्य ॥

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१–११ कूर्मो गार्त्समदो, गृत्समदो वा। वरुणः (१० दुःस्वप्ननाशिनी)। त्रिष्टुप्।

इदं कवेरादित्यस्य स्वराजो विश्वानि सान्त्यभ्यस्तु मह्ना।
अति यो मन्द्रो यजथाय देवः सुकीर्ति भिक्षे वरुणस्य भूरेः ॥ १ ॥
तव व्रते सुभगासः स्याम स्वाध्यो वरुण तुष्टुवांसः।
उपायन उषसां गोमतीनामग्नयो न जरमाणा अनु द्यून् ॥ २ ॥
तव स्याम पुरुवीरस्य शर्मन्नुरुशंसस्य वरुण प्रणेतः।
यूयं नः पुत्रा अदितेरदब्धा अभि क्षमध्वं युज्याय देवाः ॥ ३ ॥
प्र सीमादित्यो असृजद्विधर्ताँ ऋतं सिन्धवो वरुणस्य यन्ति।
न श्राम्यन्ति न वि मुचन्त्येते वयो न पप्तू रघुया परिज्मन् ॥ ४ ॥
वि मच्छ्रथाय रशनामिवाग ऋध्याम ते वरुण खामृतस्य।
मा तन्तुश्छेदि वयतो धियं मे मा मात्रा शार्यपसः पुर ऋतोः ॥ ५ ॥
अपो सु म्यक्ष वरुण भियसं मत्सम्राळृतावोऽनु मा गृभाय।
दामेव वत्साद्वि मुमुग्ध्यंहो नहि त्वदारे निमिषश्चनेशे ॥ ६ ॥
मा नो वधैर्वरुण ये त इष्टावेनः कृण्वन्तमसुर भ्रीणन्ति।
मा ज्योतिषः प्रवसथानि गन्म वि षू मृधः शिश्रथो जीवसे नः ॥ ७ ॥
नमः पुरा ते वरुणोत नूनमुतापरं तुविजात ब्रवाम।
त्वे हि कं पर्वते न श्रितान्यप्रच्युतानि दूळभ व्रतानि ॥ ८ ॥
परं ऋणा सावीरध मत्कृतानि माहं राजन्नन्यकृतेन भोजम्।
अव्युष्टा इन्नु भूयसीरुषास आ नो जीवान्वरुण तासु शाधि ॥९॥

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१. स्वऽराजः॥ विश्वानि। सन्ति। अभि। अस्तु। मह्ना॥ २. सुऽआध्यः। वरुण। तुस्तुऽवांसः॥ उपऽअयने॥ ३. प्रनेतरिति प्रऽनेतः॥ ४. प्र। सीम्। विऽधर्ता॥ ऋतम्॥ वि। मुचन्ति। एते॥ वयः। न। पप्तुः। रघुऽया। परिऽज्मन्॥ ५. वि। मत्। श्रथय। रशनाम्ऽइव। आगः॥ खाम्। ऋतस्य॥ शारि। अपसः। पुरा। ऋतोः॥ ६. अपो इति। सु। म्यक्ष॥ सम्ऽराट्। ऋतऽवः। अनु। मा। गृभाय॥ दामऽइव। वि। मुमुग्धि। अंहः॥ नहि। त्वत्। आरे। निऽमिषः। चन। ईशे॥ ७. इष्टौ॥ एनः॥ वि। सु॥ ८. उत। नूनम्॥ उत। अपरम्॥ त्वे इति॥ दुःऽदभ॥ ९. परा। ऋणा। सावीः। अध। मत्ऽकृतानि॥ मा। अहम्॥ उषसः॥

यो मे राजन्युज्यो वा सखा वा स्वप्ने भयं भीरवे मह्यमाह ।
स्तेनो वा यो दिप्सति नो वृको वा त्वं तस्माद्वरुण पाह्यस्मान् ॥१०॥
माहं मघोनो वरुण प्रियस्य भूरिदाव्न आ विदं शूनमापेः ।
मा रायो राजन्सुयमादव स्थां बृहद्वदेम विदथे सुवीराः ॥११॥

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१–१५ गृत्समदः भार्गवः शौनकः । रुद्रः । त्रिष्टुप् ।

आ ते पितर्मरुतां सुम्नमेतु मा नः सूर्यस्य संदृशो युयोथाः ।
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः ॥१॥
त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषजेभिः ।
व्य१स्मद् द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषूचीः ॥२॥
श्रेष्ठो जातस्य रुद्र श्रियासि तवस्तमस्तवसां वज्रबाहो ।
पर्षि णः पारमंहसः स्वस्ति विश्वा अभीती रपसो युयोधि ॥३॥
मा त्वा रुद्र चुक्रुधामा नमोभिर्मा दुष्टुती वृषभ मा सहूती ।
उन्नो वीराँ अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोमि ॥४॥
हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय ।
ऋदूदरः सुहवो मा नो अस्यै बभ्रुः सुशिप्रो रीरधन्मनायै ॥५॥
उन्मा ममन्द वृषभो मरुत्वान्त्वक्षीयसा वयसा नाधमानम् ।
घृणीव च्छायामरपा अशीयाऽऽ विवासेयं रुद्रस्य सुम्नम् ॥६॥
क्व१ स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलाषः ।
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः ॥७॥
प्र बभ्रवे वृषभाय श्वितीचे महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्गृणीमसि त्वेषं रुद्रस्य नाम ॥८॥

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११. मा । अहम् ॥ राजन् । सुऽयमात् । अव । स्थाम् ॥

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२. त्वाऽदत्तेभिः ॥ वि । अस्मत् । द्वेषः । विऽतरम् । वि । अंहः ॥ वि । अमीवाः । चातयस्व । विषूचीः ॥ ३. श्रिया । असि ॥ तवःऽतमः । तवसाम् । वज्रबाहो इति वज्रऽबाहो ॥ पर्षि । नः ॥ अभिऽइतीः ॥ ४. चुक्रुधाम ॥ दुःऽस्तुती । सऽहूती ॥ उत् । नः । वीरान् ॥ ५. ऋदूदरः ॥ रीरधत् । मनायै ॥ ६. उत् । मा ॥ घृणिऽइव । छायाम् । अरपाः । अशीय ॥ आ । विवासेयम् ॥ ७. दैव्यस्य ॥ अभि । नु । मा ॥ ८. सुऽस्तुतिम् ॥ नमस्य । कल्मलीकिनम् ॥

स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ।
ईशानादस्य भुवनस्य भूरेर्न वा उ योषद्रुद्रादसुर्यम् ॥ ९ ॥
अर्हन्बिभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरूपम् ।
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति ॥ १० ॥
स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्नुमुग्रम् ।
मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मन्नि वपन्तु सेनाः ॥ ११ ॥
कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दातारं सत्पतिं गृणीषे स्तुतस्त्वं भेषजा रास्यस्मे ॥ १२ ॥
या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।
यानि मनुरवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि ॥ १३ ॥
परि णो हेती रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥ १४ ॥
एवा बभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि ।
हवनश्रुन्नो रुद्रेह बोधि बृहद्वदेम विदथे सुवीराः ॥ १५ ॥

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१—१५ गृत्समदः भार्गवः शौनकः । अपांनपात् । त्रिष्टुप् ।

उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे ।
अपां नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि ॥ १ ॥
इमं स्वस्मै हृद आ सुतष्टं मन्त्रं वोचेम कुविदस्य वेदत् ।
अपां नपादसुर्यस्य मह्ना विश्वान्यर्यो भुवना जजान ॥ २ ॥

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९. न । वै । ऊँ इति । योषत् ॥ १०. धन्व ॥ अर्हन् । निष्कम् ॥ विश्वम् । अभ्वम् ॥ न । वै । त्वत् । अस्ति ॥ ११. उपऽहत्नुम् । उग्रम् ॥ मृळ । जरित्रे ॥ १२. प्रति । ननाम । रुद्र । उपऽयन्तम् ॥ भेषजा । रासि । अस्मे इति ॥ १३. अवृणीत । पिता । नः ॥ ता । शम् । च । योः । च ॥ १४. परि । नः । हेतिः ॥ मीढ्वः ॥ १५. एव । बभ्रो इति ॥ हवनऽश्रुत् । नः । रुद्र । इह । बोधि ॥

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१. उप । ईम् । असृक्षि ॥ चनः । दधीत ॥ कुवित् । सः ॥ सुऽपेशसः । करति । जोषिषत् । हि ॥
२. इमम् । सु । अस्मै । हृदः । आ ॥ कुवित् । अस्य । वेदत् ॥

समन्या यन्त्युप यन्त्यन्याः समानमूर्वं नद्यः पृणन्ति ।
तमू शुचिं शुचयो दीदिवांसमपां नपातं परि तस्थुरापः ॥ ३ ॥
तमस्मेरा युवतयो युवानं मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्वभी रेवदस्मे दीदायानिध्मो घृतनिर्णिगप्सु ॥ ४ ॥
अस्मै तिस्रो अव्यथ्याय नारीर्देवाय देवीर्दिधिषन्त्यन्नम् ।
कृता इवोप हि प्रसर्स्रे अप्सु स पीयूषं धयति पूर्वसूनाम् ॥ ५ ॥
अश्वस्यात्र जनिमास्य च स्वर्द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूर्षु परो अप्रमृष्यं नारातयो वि नशन्नानृतानि ॥ ६ ॥
स्व आ दमे सुदुघा यस्य धेनुः स्वधां पीपाय सुभ्वन्नमत्ति ।
सो अपां नपादूर्जयन्नप्स्व१न्तर्वसुदेयाय विधते वि भाति ॥ ७ ॥
यो अप्स्वा शुचिना दैव्येन ऋतावाजस्र उर्विया विभाति ।
वया इदन्या भुवनान्यस्य प्र जायन्ते वीरुधश्च प्रजाभिः ॥ ८ ॥
अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वो विद्युतं वसानः ।
तस्य ज्येष्ठं महिमानं वहन्तीर्हिरण्यवर्णाः परि यन्ति यह्वीः ॥ ९ ॥
हिरण्यरूपः स हिरण्यसंदृगपां नपात्सेदु हिरण्यवर्णः ।
हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मै ॥ १० ॥
तदस्यानीकमुत चारु नामापीच्यं वर्धते नप्तुरपाम् ।
यमिन्धते युवतयः समित्था हिरण्यवर्णं घृतमन्नमस्य ॥ ११ ॥
अस्मै बहूनामवमाय सख्ये यज्ञैर्विधेम नमसा हविर्भिः ।
सं सानु मार्ज्मि दिधिषामि बिल्मैर्दधाम्यन्नैः परि वन्द ऋग्भिः ॥ १२ ॥

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३. सम् । अन्याः । यन्ति । उप । यन्ति । अन्याः ॥ तम् । ऊँ इति ॥ ४. तम् । अस्मेराः ॥ दीदाय । अनिध्मः । घृतऽनिर्निक् । अप्ऽसु ॥ ५. कृताःऽइव । उप । हि । प्रऽसर्स्रे ॥ ६. जनिम । अस्य । च । स्वः ॥ न । अरातयः । वि । नशन् । न । अनृतानि ॥ ७. स्वे । आ । दमे ॥ सुऽभु । अन्नम् । अत्ति ॥ ऊर्जयन् । अप्ऽसु । अन्तः ॥ ८. अप्ऽसु । आ ॥ ऋतऽवा । अजस्रः । उर्विया । विऽभाति ॥ वयाः । इत् । अन्या । भुवनानि । अस्य ॥ प्रऽजाभिः ॥ ९. आ । हि । अस्थात् । उपऽस्थम् ॥ १०. सः । इत् । ऊँ इति ॥ निऽसद्य ॥ हिरण्यऽदाः । ददति । अन्नम् । अस्मै ॥ ११. तत् । अस्य । अनीकम् । उत ॥ सम् । इत्था ॥ घृतम् । अन्नम् । अस्य ॥ १२. बहूनाम् । अवमाय ॥ परि । वन्दे । ऋक्ऽभिः ॥

स ईं वृषाजनयत्तासु गर्भं स ईं शिशुर्धयति तं रिहन्ति ।
सो अपां नपादनभिम्लातवर्णोऽन्यस्येवेह तन्वा विवेष ॥१३॥

अस्मिन्पदे परमे तस्थिवांसमध्वस्मभिर्विश्वहा दीदिवांसम् ।
आपो नप्त्रे घृतमन्नं वहन्तीः स्वयमत्कैः परि दीयन्ति यह्वीः ॥१४॥

अयांसमग्ने सुक्षितिं जनायायांसमु मघवद्भ्यः सुवृक्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥१५॥

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१–११ गृत्समदो भार्गवः शौनकः । सविता । त्रिष्टुप् ।

उदु ष्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात् ।
नूनं देवेभ्यो वि हि धाति रत्नमथाभजद्वीतिहोत्रं स्वस्तौ ॥ १ ॥

विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प्र बाहवा पृथुपाणिः सिसर्ति ।
आपश्चिदस्य व्रत आ निमृग्रा अयं चिद्वातो रमते परिज्मन् ॥ २ ॥

आशुभिश्चिद्यान्वि मुचाति नूनमरीरमदतमानं चिदेतोः ।
अह्यर्षूणां चिन्न्ययाँ अविष्यामनु व्रतं सवितुर्मोक्यागात् ॥ ३ ॥

पुनः समव्यद्विततं वयन्ती मध्या कर्तोर्न्यधाच्छक्म धीरः ।
उत्संहायास्थाद् व्यृतूँरदर्धररमतिः सविता देव आगात् ॥ ४ ॥

नानौकांसि दुर्यो विश्वमायुर्वि तिष्ठते प्रभवः शोको अग्नेः ।
ज्येष्ठं माता सूनवे भागमाधादन्वस्य केतमिषितं सवित्रा ॥ ५ ॥

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१३. सः । ईम् । वृषा । अजनयत् । तासु ॥ अनभिम्लातऽवर्णः ॥ अन्यस्यऽइव । इह । तन्वा । विवेष ॥ १४. अध्वस्मऽभिः । विश्वहा ॥ स्वयम् । अत्कैः ॥ १५. अयांसम् । अग्ने । जनाय ॥ अयांसम् । ऊम् इति । मघवत्ऽभ्यः । सुऽवृक्तिम् ॥ यत् । अवन्ति ॥

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१. उत् । ऊम् इति । स्यः ॥ शश्वत्ऽतमम् । तत्ऽअपाः ॥ अथ । आ । अभजत् ॥ २. व्रते । आ । निऽमृग्राः ॥ ३. आशुऽभिः । चित् । यान् । वि । मुचाति । नूनम् ॥ अरीरमत् । अतमानम् । चित् । एतोः ॥ चित् । नि । अयान् ॥ मोकी । आ । अगात् ॥ ४. सम् । अव्यत् ॥ मध्या । कर्तोः । नि । अधात् ॥ उत् । सम्ऽहाय । अस्थात् । वि । ऋतून् । अदर्धः ॥ देवः । आ । अगात् ॥ ५. नाना । ओकांसि ॥ भागम् । आ । अधात् ॥ अनु । अस्य । केतम् ॥

समाववर्ति विष्ठितो जिगीषुर्विश्वेषां कामश्चरताममाभूत् ।
शश्वाँ अपो विकृतं हित्व्यागादनु व्रतं सवितुर्दैव्यस्य ॥ ६ ॥
त्वया हितमप्यमप्सु भागं धन्वान्वा मृगयसो वि तस्थुः ।
वनानि विभ्यो नकिरस्य तानि व्रता देवस्य सवितुर्मिनन्ति ॥ ७ ॥
याद्राध्यं१ वरुणो योनिमप्यमनिशितं निमिषि जर्भुराणः ।
विश्वो मार्ताण्डो व्रजमा पशुर्गात्स्थशो जन्मानि सविता व्याकः ॥ ८ ॥
न यस्येन्द्रो वरुणो न मित्रो व्रतमर्यमा न मिनन्ति रुद्रः ।
नारातयस्तमिदं स्वस्ति हुवे देवं सवितारं नमोभिः ॥ ९ ॥
भगं धियं वाजयन्तः पुरंधिं नराशंसो ग्नास्पतिर्नो अव्याः ।
आये वामस्य संगथे रयीणां प्रिया देवस्य सवितुः स्याम ॥१०॥
अस्मभ्यं तद्दिवो अद्भ्यः पृथिव्यास्त्वया दत्तं काम्यं राध आ गात् ।
शं यत्स्तोतृभ्य आपये भवात्युरुशंसाय सवितर्जरित्रे ॥११॥

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१-९ विश्वामित्रो गाथिनः । अग्निः । बृहती, ९ त्रिष्टुप् ।

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।
अपां नपातं सुभगं सुदीदितिं सुप्रतूर्तिमनेहसम् ॥ १ ॥
कायमानो वना त्वं यन्मातॄरजगन्नपः ।
न तत्ते अग्ने प्रमृषे निवर्तनं यद्दूरे सन्निहाभवः ॥ २ ॥
अति तृष्टं ववक्षिथाथैव सुमना असि ।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥ ३ ॥
ईयिवांसमति स्रिधः शश्वतीरति सश्चतः ।
अन्वीमविन्दन्निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम् ॥ ४ ॥

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६. सम्ऽआववर्ति । विऽस्थितः ॥ चरताम् । अमा । अभूत् ॥ शश्वान् । अपः । विऽकृतम् । हित्वी । आ । अगात् ॥ ७. अप्यम् । अप्ऽसु । भागम् ॥ धन्व । अनु । आ ॥ ८. यात्ऽराध्यम् ॥ वि । आ । अकरित्यकः ॥ ९. न । अरातयः । तम् । इदम् ॥ १०. आऽअये । वामस्य । सम्ऽगथे ॥

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१. सखायः । त्वा ॥ सुऽभगम् । सुऽदीदितिम् ॥ सुऽप्रतूर्तिम् । अनेहसम् ॥ २. यत् । मातॄः । अजगन् । अपः ॥ यत् । दूरे । सन् । इह । अभवः ॥ ३. ववक्षिथ ॥ अथ । एव ॥ प्रऽप्र । अन्ये । यन्ति । परि । अन्ये । आसते ॥ ४. ईयिऽवांसम् । अति ॥ अनु । ईम् । अविन्दन् । निऽचिरासः ॥

ससृवांसमिव त्मनाऽग्निमित्था तिरोहितम् ।
ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥ ५ ॥
तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यवाहन ।
विश्वान्यद्यज्ञाँ अभिपासि मानुष तव क्रत्वा यविष्ठ्य ॥ ६ ॥
तद्भद्रं तव दंसना पाकाय चिच्छदयति ।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥ ७ ॥
आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
आशुं दूतमजिरं प्रत्नमीड्यं श्रुष्टी देवं सपर्यत ॥ ८ ॥
त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥ ९ ॥

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१–१६ विश्वामित्रो गाथिनः । अग्निः, ५ ऋत्विजो वा । त्रिष्टुप्; १, ४, १०, १२ अनुष्टुप्; ६, ११, १४, १५ जगती ।

अस्तीदमधिमन्थनमस्ति प्रजननं कृतम् ।
एतां विश्पत्नीमा भराग्निं मन्थाम पूर्वथा ॥ १ ॥
अरण्योर्निहितो जातवेदा गर्भ इव सुधितो गर्भिणीषु ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥ २ ॥
उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान ।
अरुषस्तूपो रुशदस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥ ३ ॥
इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
जातवेदो नि धीमह्यग्ने हव्याय वोळ्हवे ॥ ४ ॥

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५. ससृवांसम्ऽइव । त्मना ॥ अग्निम् । इत्था । तिरःऽहितम् ॥ आ । एनम् । नयत् ॥ ७. चित् । छदयति ॥ सम्ऽआसते । सम्ऽइद्धम् । अपिऽशर्वरे ॥ ८. आ । जुहोत । सुऽअध्वरम् ॥ ९. नव । च । असपर्यन् ॥ औक्षन् । घृतैः । अस्तृणन् । बर्हिः । अस्मै ॥ आत् । इत् । होतारम् । नि । असादयन्त ॥

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१. अस्ति । इदम् । अधिऽमन्थनम् ॥ आ । भर ॥ अग्निम् । मन्थाम । पूर्वऽथा ॥ २. दिवेऽदिवे । ईड्यः ॥ ३. उत्तानायाम् । अव । भर । चिकित्वान् ॥ सद्यः ॥ अस्य । पाजः ॥ इळायाः । पुत्रः । वयुने । अजनिष्ट ॥

मन्थ॑ता नरः क॒विमद्व॑यन्तं॒ प्रचे॑तसम॒मृतं॑ सु॒प्रती॑कम् ।
य॒ज्ञस्य॑ के॒तुं प्र॑थ॒मं पु॒रस्ता॑द॒ग्निं न॑रो जनयता सु॒शेव॑म् ॥ ५ ॥
यदी॒ मन्थ॑न्ति बा॒हुभि॒र्वि रो॑च॒तेऽश्वो॒ न वा॒ज्य॑रु॒षो वने॒ष्वा ।
चि॒त्रो न याम॑न्न॒श्विनो॒रनि॑वृतः॒ परि॑ वृण॒क्त्यश्म॑न॒स्तृणा॒ दह॑न् ॥ ६ ॥
जा॒तो अ॒ग्नी रो॑चते॒ चेकि॑तानो वा॒जी विप्रः॑ कविश॒स्तः सु॒दानुः॑ ।
यं दे॒वास॒ ईड्यं॑ विश्व॒विदं॑ हव्य॒वाह॒मद॑धुरध्व॒रेषु॑ ॥ ७ ॥
सीद॑ होतः॒ स्व उ॑ लो॒के चि॑कि॒त्वान्त्सा॒दया॑ य॒ज्ञं सु॑कृ॒तस्य॒ योनौ॑ ।
दे॒वा॒वीर्दे॒वान्ह॒विषा॑ यजा॒स्यग्ने॑ बृ॒हद्यज॑मा॒ने वयो॑ धाः ॥ ८ ॥
कृ॒णोत॑ धू॒मं वृष॑णं सखा॒योऽस्रे॑धन्त इतन॒ वाज॒मच्छ॑ ।
अ॒यम॒ग्निः पृ॑तना॒षाट् सु॒वीरो॒ येन॑ दे॒वासो॒ अस॑हन्त॒ दस्यू॑न् ॥ ९ ॥
अ॒यं ते॒ योनि॑र्ऋ॒त्वियो॒ यतो॑ जा॒तो अरो॑चथाः ।
तं जा॒नन्न॑ग्न॒ आ सी॒दाथा॑ नो वर्धया॒ गिरः॑ ॥१०॥
तनू॒नपा॑दुच्यते॒ गर्भ॑ आसु॒रो नरा॒शंसो॑ भवति॒ यद्वि॒जाय॑ते ।
मा॒तरि॒श्वा॒ यदमि॑मीत मा॒तरि॒ वात॑स्य॒ सर्गो॑ अभव॒त्सरी॑मणि ॥११॥
सु॒निर्म॑था॒ निर्म॑थितः सु॒नि॒धा निहि॑तः क॒विः ।
अग्ने॑ स्वध्व॒रा कृ॑णु दे॒वान्दे॑वय॒ते य॑ज ॥१२॥
अजी॑जनन्न॒मृतं॒ मर्त्या॑सोऽस्रे॒माणं॑ त॒रणिं॑ वी॒ळुज॑म्भम् ।
दश॒ स्वसा॑रो अ॒ग्रुवः॑ समी॒चीः पु॒मांसं॒ जा॒तम॒भि सं र॑भन्ते ॥१३॥
प्र स॒प्तहो॑ता सन॒का॑दरोचत मा॒तुरु॒पस्थे॒ यदशो॑च॒दूध॑नि ।
न नि मि॑षति सु॒रणो॑ दि॒वेदि॑वे॒ यदसु॑रस्य ज॒ठरा॒दजा॑यत ॥१४॥
अ॒मि॒त्रा॒युधो॑ म॒रुता॑मिव प्र॒याः प्र॑थम॒जा ब्रह्म॑णो॒ विश्व॒मिद्वि॑दुः ।
द्यु॒म्नव॒द्ब्रह्म॑ कुशि॒कास॒ एरि॑र॒ एक॑एको॒ दमे॑ अ॒ग्निं समी॑धिरे ॥१५॥
यद॒द्य त्वा॑ प्रय॒ति य॒ज्ञे अ॒स्मिन्होत॑श्चिकि॒त्वोऽवृ॑णीमही॒ह ।
ध्रु॒वम॑या ध्रु॒वमु॒ताश॑मिष्ठाः प्रजा॒नन्वि॒द्वाँ उप॑ याहि॒ सोम॑म् ॥१६॥

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५. मन्थ॑त । न॒रः॒ । क॒विम् । अद्व॑यन्तम् ॥ ज॒नय॒त । सु॒ऽशेव॑म् ॥ ६. यदि॑ ॥ वा॒जी । अ॒रु॒षः । वने॑षु । आ ॥ वृ॒ण॒क्ति॒ । अश्म॑नः । तृणा॑ । दह॑न् ॥ ८. चि॒कि॒त्वान् ॥ सा॒दय॑ । य॒ज्ञम् ॥ दे॒व॒ऽअ॒वीः ॥ १०. आ । सी॒द॒ ॥ अथ॑ । नः॒ । व॒र्धय॑ । गिरः॑ ॥ ११. गर्भः॑ । आ॒सु॒रः ॥ यत् । अमि॑मीत ॥ १२. सु॒ऽअ॒ध्व॒रा । कृ॒णु॒ ॥ १३. स॒म्ऽई॒चीः । १५. अ॒मि॒त्र॒ऽयु॒धः॑ ॥ कु॒शि॒कासः॑ । आ । ई॒रि॒रे ॥ एकः॑ऽएकः । सम् । ई॒धि॒रे । १६. अवृ॑णीमहि । इ॒ह ॥ ध्रु॒वम् । अ॒याः॒ । ध्रु॒वम् । उ॒त । अ॒श॒मि॒ष्ठाः ॥ वि॒द्वान् । उप॑ । या॒हि॒ । सोम॑म् ॥

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१–१७ विश्वामित्रो गाथिनः । इन्द्रः । त्रिष्टुप् ।

इन्द्र सोमं सोमपते पिबेमं माध्यंदिनं सवनं चारु यत्ते ।
प्रप्रुथ्या शिप्रे मघवन्नृजीषिन्विमुच्या हरी इह मादयस्व ॥ १ ॥
गवाशिरं मन्थिनमिन्द्र शुक्रं पिबा सोमं ररिमा ते मदाय ।
ब्रह्मकृता मारुतेना गणेन सजोषा रुद्रैस्तृपदा वृषस्व ॥ २ ॥
ये ते शुष्मं ये तविषीमवर्धन्नर्चन्त इन्द्र मरुतस्त ओजः ।
माध्यंदिने सवने वज्रहस्त पिबा रुद्रेभिः सगणः सुशिप्र ॥ ३ ॥
त इन्न्वस्य मधुमद्विविप्र इन्द्रस्य शर्धो मरुतो य आसन् ।
येभिर्वृत्रस्येषितो विवेदामर्मणो मन्यमानस्य मर्म ॥ ४ ॥
मनुष्वदिन्द्र सवनं जुषाणः पिबा सोमं शश्वते वीर्याय ।
स आ ववृत्स्व हर्यश्व यज्ञैः सरण्युभिरपो अर्णा सिसर्षि ॥ ५ ॥
त्वमपो यद्ध वृत्रं जघन्वाँ अत्याँ इव प्रासृजः सर्तवाजौ ।
शयानमिन्द्र चरता वधेन वव्रिवांसं परि देवीरदेवम् ॥ ६ ॥
यजाम इन्नमसा वृद्धमिन्द्रं बृहन्तमृष्वमजरं युवानम् ।
यस्य प्रिये ममतुर्यज्ञियस्य न रोदसी महिमानं ममाते ॥ ७ ॥
इन्द्रस्य कर्म सुकृता पुरूणि व्रतानि देवा न मिनन्ति विश्वे ।
दाधार यः पृथिवीं द्यामुतेमां जजान सूर्यमुषसं सुदंसाः ॥ ८ ॥
अद्रोघ सत्यं तव तन्महित्वं सद्यो यज्जातो अपिबो ह सोमम् ।
न द्याव इन्द्र तवसस्त ओजो नाहा न मासाः शरदो वरन्त ॥ ९ ॥

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१. पिब । इमम् ॥ यत् । ते ॥ प्रऽप्रुथ्य । शिप्रे इति ॥ विऽमुच्य । हरी इति ॥ २. गोऽआशिरम् ॥ पिब । सोमम् । ररिम । ते ॥ मारुतेन । गणेन । तृपत् । आ ॥ ३. अर्चन्तः ॥ पिब । रुद्रेभिः ॥ ४. ते । इत् । नु । अस्य । मधुऽमत् । विविप्रे ॥ ये । आसन् ॥ इषितः । विवेद ॥ अमर्मणः ॥ ५. पिब ॥ सः । आ । ववृत्स्व ॥ अपः । अर्णाः । सिसर्षि ॥ ६. त्वम् । अपः । यत् । ह ॥ प्र । असृजः । सर्तवै । आजौ ॥ ७. यजामः । इत् ॥ ८. दाधार । द्याम् । उत । इमाम् ॥ सुऽदंसाः ॥ ९. तवसः । ते । ओजः ॥ न । अहा । वरन्त ॥

त्वं सद्यो अपिबो जात इन्द्र मदाय सोमं परमे व्योमन् ।
यद्ध द्यावापृथिवी आविवेशीरथाभवः पूर्व्यः कारुधायाः ॥ १० ॥
अहन्नहिं परिशयानमर्णं ओजायमानं तुविजात तव्यान् ।
न ते महित्वमनु भूदध द्यौर्यदन्यया स्फिग्या३ क्षामवस्थाः ॥ ११ ॥
यज्ञो हि त इन्द्र वर्धनो भूदुत प्रियः सुतसोमो मियेधः ।
यज्ञेन यज्ञमव यज्ञियः सन्यज्ञस्ते वज्रमहिहत्य आवत् ॥ १२ ॥
यज्ञेनेन्द्रमवसा चक्रे अर्वागैनं सुम्नाय नव्यसे ववृत्याम् ।
यः स्तोमेभिर्वावृधे पूर्व्येभिर्यो मध्यमेभिरुत नूतनेभिः ॥ १३ ॥
विवेष यन्मा धिषणा जजान स्तवै पुरा पार्यादिन्द्रमह्नः ।
अंहसो यत्र पीपरद्यथा नो नावेव यान्तमुभये हवन्ते ॥ १४ ॥
आपूर्णो अस्य कलशः स्वाहा सेक्तेव कोशं सिसिचे पिबध्यै ।
समु प्रिया आववृत्रन्मदाय प्रदक्षिणिदभि सोमास इन्द्रम् ॥ १५ ॥
न त्वा गभीरः पुरुहूत सिन्धुर्नाद्रयः परि षन्तो वरन्त ।
इत्था सखिभ्य इषितो यदिन्द्राऽऽदृळ्हं चिदरुजो गव्यमूर्वम् ॥ १६ ॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥ १७ ॥

२७ (३.३३)

(१–१३) १–३, ५, ७, ९, ११–१३ विश्वामित्रो गाथिनः; ४, ६, ८, १० नदीऋषिकाः। नद्यः; ४, ८, १० विश्वामित्रः; ६, ७ इन्द्रः। त्रिष्टुप्, १३ अनुष्टुप्।

प्र पर्वतानामुशती उपस्थादश्वे इव विषिते हासमाने ।
गावेव शुभ्रे मातरा रिहाणे विपाट्छुतुद्री पयसा जवेते ॥ १ ॥

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१०. जातः । इन्द्र ॥ विऽओमन् ॥ यत् । ह । आ । अविवेशीः ॥ अथ । अभवः ॥ ११. अहन् । अहिम् । परिऽशयानम् । अर्णः ॥ स्फिग्या । क्षाम् । अवस्थाः ॥ १२. ते । इन्द्र । वर्धनः । भूत् ॥ उत ॥ यज्ञम् । अव ॥ अहिऽहत्ये । आवत् ॥ १३. यज्ञेन । इन्द्रम् । अवसा । आ । चक्रे । अर्वाक् ॥ आ । एनम् ॥ ववृधे ॥ १४. यत् । मा ॥ पार्यात् । इन्द्रम् । अह्नः ॥ पीपरत् । यथा । नः ॥ १५. सम् । ऊम् इति । प्रियाः । आ । अववृत्रन् । मदाय ॥ प्रऽदक्षिणित् । अभि ॥ १६. न । अद्रयः । परि । सन्तः । वरन्त ॥ इत्था । यत् । इन्द्र ॥ आ । दृळ्हम् । चित् । अरुजः ॥

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१. उपऽस्थात् ॥ अश्वे इवेत्यश्वेऽइव । विसिते इति विऽसिते । हासमाने इति ॥ गावाऽइव । शुभ्रे इति । रिहाणे इति ॥ विऽपाट् । शुतुद्री । जवेते इति ॥

इन्द्रेषिते प्रसवं भिक्षमाणे अच्छा समुद्रं रथ्येव याथः ।
समाराणे ऊर्मिभिः पिन्वमाने अन्या वामन्यामप्येति शुभ्रे ॥ २ ॥
अच्छा सिन्धुं मातृतमामयासं विपाशमुर्वी सुभगामगन्म ।
वत्समिव मातरा संरिहाणे समानं योनिमनु संचरन्ती ॥ ३ ॥
एना वयं पयसा पिन्वमाना अनु योनिं देवकृतं चरन्तीः ।
न वर्तवे प्रसवः सर्गतक्तः किंयुर्विप्रो नद्यो जोहवीति ॥ ४ ॥
रमध्वं मे वचसे सोम्याय ऋतावरीरुप मुहूर्तमेवैः ।
प्र सिन्धुमच्छा बृहती मनीषाऽवस्युरह्वे कुशिकस्य सूनुः ॥ ५ ॥
इन्द्रो अस्माँ अरदद्वज्रबाहुरपाहन्वृत्रं परिधिं नदीनाम् ।
देवोऽनयत्सविता सुपाणिस्तस्य वयं प्रसवे याम उर्वीः ॥ ६ ॥
प्रवाच्यं शश्वधा वीर्यं१ तदिन्द्रस्य कर्म यदहिं विवृश्चत् ।
वि वज्रेण परिषदो जघानाऽऽयन्नापोऽयनमिच्छमानाः ॥ ७ ॥
एतद्वचो जरितर्मापि मृष्ठा आ यत्ते घोषानुत्तरा युगानि ।
उक्थेषु कारो प्रति नो जुषस्व मा नो नि कः पुरुषत्रा नमस्ते ॥ ८ ॥
ओ षु स्वसारः कारवे श्रृणोत ययौ वो दूरादनसा रथेन ।
नि षू नमध्वं भवता सुपारा अधोअक्षाः सिन्धवः स्रोत्याभिः ॥ ९ ॥
आ ते कारो श्रृणवामा वचांसि ययाथ दूरादनसा रथेन ।
नि ते नंसै पीप्यानेव योषा मर्यायेव कन्या शश्वचै ते ॥ १० ॥
यदङ्ग त्वा भरताः संतरेयुर्गव्यन्ग्राम इषित इन्द्रजूतः ।
अर्षादह प्रसवः सर्गतक्त आ वो वृणे सुमतिं यज्ञियानाम् ॥ ११ ॥

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२. इन्द्रेषित इतीन्द्रऽइषिते । प्रऽसवम् ॥ अच्छ । रथ्याऽइव ॥ समाराणे इति सम्ऽआराणे ॥ अन्या । वाम् । अन्याम् । अपि । एति । शुभ्रे इति ॥ ३. अच्छ । मातृऽतमाम् । अयासम् ॥ विऽपाशम् । सुऽभगाम् । अगन्म ॥ वत्सम्ऽइव । संरिहाणे इति सम्ऽरिहाणे ॥ योनिम् । अनु । संचरन्ती इति सम्ऽचरन्ती ॥ ४. देवऽकृतम् ॥ प्रऽसवः । सर्गऽतक्तः ॥ किम्ऽयुः । जोहवीति ॥ ५. ऋतऽवरीः ॥ सिन्धुम् । मनीषा ॥ अवस्युः । अह्वे ॥ ६. वज्रऽबाहुः ॥ अप । अहन् । परिऽधिम् ॥ देवः । अनयत् । सुऽपाणिः ॥ प्रऽसवे । यामः ॥ ७. वीर्यम् । तत् ॥ विऽवृश्चत् ॥ परिऽसदः । जघान ॥ आयन् ॥ ८. जरितः । मा । अपि । मृष्ठाः ॥ घोषान् । उत्ऽतरा ॥ कारो इति ॥ नि । करिति कः । पुरुषऽत्रा ॥ ९. ओ इति । सु । स्वसारः ॥ नि । सु । नमध्वम् । भवत । सुऽपाराः ॥ अधःऽअक्षाः । सिन्धवः ॥ १०. कारो इति ॥ पीप्यानाऽइव । योषा ॥ मर्यायऽइव । शश्वचै । त इति ते ॥ ११. सम्ऽतरेयुः ॥ इन्द्रऽजूतः ॥ अर्षात् । अह ॥ आ । वः । वृणे । सुऽमतिम् ॥

अतारिषुर्भरता गव्यवः समभक्त विप्रः सुमतिं नदीनाम् ।
प्र पिन्वध्वमिषयन्तीः सुराधा आ वक्षणाः पृणध्वं यात शीभम् ॥ १२ ॥
उद्व ऊर्मिः शम्या हन्त्वापो योक्त्राणि मुञ्चत ।
मादुष्कृतौ व्येनसाघ्न्यौ शूनमारताम् ॥ १३ ॥

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१–९ विश्वामित्रो गाथिनः । इन्द्रः । गायत्री ।

उप नः सुतमा गहि सोममिन्द्र गवाशिरम् । हरिभ्यां यस्ते अस्मयुः ॥ १ ॥
तमिन्द्र मदमा गहि बर्हिःष्ठां ग्रावभिः सुतम् । कुविन्न्वस्य तृप्णवः ॥ २ ॥
इन्द्रमित्था गिरो ममाच्छागुरिषिता इतः । आवृते सोमपीतये ॥ ३ ॥
इन्द्रं सोमस्य पीतये स्तोमैरिह हवामहे । उक्थेभिः कुविदागमत् ॥ ४ ॥
इन्द्र सोमाः सुता इमे तान्दधिष्व शतक्रतो । जठरे वाजिनीवसो ॥ ५ ॥
विद्मा हि त्वा धनंजयं वाजेषु दधृषं कवे । अधा ते सुम्नमीमहे ॥ ६ ॥
इममिन्द्र गवाशिरं यवाशिरं च नः पिब । आगत्या वृषभिः सुतम् ॥ ७ ॥
तुभ्येदिन्द्र स्व ओक्ये सोमं चोदामि पीतये । एष रारन्तु ते हृदि ॥ ८ ॥
त्वां सुतस्य पीतये प्रत्नमिन्द्र हवामहे । कुशिकासो अवस्यवः ॥ ९ ॥

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१–५ विश्वामित्रो गाथिनः । इन्द्रः । त्रिष्टुप् ।

सद्यो ह जातो वृषभः कनीनः प्रभर्तुमावदन्धसः सुतस्य ।
साधोः पिब प्रतिकामं यथा ते रसाशिरः प्रथमं सोम्यस्य ॥ १ ॥

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१२. सम् ॥ अभक्त ॥ प्र । पिन्वध्वम् । सुऽराधाः ॥ १३. उत् । वः । हन्तु ॥ आपः । मुञ्चत ॥ मा । अदुःऽकृतौ । विऽएनसा ॥ अघ्न्यौ । शूनम् । आ । अरताम् ॥

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१. सुतम् । आ । गहि ॥ गोऽआशिरम् ॥ अस्मऽयुः ॥ २. मदम् । आ । गहि ॥ बर्हिःऽस्थाम् ॥ कुवित् । नु । अस्य ॥ ३. मम ॥ अच्छ । अगुः । इषिताः ॥ आऽवृते । सोमऽपीतये ॥ ४. इन्द्रम् । पीतये ॥ हवामहे ॥ कुवित् । आऽगमत् ॥ ५. इन्द्र ॥ दधिष्व । शतक्रतो इति शतऽक्रतो ॥ वाजिनीवसो इति वाजिनीऽवसो ॥ ६. विद्म । धनम्ऽजयम् ॥ कवे ॥ अध । सुम्नम् । ईमहे ॥ ७. इन्द्र । गोऽआशिरम् ॥ यवऽआशिरम् । च । नः । पिब ॥ आऽगत्य । वृषऽभिः ॥ ८. तुभ्य । इत् । इन्द्र । स्वे । ओक्ये ॥ सोमम् ॥ ररन्तु ॥ ९. इन्द्र । हवामहे ॥

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१. प्रऽभर्तुम् । आवत् ॥ पिब । प्रतिऽकामम् ॥ रसऽआशिरः ॥

यज्जायथास्तदहरस्य कामेंऽशोः पीयूषमपिबो गिरिष्ठाम् ।
तं ते माता परि योषा जनित्री महः पितुर्दम आसिञ्चदग्रे ॥ २ ॥
उपस्थाय मातरमन्नमैट्ट तिग्ममपश्यदभि सोममूधः ।
प्रयावयन्नचरद्गृत्सो अन्यान्महानि चक्रे पुरुधप्रतीकः ॥ ३ ॥
उग्रस्तुराषाळभिभूत्योजा यथावशं तन्वं चक्र एषः ।
त्वष्टारमिन्द्रो जनुषाभिभूयामुष्या सोममपिबच्चमूषु ॥ ४ ॥
शुनं हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि संजितं धनानाम् ॥ ५ ॥

३० (३.५९)

१–९ विश्वामित्रो गाथिनः । मित्रः । त्रिष्टुप्, ६–९ गायत्री ।

मित्रो जनान्यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ।
मित्रः कृष्टीरनिमिषाभि चष्टे मित्राय हव्यं घृतवज्जुहोत ॥ १ ॥
प्र स मित्र मर्तो अस्तु प्रयस्वान्यस्त आदित्य शिक्षति व्रतेन ।
न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥ २ ॥
अनमीवास इळया मदन्तो मितज्ञवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो वयं मित्रस्य सुमतौ स्याम ॥ ३ ॥
अयं मित्रो नमस्यः सुशेवो राजा सुक्षत्रो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ४ ॥
महाँ आदित्यो नमसोपसद्यो यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्यतमाय जुष्टमग्नौ मित्राय हविरा जुहोत ॥ ५ ॥

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२. जायथाः । तत् । अहः । अस्य । कामे ॥ अंशोः । पीयूषम् । अपिबः । गिरिऽस्थाम् ॥ दमे । आ । असिञ्चत् ॥ ३. उपऽस्थाय । मातरम् । अन्नम् । ऐट्ट ॥ अपश्यत् । अभि । सोमम् । ऊधः ॥ प्रऽयवयन् । अचरत् ॥ चक्रे । पुरुधऽप्रतीकः ॥ ४. तुराषाट् । अभिभूतिऽओजाः ॥ जनुषा । अभिऽभूय । आऽमुष्य । अपिबत् ॥ ५. हुवेम । मघऽवानम् ॥ नृऽतमम् । वाजऽसातौ ॥ समत्ऽसु ॥ सम्ऽजितम् ॥

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१. यातयति । ब्रुवाणः ॥ दाधार ॥ कृष्टीः । अनिऽमिषा । अभि । चष्टे ॥ जुहोत ॥ २. न । हन्यते । न । जीयते । त्वाऽऊतः ॥ न । एनम् । अश्नोति ॥ ३. मितऽज्ञवः ॥ उपऽक्षियन्तः ॥ सुऽमतौ । स्याम ॥ ४. नमस्यः । सुऽशेवः ॥ अजनिष्ट ॥ यज्ञियस्य ॥ अपि ॥ ५. नमसा । उपऽसद्यः ॥ यातयत्ऽजनः ॥ तस्मै । पन्यऽतमाय ॥ हविः । आ । जुहोत ॥

मि॒त्रस्य॑ चर्षणी॒धृतोऽवो॑ दे॒वस्य॑ सान॒सि । द्यु॒म्नं चि॒त्रश्र॑वस्तमम् ॥ ६ ॥
अ॒भि यो म॑हि॒ना दिवं॑ मि॒त्रो ब॒भूव॑ स॒प्रथाः॑ । अ॒भि श्रवो॑भिः पृथि॒वीम् ॥ ७ ॥
मि॒त्राय॒ पञ्च॑ येमिरे॒ जना॑ अ॒भिष्टि॑शवसे । स दे॒वान्विश्वा॑न्बिभर्ति ॥ ८ ॥
मि॒त्रो दे॒वेष्वा॒यु॒षु॒ जना॑य वृ॒क्तब॑र्हिषे । इष॑ इ॒ष्टव्र॑ता अकः ॥ ९ ॥

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१–७ विश्वामित्रो गाथिनः । उषाः । त्रिष्टुप् ।

उषो॒ वाजे॑न वाजिनि॒ प्रचे॑ता॒ः स्तोमं॑ जुषस्व गृ॒ण॒तो म॑घोनि ।
पु॒रा॒णी दे॑वि यु॒व॒तिः पुर॑न्धि॒रनु॑ व्र॒तं च॑रसि विश्ववारे ॥ १ ॥
उषो॑ दे॒व्यम॑र्त्या॒ वि भा॑हि च॒न्द्ररथा सू॒नृता॑ ई॒रय॑न्ती ।
आ त्वा॑ वहन्तु सु॒यमा॑सो॒ अश्वा॒ हिर॑ण्यवर्णां पृथु॒पाज॑सो॒ ये ॥ २ ॥
उष॑ः प्रती॒ची भुव॑नानि॒ विश्वो॒र्ध्वा ति॑ष्ठस्य॒मृत॑स्य के॒तुः ।
स॒मा॒नमर्थं॑ चरणी॒यमा॑ना च॒क्रमि॑व नव्य॒स्या व॑वृत्स्व ॥ ३ ॥
अव॒ स्यूमे॑व चिन्व॒ती म॒घोन्यु॒षा या॑ति॒ स्वस॑रस्य॒ पत्नी॑ ।
स्व१॒र्जन॑न्ती सु॒भगा॑ सु॒दंसा॒ आन्ता॑द्दि॒वः प॑प्रथ॒ आ पृ॑थि॒व्याः ॥ ४ ॥
अच्छा॑ वो दे॒वीमु॒षसं॑ वि॒भा॒तीं प्र वो॑ भरध्वं॒ नम॑सा सुवृ॒क्तिम् ।
ऊ॒र्ध्वं म॑धु॒धा दि॒वि पाजो॑ अश्रे॒त्प्र रो॑च॒ना रु॑रुचे र॒ण्वसं॑दृक् ॥ ५ ॥
ऋ॒ताव॑री दि॒वो अ॒र्कैर॑बो॒ध्या रे॒वती॒ रोद॑सी चि॒त्रम॑स्थात् ।
आ॒य॒तीम॑ग्न उ॒षसं॑ वि॒भा॒तीं वा॒मम॑षि॒ द्रवि॑णं॒ भिक्ष॑माणः ॥ ६ ॥
ऋ॒तस्य॑ बु॒ध्न उ॒षसा॑मिष॒ण्यन्वृषा॑ म॒ही रोद॑सी॒ आ वि॑वेश ।
म॒ही मि॒त्रस्य॒ वरु॑णस्य मा॒या च॒न्द्रेव॑ भा॒नुं वि द॑धे पुरु॒त्रा ॥ ७ ॥

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६. च॒र्ष॒णि॒ऽधृतः॑ ॥ चि॒त्रश्र॑वःऽतमम् ॥ ७. स॒ऽप्रथा॑ः ॥ श्रव॑ःऽभिः ॥ ८. अ॒भिष्टि॑ऽशवसे ॥ ९. दे॒वेषु॑ । आ॒युषु॑ ॥ वृ॒क्तऽब॑र्हिषे ॥ इ॒ष्टऽव्र॑ताः । अ॒क॒रित्य॑कः ॥

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१. वा॒जि॒नि॒ । प्रऽचे॑ताः ॥ म॒घो॒नि॒ ॥ पुर॑म्ऽधिः ॥ वि॒श्व॒ऽवा॒रे॒ ॥ २. वि । भा॒हि॒ ॥ च॒न्द्रऽर॑था ॥ सु॒ऽयमा॑सः ॥ हिर॑ण्यऽवर्णाम् । पृ॒थु॒ऽपाज॑सः ॥ ३. अ॒मृत॑स्य ॥ च॒क्रम्ऽइ॑व । न॒व्य॒सि॒ । आ । व॒वृ॒त्स्व॒ ॥ ४. अव॑ । स्यूम॑ऽइव । म॒घोनी॑ ॥ उ॒षाः ॥ स्वः॑ । जन॑न्ती । सु॒ऽदंसा॑ः ॥ आ । अन्ता॑त् । दि॒वः ॥ ५. वि॒ऽभा॒तीम् ॥ सु॒ऽवृ॒क्तिम् ॥ र॒ण्वऽसं॑दृक् ॥ ६. ऋ॒तऽव॑री । अ॒बो॒धि॒ । आ ॥ रोद॑सी॒ इति॑ । चि॒त्रम् । अ॒स्था॒त् ॥ आ॒ऽय॒तीम् । अग्ने॒ ॥ वा॒मम् । ए॒षि॒ ॥ ७. बु॒ध्ने ॥ म॒ही इति॑ । रोद॑सी॒ इति॑ । आ । वि॒वे॒श ॥ च॒न्द्राऽइ॑व । वि । द॒धे॒ । पु॒रु॒ऽत्रा ॥

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(१-१३) २-४ (पूर्वार्धः), ५-६, ८-१३ वामदेवो गौतमः, १ इन्द्रः, ४ (उत्तरोऽर्धर्चः)-७ अदितिः ऋषिका। १ वामदेवः, २-४ (पूर्वोऽर्धर्चः), ८-१३ इन्द्रः, ४ (उत्तरोऽर्धर्चः)-७ वामदेवः। त्रिष्टुप्।

अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥ १ ॥
नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि ।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छै ॥ २ ॥
परायतीं मातरमन्वचष्ट न नानु गान्यनु नू गमानि ।
त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्वोः सुतस्य ॥ ३ ॥
किं स ऋधक्कृणवद्यं सहस्रं मासो जभार शरदश्च पूर्वीः ।
नही न्वस्य प्रतिमानमस्त्यन्तर्जातेषूत ये जनित्वाः ॥ ४ ॥
अवद्यमिव मन्यमाना गुहाकरिन्द्रं माता वीर्येणा न्यृष्टम् ।
अथोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥ ५ ॥
एता अर्षन्त्यललाभवन्तीर्ऋतावरीरिव संक्रोशमानाः ।
एता वि पृच्छ किमिदं भनन्ति कमापो अद्रिं परिधिं रुजन्ति ॥ ६ ॥
किमु ष्विदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्त आपः ।
ममैतान्पुत्रो महता वधेन वृत्रं जघन्वाँ असृजद्वि सिन्धून् ॥ ७ ॥
ममच्चन त्वा युवतिः परास ममच्चन त्वा कुषवा जगार ।
ममच्चिदापः शिशवे ममृड्युर्ममच्चिदिन्द्रः सहसोदतिष्ठत् ॥ ८ ॥

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१. पन्थाः। अनुऽवित्तः॥ उत्ऽअजायन्त॥ अतः। चित्। आ। जनिषीष्ट। प्रऽवृद्धः॥ करिति कः॥ २. न। अहम्। अतः। निः। अय। दुःऽगहा। एतत्॥ तिरश्चता। पार्श्वात्। निः। गमानि॥ पृच्छै॥ ३. पराऽयतीम्। मातरम्। अनु। अचष्ट॥ न। न। अनु। गानि। अनु। नु। गमानि॥ शतऽधन्यम्॥ ४. कृणवत्। यम्॥ नहि। नु। अस्य। प्रतिऽमानम्। अस्ति॥ अन्तः। जातेषु। उत। ये। जनिऽत्वाः॥ ५. गुहा। अकः॥ इन्द्रम्। वीर्येण। निऽऋष्टम्॥ अथ। उत्। अस्थात्। वसानः॥ आ। रोदसी इति॥ ६. अर्षन्ति। अललाऽभवन्तीः॥ ऋतवरीःऽइव॥ भनन्ति॥ आपः। परिऽधिम्। रुजन्ति॥ ७. किम्। ऊँ इति। स्वित्। अस्मै। निऽविदः॥ दिधिषन्ते॥ मम। एतान्॥ असृजत्। वि॥ ८. ममत्। चन। पराऽआस॥ ममत्॥ ममृड्युः॥ उत्। अतिष्ठत्॥

ममच्चन ते मघवन्व्यंसो निविविध्वाँ अप हनू जघान ।
अधा निविद्ध उत्तरो बभूवाञ्छिरो दासस्य सं पिणग्वधेन ॥ ९ ॥
गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुम्रमिन्द्रम् ।
अरीळ्हं वत्सं चरथाय माता स्वयं गातुं तन्व इच्छमानम् ॥ १० ॥
उत माता महिषमन्ववेनदमी त्वा जहति पुत्र देवाः ।
अथाब्रवीद्वृत्रमिन्द्रो हनिष्यन्त्सखे विष्णो वितरं वि क्रमस्व ॥ ११ ॥
कस्ते मातरं विधवामचक्रच्छयुं कस्त्वामजिघांसच्चरन्तम् ।
कस्ते देवो अधि मार्डीक आसीद्यत्प्राक्षिणाः पितरं पादगृह्य ॥ १२ ॥
अवर्त्या शुन आन्त्राणि पेचे न देवेषु विविदे मर्डितारम् ।
अपश्यं जायाममहीयमानामधा मे श्येनो मध्वा जभार ॥ १३ ॥

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१-२४ वामदेवो गौतमः । इन्द्रः, ९-११ इन्द्रोषसौ । गायत्री; ८, २४ अनुष्टुप् ।

नकिरिन्द्र त्वदुत्तरो न ज्यायाँ अस्ति वृत्रहन् । नकिरेवा यथा त्वम् ॥ १ ॥
सत्रा ते अनु कृष्टयो विश्वा चक्रेव वावृतुः । सत्रा महाँ असि श्रुतः ॥ २ ॥
विश्वे चनेदना त्वा देवास इन्द्र युयुधुः । यदहा नक्तमातिरः ॥ ३ ॥
यत्रोत बाधितेभ्यश्चक्रं कुत्साय युध्यते । मुषाय इन्द्र सूर्यम् ॥ ४ ॥
यत्र देवाँ ऋघायतो विश्वाँ अयुध्य एक इत् । त्वमिन्द्र वनूँरहन् ॥ ५ ॥
यत्रोत मर्त्याय कमरिणा इन्द्र सूर्यम् । प्रावः शचीभिरेतशम् ॥ ६ ॥
किमादुतासि वृत्रहन्मघवन्मन्युमत्तमः । अत्राह दानुमातिरः ॥ ७ ॥
एतद्घेदुत वीर्य१मिन्द्र चकर्थ पौंस्यम् । स्त्रियं यद्दुर्हणायुवं वधीर्दुहितरं दिवः ॥ ८ ॥

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९. मघऽवन् । विऽअंसः ॥ निऽविविध्वान् । हनू इति ॥ सम् । पिणक् ॥ १०. ससूव । तवागाम् ॥ अनाधृष्यम् ॥ तन्वे ॥ ११. अनु ॥ अवेनत् ॥ अमी इति । जहति ॥ अथ । अब्रवीत् ॥ सखे । विष्णो इति । विऽतरम् । वि । क्रमस्व ॥ १२. अचक्रत् ॥ शयुम् । अजिघांसत् ॥ मार्डीके । आसीत् ॥ प्र । अक्षिणाः । पादऽगृह्य ॥ १३. शुनः । पेचे ॥ अध । मधु । आ । जभार ॥

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१. नकिः । इन्द्र ॥ वृत्रऽहन् ॥ नकिः । एव ॥ २. चक्राऽइव । ववृतुः ॥ असि ॥ ३. चन । इत् । अना ॥ आ । अतिरः ॥ ४. मुषायः । इन्द्र ॥ ५. अयुध्यः । एकः । इत् ॥ वनून् । अहन् ॥ ६. यत्र । उत । कम् ॥ अरिणाः । इन्द्र ॥ प्र । आवः ॥ ७. वृत्रऽहन् ॥ मघऽवन् ॥ आ । अतिरः ॥ ८. घ । इत् । उत । वीर्यम् ॥ इन्द्र ॥ दुःऽहनायुवम् ॥

दिवश्चिद्घा दुहितरं महान्महीयमानाम् । उषासमिन्द्र सं पिणक् ॥ ९ ॥
अपोषा अनसः सरत्संपिष्टादह बिभ्युषी । नि यत्सीं शिश्नथद्वृषा ॥ १० ॥
एतदस्या अनः शये सुसंपिष्टं विपाश्या । ससार सीं परावतः ॥ ११ ॥
उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि । परि ष्ठा इन्द्र मायया ॥ १२ ॥
उत शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम् । पुरो यदस्य संपिणक् ॥ १३ ॥
उत दासं कौलितरं बृहतः पर्वतादधि । अवाहन्निन्द्र शम्बरम् ॥ १४ ॥
उत दासस्य वर्चिनः सहस्राणि शतावधीः । अधि पञ्च प्रधीँरिव ॥ १५ ॥
उत त्यं पुत्रमग्रुवः परावृक्तं शतक्रतुः । उक्थेष्विन्द्र आभजत् ॥ १६ ॥
उत त्या तुर्वशायदू अस्नातारा शचीपतिः । इन्द्रो विद्वाँ अपारयत् ॥ १७ ॥
उत त्या सद्य आर्या सरयोरिन्द्र पारतः । अर्णाचित्ररथावधीः ॥ १८ ॥
अनु द्वा जहिता नयोऽन्धं श्रोणं च वृत्रहन् । न तत्ते सुम्नमष्टवे ॥ १९ ॥
शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत् । दिवोदासाय दाशुषे ॥ २० ॥
अस्वापयद्दभीतये सहस्रा त्रिंशतं हथैः । दासानामिन्द्रो मायया ॥ २१ ॥
स घेदुतासि वृत्रहन्त्समान इन्द्र गोपतिः । यस्ता विश्वानि चिच्युषे ॥ २२ ॥
उत नूनं यदिन्द्रियं करिष्या इन्द्र पौंस्यम् । अद्या नकिष्टदा मिनत् ॥ २३ ॥
वामंवामं त आदुरे देवो ददात्वर्यमा । वामं पूषा वामं भगो वामं देवः करूळती ॥ २४ ॥

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१–११ वामदेवो गौतमः । ऋभवः । त्रिष्टुप् ।

प्र ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिरे श्वैतरीं धेनुमीळे ।
ये वातजूतास्तरणिभिरेवैः परि द्यां सद्यो अपसो बभूवुः ॥ १ ॥

९. चित् । घ ॥ उषसम् । इन्द्र । सम् । पिणक् ॥ १०. अप । उषाः ॥ नि । शिश्नथत् । वृषा ॥ ११. अस्याः । शये ॥ विऽपाशि । आ ॥ पराऽवतः ॥ १२. विऽबाल्यम् । विऽतस्थानाम् ॥ परि । स्थाः ॥ १३. धृष्णुऽया ॥ प्र । मृक्षः ॥ १४. कौलिऽतरम् ॥ अव । अहन् ॥ १५. शता । अवधीः ॥ प्रधीन्ऽइव ॥ १६. पराऽवृक्तम् । शतऽक्रतुः ॥ उक्थेषु । इन्द्रः । आ । अभजत् ॥ १७. तुर्वशायदू इति ॥ शचीऽपतिः ॥ अपारयत् ॥ १८. अर्णाचित्ऽरथा । अवधीः ॥ १९. नयः ॥ अन्धम् ॥ २०. अश्मन्ऽमयीनाम् ॥ वि । आस्यत् ॥ दिवःऽदासाय ॥ २२. सः । घ । इत् । उत । असि ॥ इन्द्र । गोऽपतिः ॥ चिच्युषे ॥ २३. करिष्याः ॥ अद्य । नकिः । तत् । आ । मिनत् ॥ २४. वामम्ऽवामम् । ते । आऽदुरे ॥ करूळती ॥

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१. दूतम्ऽइव । वाचम् । इष्ये ॥ उपऽस्तिरे । ईळे ॥ वातऽजूताः । एवैः ॥ परि । बभूवुः ॥

यदारमक्रन्नृभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः ।
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनायै ॥ २ ॥
पुनर्ये चक्रुः पितरा युवाना सना यूपेव जरणा शयाना ।
ते वाजो विभ्वाँ ऋभुरिन्द्रवन्तो मधुप्सरसो नोऽवन्तु यज्ञम् ॥ ३ ॥
यत्संवत्समृभवो गामरक्षन्यत्संवत्समृभवो मा अपिंशन् ।
यत्संवत्समभरन्भासो अस्यास्ताभिः शमीभिरमृतत्वमाशुः ॥ ४ ॥
ज्येष्ठ आह चमसा द्वा करेति कनीयान्त्रीन्कृणवामेत्याह ।
कनिष्ठ आह चतुरस्करेति त्वष्ट ऋभवस्तत्पनयद्वचो वः ॥ ५ ॥
सत्यमूचुर्नर एवा हि चक्रुरनु स्वधामृभवो जग्मुरेताम् ।
विभ्राजमानांश्चमसाँ अहेवावेनत्त्वष्टा चतुरो ददृश्वान् ॥ ६ ॥
द्वादश द्यून्यदगोह्यस्यातिथ्ये रणन्नृभवः ससन्तः ।
सुक्षेत्राकृण्वन्ननयन्त सिन्धून्धन्वातिष्ठन्नोषधीर्निम्नमापः ॥ ७ ॥
रथं ये चक्रुः सुवृतं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् ।
त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः ॥ ८ ॥
अपो ह्येषामजुषन्त देवा अभि क्रत्वा मनसा दीध्यानाः ।
वाजो देवानामभवत्सुकर्मेन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा ॥ ९ ॥
ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा ।
ते रायस्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम् ॥ १० ॥
इदाह्नः पीतिमुत वो मदं धुर्न ऋते श्रान्तस्य सख्याय देवाः ।
ते नूनमस्मे ऋभवो वसूनि तृतीये अस्मिन्त्सवने दधात ॥ ११ ॥

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२. यदा । अरम् । अक्रन् । ऋभवः ॥ परिऽविष्टी ॥ आयन् ॥ ३. यूपाऽइव ॥ विऽभ्वा । इन्द्रऽवन्तः ॥ मधुऽप्सरसः । नः ॥ ४. सम्ऽवत्सम् ॥ माः । अपिंशन् ॥ अमृतऽत्वम् । आशुः ॥ ५. आह । कर । इति ॥ कृणवाम । इति । आह ॥ चतुरः । कर । इति ॥ त्वष्टः । ऋभवः । पनयत् ॥ ६. ऊचुः । नरः । एव ॥ जग्मुः । एताम् ॥ विऽभ्राजमानान् । चमसान् । अहाऽइव ॥ अवेनत् ॥ ७. अगोह्यस्य ॥ आतिथ्ये ॥ सुऽक्षेत्रा । अकृण्वन् । अनयन्त ॥ धन्व । आ । अतिष्ठन् ॥ ८. नरेऽस्थाम् ॥ विश्वऽजुवम् । विश्वऽरूपाम् ॥ ते । आ । तक्षन्तु ॥ सुऽअवसः । सुऽअपसः । सुऽहस्ताः ॥ ९. एषाम् । अजुषन्त ॥ सुऽकर्मा ॥ इन्द्रस्य ॥ १०. हरी इति । मेधया । उक्था । मदन्तः ॥ सुऽयुजा ॥ रायः । पोषम् । अस्मे इति ॥ ऋभवः । क्षेमऽयन्तः ॥ ११. इदा । अह्नः । धुः ॥ न ॥

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१-७ वामदेवो गौतमः । १ वायुः, २-७ इन्द्रवायू । गायत्री ।

अग्रं पिबा मधूनां सुतं वायो दिविष्टिषु । त्वं हि पूर्वपा असि ॥ १ ॥
शतेना नो अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः । वायो सुतस्य तृम्पतम् ॥ २ ॥
आ वां सहस्रं हरय इन्द्रवायू अभि प्रयः । वहन्तु सोमपीतये ॥ ३ ॥
रथं हिरण्यवन्धुरमिन्द्रवायू स्वध्वरम् । आ हि स्थाथो दिविस्पृशम् ॥४॥
रथेन पृथुपाजसा दाश्वांसमुप गच्छतम् । इन्द्रवायू इहा गतम् ॥ ५ ॥
इन्द्रवायू अयं सुतस्तं देवेभिः सजोषसा । पिबतं दाशुषो गृहे ॥ ६ ॥
इह प्रयाणमस्तु वामिन्द्रवायू विमोचनम् । इह वां सोमपीतये ॥ ७ ॥

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१-११ वामदेवो गौतमः । बृहस्पतिः, १०-११ इन्द्राबृहस्पती । त्रिष्टुप्, १० जगती ।

यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ १ ॥
धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे ।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम् ॥ २ ॥
बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्वः श्चोतन्त्यभितो विरप्शम् ॥ ३ ॥
बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि ॥ ४ ॥

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१. पिब ॥ वायो इति ॥ पूर्वऽपाः ॥ २. शतेन ॥ इन्द्रऽसारथिः ॥ वायो इति ॥ ३. इन्द्रवायू इति ॥ वहन्तु । सोमऽपीतये ॥ ४. हिरण्यऽवन्धुरम् ॥ सुऽअध्वरम् ॥ आ । हि । स्थाथः । दिविऽस्पृशम् ॥ ५. पृथुऽपाजसा ॥ उप । गच्छतम् ॥ आ । गतम् ॥ ६. सऽजोषसा ॥ ७. प्रऽयानम् । अस्तु ॥ विऽमोचनम् ॥

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१. तस्तम्भ ॥ त्रिऽसधस्थः ॥ मन्द्रऽजिह्वम् ॥ २. धुनऽइतयः । सुऽप्रकेतम् ॥ ततस्रे ॥ रक्षतात् ॥ ३. पराऽवत् ॥ अतः । आ । ते । ऋतऽस्पृशः । नि । सेदुः ॥ खाताः । अवताः । अद्रिऽदुग्धाः ॥ श्चोतन्ति । विऽरप्शम् ॥ ४. विऽओमन् ॥ सप्तऽआस्यः । तुविऽजातः ॥ सप्तऽरश्मिः । अधमत् ॥

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥ ५ ॥
एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ६ ॥
स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥ ७ ॥
स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ ८ ॥
अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या ।
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः ॥ ९ ॥
इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन्यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्विन्दवः स्वाभुवोऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥ १० ॥
बृहस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर्भूत्वस्मे ।
अविष्टं धियो जिगृतं पुरंधीर्जजस्तमर्यो वनुषामरातीः ॥ ११ ॥

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१–११ वामदेवो गौतमः । उषाः । त्रिष्टुप् ।

इदमु त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसो वयुनावदस्थात् ।
नूनं दिवो दुहितरो विभातीर्गातुं कृणवन्नुषसो जनाय ॥ १ ॥
अस्थुरु चित्रा उषसः पुरस्तान्मिताइव स्वरवोऽध्वरेषु ।
व्यू व्रजस्य तमसो द्वारोच्छन्तीरव्रञ्छुचयः पावकाः ॥ २ ॥

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५. सुऽस्तुभा ॥ रुरोज । फलिऽगम् ॥ हव्यऽसूदः ॥ कनिक्रदत् । वावशतीः । उत् । आजत् ॥ ६. एव । विश्वऽदेवाय ॥ विधेम ॥ बृहस्पते । वीरऽवन्तः ॥ स्याम ॥ ७. इत् । राजा । प्रतिऽजन्यानि ॥ तस्थौ । अभि ॥ वल्गुऽयति । पूर्वऽभाजम् ॥ ८. क्षेति ॥ तस्मै । पिन्वते । विश्वऽदानीम् ॥ एव । नमन्ते ॥ ९. अप्रतिऽइतः । जयति ॥ सऽजन्या ॥ कृणोति ॥ १०. पिबतम् । बृहस्पते ॥ वृषण्वसू इति वृषण्ऽवसू ॥ सुऽआभुवः ॥ अस्मे इति । सर्वऽवीरम् । नि । यच्छतम् ॥ ११. बृहस्पते । इन्द्र ॥ सुऽमतिः । भूतु । अस्मे इति ॥ पुरम्ऽधीः ॥ जजस्तम् । अर्यः ॥

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१. इदम् । ऊँ इति ॥ वयुनऽवत् । अस्थात् ॥ कृणवन् ॥ २. अस्थुः । ऊँ इति ॥ मिताःऽइव ॥ वि । ऊँ इति । द्वारा ॥ उच्छन्तीः । अव्रन् ॥

उच्छन्तीरद्य चितयन्त भोजान्राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्वबुध्यमानास्तमसो विमध्ये ॥ ३ ॥
कुवित्स देवीः सनयो नवो वा यामो बभूयादुषसो वो अद्य ।
येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदूष ॥ ४ ॥
यूयं हि देवीर्ऋतयुग्भिरश्वैः परिप्रयाथ भुवनानि सद्यः ।
प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम् ॥ ५ ॥
क्व स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम् ।
शुभं यच्छुभ्रा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः ॥ ६ ॥
ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः ।
यास्वीजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आप ॥ ७ ॥
ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः ।
ऋतस्य देवीः सदसो बुधाना गवां न सर्गा उषसो जरन्ते ॥ ८ ॥
ता इन्न्वे३व समना समानीरमीतवर्णा उषसश्चरन्ति ।
गूहन्तीरभ्वमसितं रुशद्भिः शुक्रास्तनूभिः शुचयो रुचानाः ॥ ९ ॥
रयिं दिवो दुहितरो विभातीः प्रजावन्तं यच्छतास्मासु देवीः ।
स्योनादा वः प्रतिबुध्यमानाः सुवीर्यस्य पतयः स्याम ॥ १० ॥
तद्वो दिवो दुहितरो विभातीरुप ब्रुव उषसो यज्ञकेतुः ।
वयं स्याम यशसो जनेषु तद् द्यौश्च धत्तां पृथिवी च देवी ॥ ११ ॥

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१—६ वामदेवो गौतमः । सविता । जगती, ६ त्रिष्टुप् ।

अभूद्देवः सविता वन्द्यो नु न इदानीमह्न उपवाच्यो नृभिः ।
वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत् ॥ १ ॥

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३. राधःऽदेयाय ॥ अन्तरिति ॥ विऽमध्ये ॥ ४. बभूयात् । उषसः ॥ नवऽग्वे । दशऽग्वे ॥ सप्तऽआस्ये । रेवतीः ॥ ५. देवीः । ऋतयुक्ऽभिः ॥ परिऽप्रयाथ ॥ प्रऽबोधयन्तीः । उषसः ॥ द्विऽपात् । चतुःऽपात् ॥ ६. स्वित् । आसाम् ॥ विऽधाना । विऽदधुः ॥ वि । ज्ञायन्ते । सऽदृशीः ॥ ७. ताः । घ । ताः । पुरा । आसुः ॥ अभिष्टिऽद्युम्नाः । ऋतजातऽसत्याः ॥ यासु । ईजानः ॥ आप ॥ ८. ताः । आ । चरन्ति ॥ ९. ताः । इत् । नु । एव ॥ अमीतऽवर्णाः ॥ गूहन्तीः । अभ्वम् ॥ १०. दिवः । दुहितरः ॥ प्रजाऽवन्तम् । यच्छत । देवीः ॥ स्योनात् । आ । प्रतिऽबुध्यमानाः ॥ सुऽवीर्यस्य । स्याम ॥ ११. उप । ब्रुवे । उषसः । यज्ञऽकेतुः ॥ यशसः ॥

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१. अभूत् ॥ उपऽवाच्यः ॥ भजति ॥ दधत् ॥

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वं सुवसि भागमुत्तमम् ।
आदिद्दामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥ २ ॥

अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता ।
देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥ ३ ॥

न प्रमिये सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति ।
यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत् ॥ ४ ॥

इन्द्रज्येष्ठान्बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः ।
यथायथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवाय ते ॥ ५ ॥

ये ते त्रिरहन्त्सवितः सवासो दिवेदिवे सौभगमासुवन्ति ।
इन्द्रो द्यावापृथिवी सिन्धुरद्भिरादित्यैर्नो अदितिः शर्म यंसत् ॥ ६ ॥

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१-१२ बुधगविष्ठिरावात्रेयौ । अग्निः । त्रिष्टुप् ।

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥ १ ॥

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशदर्दशि पाजो महान्देवस्तमसो निरमोचि ॥ २ ॥

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः ।
आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः ॥ ३ ॥

अग्निमच्छा देवयतां मनांसि चक्षूंषीव सूर्ये सं चरन्ति ।
यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम् ॥ ४ ॥

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२. सुवसि । उत्ऽतमम् ॥ सवितः । वि । ऊर्णुषे ॥ ३. चकृम ॥ प्रऽभूती । पुरुषत्वता ॥ सुवतात् । अनागसः ॥ ४. प्रऽमिये ॥ वरिमन् । आ । सुऽअङ्गुरिः ॥ सुवति ॥ ५. इन्द्रऽज्येष्ठान् ॥ सुवसि । पस्त्यऽवतः ॥ यथाऽयथा । विऽयेमिरे ॥ एव । एव । तस्थुः । सवितरिति । ते ॥ ६. त्रिः । अहन् । सवितरिति ॥ दिवेऽदिवे । आऽसुवन्ति ॥ द्यावापृथिवी इति । सिन्धुः । अत्ऽभिः ॥ यंसत् ॥

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१. अबोधि । अग्निः । सम्ऽइधा ॥ धेनुम्ऽइव । आऽयतीम् । उषसम् ॥ यह्वाःऽइव । उत्ऽजिहानाः ॥ सिस्रते ॥ २. सुऽमनाः ॥ सम्ऽइद्धस्य । रुशत् । अदर्शि ॥ निः । अमोचि ॥ ३. यत् । ईम् । अजीगरिति ॥ अङ्क्ते ॥ वाजऽयन्ती । उत्तानाम् । ऊर्ध्वः । अधयत् ॥ ४. अग्निम् । अच्छ । देवऽयताम् ॥ चक्षूंषिऽइव । सम् । चरन्ति ॥ यत् । ईम् । सुवाते इति । विरूपे इति विऽरूपे ॥

जनि॑ष्ट॒ हि जेन्यो॒ अग्रे॒ अह्नां॑ हि॒तो हि॒तेष्व॑रु॒षो वने॑षु ।
दमे॑दमे स॒प्त रत्ना॒ दधा॑नो॒ऽग्निर्होता॒ नि ष॑सादा॒ यजी॑यान् ॥ ५ ॥
अ॒ग्निर्होता॒ न्य॑सीद॒द्यजी॑यानु॒पस्थे॑ मा॒तुः सु॑र॒भा उ॑ लो॒के ।
युवा॑ क॒विः पु॑रुनि॒ःष्ठ ऋ॒तावा॑ ध॒र्ता कृ॑ष्टी॒नामु॒त मध्य॑ इ॒द्धः ॥ ६ ॥
प्र णु त्यं विप्र॑मध्व॒रेषु॑ सा॒धुम॒ग्निं होता॑रमीळते॒ नमो॑भिः ।
आ यस्त॒ताननु॒ रोद॑सी ऋ॒तेन॒ नित्यं॑ मृजन्ति वा॒जिनं॑ घृ॒तेन॑ ॥ ७ ॥
मा॒र्जा॒ल्यो॑ मृज्यते॒ स्वे दमू॑नाः कविप्रश॒स्तो अति॑थिः शि॒वो नः॑ ।
स॒हस्र॑शृङ्गो वृष॒भस्तदो॑जा॒ विश्वाँ॑ अग्ने॒ सह॑सा॒ प्रास्य॒न्यान् ॥ ८ ॥
प्र स॒द्यो अ॑ग्ने॒ अत्ये॑ष्यन्याना॒विर्यस्मै॒ चारु॑तमो ब॒भूथ॑ ।
ई॒ळेन्यो॑ वपु॒ष्यो॑ वि॒भावा॑ प्रि॒यो वि॒शामति॑थि॒र्मानु॑षीणाम् ॥ ९ ॥
तुभ्यं॑ भरन्ति क्षि॒तयो॑ यविष्ठ ब॒लिम॑ग्ने॒ अन्ति॑त॒ ओत दू॒रात् ।
आ भन्दि॑ष्ठस्य सुम॒तिं चि॑किद्धि बृ॒हत्ते॑ अग्ने॒ महि॒ शर्म॑ भ॒द्रम् ॥ १० ॥
आद्य रथं॑ भानुमो भानु॒मन्त॒मग्ने॒ तिष्ठ॑ यज॒तेभि॒ः सम॑न्तम् ।
वि॒द्वान्प॑थी॒नामु॒र्व१॒॑न्तरि॑क्ष॒मेह दे॒वान्ह॑वि॒रद्या॑य वक्षि ॥ ११ ॥
अवो॑चाम क॒वये॒ मेध्या॑य॒ वचो॑ व॒न्दारु॑ वृष॒भाय॒ वृष्णे॑ ।
गवि॑ष्ठिरो॒ नम॑सा॒ स्तोम॑म॒ग्नौ दि॒वी॑व रु॒क्मम॑रु॒व्यञ्च॑मश्रेत् ॥ १२ ॥

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१–६ सुतंभर आत्रेयः । अग्निः । जगती ।

जन॑स्य गो॒पा अ॑जनिष्ट॒ जागृ॑वि॒र॒ग्निः सु॒दक्षः॑ सुवि॒ताय॒ नव्य॑से ।
घृ॒तप्र॑तीको बृह॒ता दि॑वि॒स्पृशा॑ द्यु॒मद्वि भा॑ति भर॒तेभ्य॒ः शुचिः॑ ॥ १ ॥

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५. जनि॑ष्ट ॥ हि॒तेषु॑ । अ॒रु॒षः ॥ दमे॑ऽदमे ॥ नि । स॒सा॒द॒ ॥ ६. नि । अ॒सी॒द॒त् । यजी॑यान् ॥ उ॒पऽस्थे॑ । ऊँ इति॑ ॥ पु॒रु॒निः॒ऽस्थः । ऋ॒तऽवा॑ ॥ ७. प्र । नु ॥ नम॑ःऽभिः ॥ रोद॑सी॒ इति॑ ॥ ८. क॒वि॒ऽप्र॒श॒स्तः ॥ स॒हस्र॑ऽशृङ्गः । तत्ऽओ॑जाः ॥ प्र । अ॒सि॒ । अ॒न्यान् ॥ ९. अति॑ । ए॒षि॒ । अ॒न्यान् ॥ आ॒विः । चारु॑ऽतमः ॥ वि॒भाऽवा॑ ॥ १०. अन्ति॑तः । आ । उ॒त ॥ बृ॒हत् । ते॒ ॥ ११. आ । अ॒द्य । भा॒नु॒ऽमः । भा॒नु॒ऽमन्त॑म् ॥ अग्ने॑ । स॒म्ऽअ॑न्तम् ॥ उ॒रु । अ॒न्तरि॑क्षम् ॥ आ । इ॒ह । ह॒वि॒ःऽअद्या॑य ॥ १२. दि॒वि॒ऽइ॑व । उ॒रु॒ऽव्यञ्च॑म् ॥

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१. सु॒ऽदक्षः॑ ॥ घृ॒तऽप्र॑तीकः । दि॒वि॒ऽस्पृशा॑ ॥ द्यु॒ऽमत् ॥

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥ २ ॥
असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।
घृतेन त्वावर्धयन्नग्न आहुत धूमस्ते केतुरभवद्दिवि श्रितः ॥ ३ ॥
अग्निर्नो यज्ञमुप वेतु साधुयाग्निं नरो वि भरन्ते गृहेगृहे ।
अग्निर्दूतो अभवद्धव्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥ ४ ॥
तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च ॥ ५ ॥
त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥ ६ ॥

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१–९ वसूयव आत्रेयाः । अग्निः, ९ विश्वे देवाः । गायत्री ।

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान्वक्षि यक्षि च ॥ १ ॥
तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम् । देवाँ आ वीतये वह ॥ २ ॥
वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥ ३ ॥
अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये । होतारं त्वा वृणीमहे ॥ ४ ॥
यजमानाय सुन्वत आग्ने सुवीर्यं वह । देवैरा सत्सि बर्हिषि ॥ ५ ॥
समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि । देवानां दूत उक्थ्यः ॥ ६ ॥
न्यग्निं जातवेदसं होत्रवाहं यविष्ठ्यम् । दधाता देवमृत्विजम् ॥ ७ ॥
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः । स्तृणीत बर्हिरासदे ॥ ८ ॥
एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः । देवासः सर्वया विशा ॥ ९ ॥

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२. पुरःऽहितम् ॥ त्रिऽसधस्थे ॥ सऽरथम् ॥ सुऽक्रतुः ॥ ३. असम्ऽमृष्टः ॥ उत् ॥ अतिष्ठः ॥ त्वा । अवर्धयन् । अग्ने । आऽहुत ॥ ४. साधुऽया ॥ गृहेऽगृहे ॥ हव्यऽवाहनः ॥ कविऽक्रतुम् ॥ ५. तुभ्य । इदम् । मधुमत्ऽतमम् ॥ सिन्धुम्ऽइव । अवनीः । महीः ॥ आ । वर्धयन्ति ॥ ६. अनु । अविन्दन् । शिश्रियाणम् । वनेऽवने ॥

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१. यक्षि ॥ २. घृतस्नो इति घृतऽस्नो । ईमहे ॥ चित्रभानो इति चित्रऽभानो । स्वःऽदृशम् ॥ ३. वीतिऽहोत्रम् ॥ सम् । इधीमहि ॥ ४. हव्यऽदातये ॥ ५. सुन्वते ॥ आ । अग्ने । सुऽवीर्यम् ॥ देवैः । आ ॥ ६. सहस्रऽजित् ॥ ७. नि । अग्निम् । जातऽवेदसम् ॥ होत्रऽवाहम् ॥ दधात ॥ ८. यज्ञः । एतु । आनुषक् ॥ अद्य । देवव्यचःऽतमः ॥ आऽसदे ॥ ९. आ । इदम् ॥

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१–८ श्यावाश्व आत्रेयः । मरुतः । जगती, ७-८ त्रिष्टुप् ।

आ रुद्रास इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तन ।
इयं वो अस्मत्प्रति हर्यते मतिस्तृष्णजे न दिव उत्सा उदन्यवे ॥ १ ॥
वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः ।
स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम् ॥ २ ॥
धूनुथ द्यां पर्वतान्दाशुषे वसु नि वो वना जिहते यामनो भिया ।
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्ध्वम् ॥ ३ ॥
वातत्विषो मरुतो वर्षनिर्णिजो यमाइव सुसदृशः सुपेशसः ।
पिशङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौरिवोरवः ॥ ४ ॥
पुरुद्रप्सा अञ्जिमन्तः सुदानवस्त्वेषसंदृशो अनवभ्रराधसः ।
सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे ॥ ५ ॥
ऋष्टयो वो मरुतो अंसयोरधि सह ओजो बाह्वोर्वो बलं हितम् ।
नृम्णा शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥ ६ ॥
गोमदश्वावद्रथवत्सुवीरं चन्द्रवद्राधो मरुतो ददा नः ।
प्रशस्तिं नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्यस्य ॥ ७ ॥
हये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥ ८ ॥

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१. रुद्रासः । इन्द्रऽवन्तः । सऽजोषसः ॥ हिरण्यऽरथाः ॥ तृष्णऽजे ॥ २. वाशीऽमन्तः । ऋष्टिऽमन्तः ॥ सुऽधन्वानः । इषुऽमन्तः ॥ सुऽअश्वाः । सुऽरथाः । पृश्निऽमातरः ॥ सुऽआयुधाः । याथन ॥ ३. यत् । उग्राः ॥ ४. वातऽत्विषः । वर्षऽनिर्निजः ॥ यमाःऽइव । सुऽसंदृशः । सुऽपेशसः ॥ पिशङ्गऽअश्वाः । अरुणऽअश्वाः ॥ प्रऽत्वक्षसः । द्यौःऽइव ॥ ५. पुरुऽद्रप्साः । अञ्जिऽमन्तः । सुऽदानवः ॥ त्वेषऽसंदृशः । अनवभ्रऽराधसः ॥ सुऽजातासः । रुक्मऽवक्षसः ॥ ६. अंसयोः । अधि ॥ शीर्षऽसु । आयुधा ॥ श्रीः । अधि ॥ ७. गोऽमत् । अश्वऽवत् । रथऽवत् । सुऽवीरम् ॥ चन्द्रऽवत् । दद ॥ प्रऽशस्तिम् ॥ ८. मृळत ॥ तुविऽमघासः । ऋतऽज्ञाः ॥ सत्यऽश्रुतः ॥ बृहत्ऽगिरयः ॥

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१–७ अर्चनाना आत्रेयः । मित्रावरुणौ । जगती ।

ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥ १ ॥
सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा ।
वृष्टिं वां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तन्यवः ॥ २ ॥
सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी ।
चित्रेभिरभ्रैरुप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया ॥ ३ ॥
माया वां मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम् ।
तमभ्रेण वृष्टया गूहथो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥ ४ ॥
रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गविष्टिषु ।
रजांसि चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पयसा न उक्षतम् ॥ ५ ॥
वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां वदति त्विषीमतीम् ।
अभ्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम् ॥ ६ ॥
धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।
ऋतेन विश्वं भुवनं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम् ॥ ७ ॥

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१–१० पौर आत्रेयः । अश्विनौ । अनुष्टुप् ।

यदद्य स्थः परावति यदर्वावत्यश्विना । यद्वा पुरू पुरुभुजा यदन्तरिक्ष आ गतम् ॥ १ ॥
इह त्या पुरुभूतमा पुरू दंसांसि बिभ्रता । वरस्या याम्यध्रिगू हुवे तुविष्टमा भुजे ॥ २ ॥

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१. ऋतस्य । गोपौ । अधि ॥ सत्यऽधर्माणा । विऽओमनि ॥ मित्रावरुणा । अवथः ॥ मधुऽमत् ॥ २. सम्ऽराजौ । अस्य ॥ मित्रावरुणा । स्वःऽदृशा ॥ अमृतऽत्वम् ॥ द्यावापृथिवी इति ॥ ३. दिवः । पती इति ॥ विचर्षणी इति विऽचर्षणी ॥ चित्रेभिः । अभ्रैः । उप ॥ ४. मधुऽमन्तः ॥ ५. सुऽखम् ॥ गोऽइष्टिषु ॥ ६. मित्रावरुणौ । इराऽवतीम् ॥ त्विषिऽमतीम् ॥ अरुणाम् । अरेपसम् ॥ ७. विपःऽचिता ॥ रक्षेथे इति ॥

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१. पराऽवति ॥ अर्वाऽवति ॥ पुरु । पुरुऽभुजा ॥ २. पुरुऽभूतमा ॥ पुरु ॥ यामि । अध्रिगू इत्यध्रिऽगू ॥ तुविःऽतमा ॥

ईर्मान्यद्वपुषे वपुश्चक्रं रथस्य येमथुः । पर्यन्या नाहुषा युगा मह्ना रजांसि दीयथः ॥ ३ ॥
तद् षु वामेना कृतं विश्वा यद्वामनु ष्टवे । नाना जातावरेपसा समस्मे बन्धुमेयथुः ॥ ४ ॥
आ यद्वां सूर्या रथं तिष्ठद्रघुष्यदं सदा । परि वामरुषा वयो घृणा वरन्त आतपः ॥ ५ ॥
युवोरत्रिश्चिकेतति नरा सुम्नेन चेतसा । घर्मं यद्वामरेपसं नासत्यास्ना भुरण्यति ॥ ६ ॥
उग्रो वां ककुहो ययिः शृण्वे यामेषु संतनिः । यद्वां दंसोभिरश्विनात्रिर्नरावर्तति ॥ ७ ॥
मध्व ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी । यत्समुद्राति पर्षथः पक्वाः पृक्षो भरन्त वाम् ॥ ८ ॥
सत्यमिद्वा उ अश्विना युवामाहुर्मयोभुवा । ता यामन्यामहूतमा यामन्ना मळयत्तमा ॥ ९ ॥
इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शंतमा । या तक्षाम रथाँइवावोचाम बृहन्नमः ॥१०॥

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१–६ सत्यश्रवा आत्रेयः । उषाः । त्रिष्टुप् ।

द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम् ।
देवीमुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते ॥ १ ॥
एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥ २ ॥
एषा गोभिररुणेभिर्युजानास्रेधन्ती रयिमप्रायु चक्रे ।
पथो रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति ॥ ३ ॥
एषा व्येनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥ ४ ॥
एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात् ।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥ ५ ॥

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३. ईर्मा । अन्यत् ॥ परि । अन्या ॥ ४. तत् । ऊँ इति । सु । वाम् । एना ॥ स्तवे ॥ अस्मे इति । बन्धुम् । आ । ईयथुः ॥ ५. रघुऽस्यदम् ॥ वरन्ते । आऽतपः ॥ ६. नासत्या । आस्ना ॥ ७. सम्ऽतनिः ॥ दंसःऽभिः । अश्विना ॥ अत्रिः । नरा । आऽववर्तति ॥ ८. मधुऽयुवा ॥ सिसक्ति ॥ समुद्रा । अति ॥ ९ मयःऽभुवा ॥ यामऽहूतमा ॥ मृळयत्ऽतमा ॥ १०. अश्विऽभ्याम् । शम्ऽतमा ॥ रथान्ऽइव ॥

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१. द्युतत्ऽयामानम् ॥ ऋतऽवरीम् । अरुणऽप्सुम् । विऽभातीम् ॥ स्वः । आऽवहन्तीम् ॥ मतिऽभिः ॥ २. सुऽगान् ॥ बृहत्ऽरथा । विश्वम्ऽइन्वा ॥ उषाः ॥ ३. अप्रऽआयु ॥ पुरुऽस्तुता । विश्वऽवारा । ४. विऽएनी । द्विऽबर्हाः ॥ आविःऽकृण्वाना ॥ प्रजानतीऽइव ॥ ५. विदाना । ऊर्ध्वाऽइव ॥ ज्योतिषा । आ । अगात् ॥

एषा प्रतीची दुहिता दिवो नृन्योषेव भद्रा नि रिणीते अप्सः ।
व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः ॥ ६ ॥

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१–१० अत्रिर्भौमः । पर्जन्यः । त्रिष्टुप्, २–४ जगती, ९ अनुष्टुप् ।

अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
कनिक्रदद्वृषभो जीरदानू रेतो दधात्योषधीषु गर्भम् ॥ १ ॥
वि वृक्षान् हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात् ।
उतानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥ २ ॥
रथीव कशयाश्वाँ अभिक्षिपन्नाविर्दूतान्कृणुते वर्ष्याँ३ अह ।
दूरात्सिंहस्य स्तनथा उदीरते यत्पर्जन्यः कृणुते वर्ष्यं१ नभः ॥ ३ ॥
प्र वाता वान्ति पतयन्ति विद्युत उदोषधीर्जिहते पिन्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥ ४ ॥
यस्य व्रते पृथिवी नन्नमीति यस्य व्रते शफवज्जर्भुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥ ५ ॥
दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णो अश्वस्य धाराः ।
अर्वाङेतेन स्तनयित्नुनेह्यपो निषिञ्चन्नसुरः पिता नः ॥ ६ ॥
अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन ।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादाः ॥ ७ ॥
महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥ ८ ॥

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६. योषाऽइव ॥ विऽऊर्ण्वती ॥ पूर्वऽथा । अकरित्यकः ॥

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१. अच्छ । गीःऽभिः ॥ नमसा । आ ॥ जीरऽदानुः ॥ २. महाऽवधात् ॥ वृष्ण्यऽवतः ॥ दुःऽकृतः ॥ ३. रथीऽइव । कशया । अश्वान् ॥ वर्ष्यान् । अह ॥ स्तनथाः ॥ वर्ष्यम् । नभः ॥ ४. विऽद्युतः ॥ स्व१रिति स्वः ॥ रेतसा । अवति ॥ ५. शफऽवत् ॥ विश्वऽरूपाः ॥ ६. स्तनयित्नुना । आ । इहि ॥ अपः । निऽसिञ्चन् ॥ ७. उदन्ऽवता । दीय ॥ विऽसितम् ॥ उत्ऽवतः । निऽपादाः ॥ ८. उत् । अच । नि । सिञ्च ॥ द्यावापृथिवी इति । वि । उन्धि ॥ सुऽप्रपानम् ॥

यत्पर्जन्य कनिक्रदत्स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥ ९ ॥
अवर्षीर्वर्षमुदु षू गृभायाकर्धन्वान्यत्येतवा उं ।
अजीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषाम् ॥१०॥

४७ (६.२८)

१–८ भरद्वाजो बार्हस्पत्यः। गावः; २, ८ इन्द्रो गावो वा। त्रिष्टुप्, २–४ जगती, अनुष्टुप्।

आ गावो अग्मन्नुत भद्रमक्रन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे ।
प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वीरुषसो दुहानाः ॥ १ ॥
इन्द्रो यज्वने पृणते च शिक्षत्युपेद्ददाति न स्वं मुषायति ।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥ २ ॥
न ता नशन्ति न दभाति तस्करो नासामामित्रो व्यथिरा दधर्षति ।
देवांश्च याभिर्यजते ददाति च ज्योगित्ताभिः सचते गोपतिः सह ॥ ३ ॥
न ता अर्वा रेणुककाटो अश्नुते न संस्कृतत्रमुप यन्ति ता अभि ।
उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥ ४ ॥
गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः ।
इमा या गावः स जनास इन्द्र इच्छामीद्धृदा मनसा चिदिन्द्रम् ॥ ५ ॥
यूयं गावो मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वय उच्यते सभासु ॥ ६ ॥
प्रजावतीः सूयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा वः स्तेन ईशत माघशंसः परि वो हेती रुद्रस्य वृज्याः ॥ ७ ॥
उपेदमुपपर्चनमासु गोषूप पृच्यताम् ।
उप ऋषभस्य रेतस्युपेन्द्र तव वीर्ये ॥ ८ ॥

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९. प्रति । इदम् ॥ १०. सु । गृभाय ॥ अर्कः । अतिऽएतवै । ऊँ इति ॥ प्रऽजाभ्यः ॥

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१. अक्रन् ॥ सीदन्तु । गोऽस्थे । रणयन्तु । अस्मे इति ॥ प्रजाऽवतीः । पुरुऽरूपाः ॥ २. भूयःऽभूयः ॥ देवऽयुम् ॥ ३. आसाम् । आमित्रः । व्यथिः । आ ॥ ज्योक् । इत् । ताभिः । गोऽपतिः ॥ ४. रेणुऽककाटः । संस्कृतऽत्रम् ॥ उरुऽगायम् ॥ ६. सुऽप्रतीकम् ॥ भद्रऽवाचः ॥ ७. सुऽयवसम् ॥ सुऽप्रपाने ॥ मा । अघऽशंसः ॥ हेतिः ॥ ८. उपऽपर्चनम् ॥

४८ (६.५३)

१–१० भरद्वाजो बार्हस्पत्यः । पूषा । गायत्री, ८ अनुष्टुप् ।

वयमु त्वा पथस्पते रथं न वाजसातये । धिये पूषन्नयुज्महि ॥ १ ॥
अभि नो नर्यं वसु वीरं प्रयतदक्षिणम् । वामं गृहपतिं नय ॥ २ ॥
अदित्सन्तं चिदाघृणे पूषन्दानाय चोदय । पणेश्चिद्वि म्रदा मनः ॥ ३ ॥
वि पथो वाजसातये चिनुहि वि मृधो जहि । साधन्तामुग्र नो धियः ॥ ४ ॥
परि तृन्धि पणीनामारया हृदया कवे । अथेमस्मभ्यं रन्धय ॥ ५ ॥
वि पूषन्नारया तुद पणेरिच्छ हृदि प्रियम् । अथेमस्मभ्यं रन्धय ॥ ६ ॥
आ रिख किकिरा कृणु पणीनां हृदया कवे । अथेमस्मभ्यं रन्धय ॥ ७ ॥
यां पूषन्ब्रह्मचोदनीमारां बिभर्ष्याघृणे । तया समस्य हृदयमा रिख किकिरा कृणु ॥ ८ ॥
या ते अष्ट्रा गोओपशाऽऽघृणे पशुसाधनी । तस्यास्ते सुम्नमीमहे ॥ ९ ॥
उत नो गोषणिं धियमश्वसां वाजसामुत । नृवत्कृणुहि वीतये ॥ १० ॥

४९ (६.५४)

१–१० भरद्वाजो बार्हस्पत्यः । पूषा । गायत्री ।

सं पूषन्विदुषा नय यो अञ्जसानुशासति । य एवेदमिति ब्रवत् ॥ १ ॥
समु पूष्णा गमेमहि यो गृहाँ अभिशासति । इम एवेति च ब्रवत् ॥ २ ॥
पूष्णश्चक्रं न रिष्यति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥ ३ ॥
यो अस्मै हविषाविधन्न तं पूषापि मृष्यते । प्रथमो विन्दते वसु ॥ ४ ॥
पूषा गा अन्वेतु नः पूषा रक्षत्वर्वतः । पूषा वाजं सनोतु नः ॥ ५ ॥
पूषन्ननु प्र गा इहि यजमानस्य सुन्वतः । अस्माकं स्तुवतामुत ॥ ६ ॥

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१. पथः । पते ॥ वाजऽसातये ॥ २. प्रयतऽदक्षिणम् ॥ गृहऽपतिम् ॥ ३. आघृणे ॥ पूषन् ॥ वि । म्रद ॥ ५. पणीनाम् । आरया ॥ अथ । ईम् ॥ ७. किकिरा । कृणु ॥ ८. ब्रह्मऽचोदनीम् ॥ समस्य ॥ ९. गोऽओपशा ॥ आघृणे । पशुऽसाधनी ॥ १०. गोऽसनिम् ॥ अश्वऽसाम् । वाजऽसाम् ॥ नृऽवत् ॥

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१. अनुऽशासति ॥ एव । इदम् । इति ॥ २. अभिऽशासति ॥ इमे । एव । इति ॥ ३. न । कोशः । अव ॥ नो इति ॥ ४. हविषा । अविधत् ॥ ५. अनु । एतु ॥ रक्षतु । अर्वतः ॥

माकिर्नेशन्माकीं रिषन्माकीं सं शारि केवटे । अथारिष्टाभिरा गंहि ॥ ७ ॥
शृण्वन्तं पूषणं वयमिर्यमनंष्टवेदसम् । ईशानं राय ईमहे ॥ ८ ॥
पूषन्तवं व्रते वयं न रिष्येम कदां चन । स्तोतारंस्त इह स्मंसि ॥ ९ ॥
परिं पूषा पुरस्ताद्धस्तं दधातु दक्षिणम् । पुनर्नो नष्टमाजंतु ॥१०॥

५० (६.५५)

१-६ भरद्वाजो बार्हस्पत्यः । पूषा । गायत्री ।

एहि वां विमुचो नपादाघृणे सं संचावहै । रथीर्ऋतस्यं नो भव ॥ १ ॥
रथीतमं कपर्दिनमीशानं राधसो महः । रायः सखायमीमहे ॥ २ ॥
रायो धारास्याघृणे वसों राशिरंजाश्व । धीवंतोधीवतः सखां ॥ ३ ॥
पूषणं न्व१जाश्वमुपं स्तोषाम वाजिनंम् । स्वसुर्यो जार उच्यतें ॥ ४ ॥
मातुर्दिधिषुमंब्रवं स्वसुर्जारः शृणोतु नः । भ्रातेन्द्रंस्य सखा मर्म ॥ ५ ॥
आजासंः पूषणं रथें निशृम्भास्ते जंनश्रियंम् । देवं वहन्तु बिभ्रंतः ॥ ६ ॥

५१ (६.५६)

१–६ भरद्वाजो बार्हस्पत्यः । पूषा । गायत्री, ६ अनुष्टुप् ।

य एंनमादिदेंशति करम्भादिति पूषणंम् । न तेनं देव आदिशें ॥ १ ॥
उत घा स रथीतमः सख्या सत्पतिर्युजा । इन्द्रों वृत्राणि जिघ्नते ॥ २ ॥
उतादः परुषे गवि सूरंश्चक्रं हिरण्ययंम् । न्यैरयद्रथीतंमः ॥ ३ ॥
यदद्य त्वां पुरुष्टुत ब्रवांम दस्र मन्तुमः । तत्सु नो मन्मं साधय ॥ ४ ॥
इमं चं नो गवेषंणं सातयें सीषधो गणम् । आरात्पूषन्नसि श्रुतः ॥ ५ ॥
आ तें स्वस्तिमींमह आरेअंघामुपांवसुम् । अद्या चं सर्वतांतये श्वश्चं सर्वतांतये ॥ ६ ॥

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७. माकिः ॥ माकींम् ॥ अथं । अरिष्टाभिः । आ ॥ ८. इयंम् । अनंष्टऽवेदसम् ॥ ९. स्तोतारंः । ते ॥ १०. नष्टम् । आ । अजत ॥

५० (६.५५)

१. आ । इहि । विऽमुचः । नपात् ॥ आघृणे ॥ २. रथिऽतंमम् ॥ ३. धारा । असि ॥ राशिः । अजऽअश्व ॥ धीवंतःऽधीवतः ॥ ४. नु । अजऽअंश्वम् ॥ ६. आ । अजासंः ॥ निऽशृम्भाः । जनऽश्रियंम् ॥

५१ (६.५६)

१. आऽदिदेंशति ॥ करम्भऽअत् ॥ आऽदिशें ॥ २. सत्ऽपतिः ॥ ३. उत । अदः ॥ ४. पुरुऽस्तुत ॥ मन्तुऽमः ॥ ५. गोऽएषंणम् ॥ सीसधः ॥ ६. स्वस्तिम् । ईमहे ॥ आरेऽअंघाम् । उपंऽवसुम् ॥ अद्य । च । सर्वऽतांतये ॥

५२ (६.५७)

१–६ भरद्वाजो बार्हस्पत्यः । इन्द्रापूषणौ । गायत्री ।

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥ १ ॥
सोममन्य उपासदत्पातवे चम्वोः सुतम् । करम्भमन्य इच्छति ॥ २ ॥
अजा अन्यस्य वह्नयो हरी अन्यस्य संभृता । ताभ्यां वृत्राणि जिघ्नते ॥ ३ ॥
यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पूषाभवत्सचा ॥ ४ ॥
तां पूष्णः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥ ५ ॥
उत्पूषणं युवामहेऽभीशूँरिव सारथिः । मह्या इन्द्रं स्वस्तये ॥ ६ ॥

५३ (६.७४)

१–४ भरद्वाजो बार्हस्पत्यः । सोमारुद्रौ । त्रिष्टुप् ।

सोमारुद्रा धारयेथामसुर्यं१ प्र वामिष्टयोऽरमश्नुवन्तु ।
दमेदमे सप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥ १ ॥
सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश ।
आरे बाधेथां निर्ऋतिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु ॥ २ ॥
सोमारुद्रा युवमेतान्यस्मे विश्वा तनूषु भेषजानि धत्तम् ।
अव स्यतं मुञ्चतं यन्नो अस्ति तनूषु बद्धं कृतमेनो अस्मत् ॥ ३ ॥
तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृळतं नः ।
प्र नो मुञ्चतं वरुणस्य पाशाद् गोपायतं नः सुमनस्यमाना ॥ ४ ॥

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५२ (६.५७)

२. अन्यः । उप । असदत् ॥ ३. अजाः ॥ हरी इति । सम्ऽभृता ॥ ४. अनयत् । रितः ॥ वृषन्ऽतमः ॥ ५. सुऽमतिम् ॥ वयाम्ऽइव ॥ च । आ ॥ ६. अभीशून्ऽइव ॥ मह्यै ॥

५३ (६.७४)

१. सोमारुद्रा । असुर्यम् ॥ प्र । वाम् । इष्टयः ॥ दमेऽदमे ॥ द्विऽपदे । चतुःऽपदे ॥ २. आऽविवेश ॥ निःऽऋतिम् ॥ अस्मे इति ॥ ४. तिग्मऽआयुधौ । तिग्महेती इति तिग्मऽहेती । सुऽशेवौ ॥ सुऽमनस्यमाना ॥

५४ (७.२८)

१–५ वसिष्ठो मैत्रावरुणिः । इन्द्रः । त्रिष्टुप् ।

ब्रह्मा ण इन्द्रोप याहि विद्वानर्वाञ्चस्ते हरयः सन्तु युक्ताः ।
विश्वे चिद्धि त्वा विहवन्त मर्ता अस्माकमिच्छृणुहि विश्वमिन्व ॥ १ ॥
हवं त इन्द्र महिमा व्यानड् ब्रह्म यत्पासि शवसिन्नृषीणाम् ।
आ यद्वज्रं दधिषे हस्त उग्र घोरः सन्क्रत्वा जनिष्ठा अषाळहः ॥ २ ॥
तव प्रणीतीन्द्र जोहुवानान्त्सं यन्नॄन्न रोदसी निनेथ ।
महे क्षत्राय शवसे हि जज्ञेऽतूतुजिं चित्तूतुजिरशिश्नत् ॥ ३ ॥
एभिर्न इन्द्राहभिर्दशस्य दुर्मित्रासो हि क्षितयः पवन्ते ।
प्रति यच्चष्टे अनृतमनेना अव द्विता वरुणो मायी नः सात् ॥ ४ ॥
वोचेमेदिन्द्रं मघवानमेनं महो रायो राधसो यद्ददन्नः ।
यो अर्चतो ब्रह्मकृतिमविष्ठो यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

५५ (७.४९)

१–४ वसिष्ठो मैत्रावरुणिः । आपः । त्रिष्टुप् ।

समुद्रज्येष्ठाः सलिलस्य मध्यात्पुनाना यन्त्यनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद ता आपो देवीरिह मामवन्तु ॥ १ ॥
या आपो दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्ता आपो देवीरिह मामवन्तु ॥ २ ॥
यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यञ्जनानाम् ।
मधुश्चुतः शुचयो याः पावकास्ता आपो देवीरिह मामवन्तु ॥ ३ ॥

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५४ (७.२८)

१. ब्रह्म । नः ॥ विऽहवन्त ॥ विश्वम्ऽइन्व ॥ २. वि । आनट् ॥ ३. प्रऽनीती । इन्द्र ॥ यत् । नॄन् । न ॥ ४. अहऽभिः । दशस्य ॥ दुःऽमित्रासः ॥ अनृतम् । अनेनाः ॥ ५. मघऽवानम् ॥ ददत् । नः ॥ ब्रह्मऽकृतिम् ॥

५५ (७.४९)

१. समुद्रऽज्येष्ठाः ॥ अनिऽविशमानाः ॥ इन्द्रः । याः ॥ माम् । अवन्तु ॥ २. खनित्रिमाः । स्वयम्ऽजाः ॥ समुद्रऽअर्थाः ॥ ३. सत्यानृते इति । अवऽपश्यन् ॥ मधुऽश्चुतः ॥

यासु राजा वरुणो यासु सोमो विश्वे देवा यासूर्जं मदन्ति ।
वैश्वानरो यास्वग्निः प्रविष्टस्ता आपो देवीरिह मामवन्तु ॥ ४ ॥

५६ (७.५४)

१–३ वसिष्ठो मैत्रावरुणिः । वास्तोष्पतिः । त्रिष्टुप् ।

वास्तोष्पते प्रति जानीह्यस्मान्त्स्वावेशो अनमीवो भवा नः ।
यत्त्वेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं चतुष्पदे ॥ १ ॥
वास्तोष्पते प्रतरणो न एधि गयस्फानो गोभिरश्वेभिरिन्दो ।
अजरासस्ते सख्ये स्याम पितेव पुत्रान्प्रति नो जुषस्व ॥ २ ॥
वास्तोष्पते शग्मया संसदा ते सक्षीमहि रण्वया गातुमत्या ।
पाहि क्षेम उत योगे वरं नो यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

५७ (७.५५)

१–८ वसिष्ठो मैत्रावरुणिः । १ वास्तोष्पतिः, २–८ इन्द्रः (२–८ प्रस्वापिनी उपनिषद्) । १ गायत्री, २–४ उपरिष्टाद्बृहती, ५–८ अनुष्टुप् ।

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् । सखा सुशेव एधि नः ॥ १ ॥
यदर्जुन सारमेय दतः पिशङ्ग यच्छसे ।
वीव भ्राजन्त ऋष्टय उप स्रक्वेषु बप्सतो नि षु स्वप ॥ २ ॥
स्तेनं राय सारमेय तस्करं वा पुनःसर ।
स्तोतॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ३ ॥
त्वं सूकरस्य दर्दृहि तव दर्दर्तु सूकरः ।
स्तोतॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥ ४ ॥

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४. प्रऽविष्टः ॥

५६ (७.५४)

१. वास्तोः । पते ॥ सुऽआवेशः । भव ॥ यत् । त्वा । ईमहे ॥ द्विऽपदे । चतुःऽपदे ॥ २. प्रऽतरणः । नः ॥ गयऽस्फानः । इन्दो इति ॥ पिताऽइव ॥ ३. सम्ऽसदा ॥ सक्षीमहि । गातुऽमत्या ॥ क्षेमे ॥

५७ (७.५५)

१. अमीवऽहा । वास्तोः । पते ॥ आऽविशन् ॥ २. विऽइव । भ्राजन्ते ॥ ३. राय ॥ पुनःऽसर ॥ दुच्छुनऽयसे ॥

सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्पतिः ।
ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥ ५ ॥
य आस्ते यश्च चरति यश्च पश्यति नो जनः ।
तेषां सं हन्मो अक्षाणि यथेदं हर्म्यं तथा ॥ ६ ॥
सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।
तेना सहस्येना वयं नि जनान्त्स्वापयामसि ॥ ७ ॥
प्रोष्ठेशया वह्येशया नारीर्यास्तल्पशीवरीः ।
स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥ ८ ॥

५८ (७.६१)

१–७ वसिष्ठो मैत्रावरुणिः । मित्रावरुणौ । त्रिष्टुप् ।

उद्वां चक्षुर्वरुण सुप्रतीकं देवयोरेति सूर्यस्ततन्वान् ।
अभि यो विश्वा भुवनानि चष्टे स मन्युं मर्त्येष्वा चिकेत ॥ १ ॥
प्र वां स मित्रावरुणावृतावा विप्रो मन्मानि दीर्घश्रुदियर्ति ।
यस्य ब्रह्माणि सुक्रतू अवाथ आ यत्क्रत्वा न शरदः पृणैथे ॥ २ ॥
प्रोरोर्मित्रावरुणा पृथिव्याः प्र दिव ऋष्वाद् बृहतः सुदानू ।
स्पशो दधाथे ओषधीषु विक्ष्वृधग्यतो अनिमिषं रक्षमाणा ॥ ३ ॥
शंसा मित्रस्य वरुणस्य धाम शुष्मो रोदसी बद्बधे महित्वा ।
अयन्मासा अयज्वनामवीराः प्र यज्ञमन्मा वृजनं तिराते ॥ ४ ॥
अमूरा विश्वा वृषणाविमा वां न यासु चित्रं ददृशे न यक्षम् ।
द्रुहः सचन्ते अनृता जनानां न वां निण्यान्यचिते अभूवन् ॥ ५ ॥
समु वां यज्ञं महयं नमोभिर्हुवे वां मित्रावरुणा सबाधः ।
प्र वां मन्मान्यृचसे नवानि कृतानि ब्रह्म जुजुषन्निमानि ॥ ६ ॥

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५. सस्तु ॥ विश्पतिः ॥ सस्तु । अयम् ॥ ६. यथा । इदम् ॥ ७. सहस्रऽशृङ्गः ॥ उत्ऽआचरत् ॥ सहस्येन ॥ ८. प्रोष्ठेऽशयाः । वह्येऽशयाः ॥ तल्पऽशीवरीः ॥ पुण्यऽगन्धाः ॥

५८ (७.६१)

१. वरुणा । सुऽप्रतीकम् ॥ २. ऋतऽवा ॥ दीर्घऽश्रुत् । इयर्ति ॥ सुक्रतू इति सुऽक्रतू । अवाथः ॥ पृणैथे इति ॥ ३. प्र । उरोः ॥ सुदानू इति सुऽदानू ॥ दधाथे इति । विक्षु ॥ ऋधक् । यतः । अनिऽमिषम् ॥ ४. शंस ॥ महिऽत्वा ॥ यज्ञऽमन्मा ॥ ५. निण्यानि । अचिते ॥ ६. सम् । ऊँ इति । महयम् । नमःऽभिः ॥ सऽबाधः ॥

इयं देव पुरोहितिर्युवभ्यां यज्ञेषु मित्रावरुणावकारि ।
विश्वानि दुर्गा पिपृतं तिरो नो यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

५९ (७.६३)

१–६ वसिष्ठो मैत्रावरुणिः । १–४ सूर्यः, ५ सूर्य-मित्रावरुणाः, ६ मित्रावरुणौ । त्रिष्टुप् ।

उद्वेति सुभगो विश्वचक्षाः साधारणः सूर्यो मानुषाणाम् ।
चक्षुर्मित्रस्य वरुणस्य देवश्चर्मेव यः समविव्यक्तमांसि ॥ १ ॥
उद्वेति प्रसवीता जनानां महान्केतुरर्णवः सूर्यस्य ।
समानं चक्रं पर्याविवृत्सन्यदेतशो वहति धूर्षु युक्तः ॥ २ ॥
विभ्राजमान उषसामुपस्थाद्रेभैरुदेत्यनुमद्यमानः ।
एष मे देवः सविता चच्छन्द यः समानं न प्रमिनाति धाम ॥ ३ ॥
दिवो रुक्म उरुचक्षा उदेति दूरेअर्थस्तरणिर्भ्राजमानः ।
नूनं जनाः सूर्येण प्रसूता अयन्नर्थानि कृणवन्नपांसि ॥ ४ ॥
यत्रा चक्रुरमृता गातुमस्मै श्येनो न दीयन्नन्वेति पाथः ।
प्रति वां सूर उदिते विधेम नमोभिर्मित्रावरुणोत हव्यैः ॥ ५ ॥
नू मित्रो वरुणो अर्यमा नस्त्मने तोकाय वरिवो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

६० (७.६८)

१–९ वसिष्ठो मैत्रावरुणिः । अश्विनौ । विराट्; ८–९ त्रिष्टुप् ।

आ शुभ्रा यातमश्विना स्वश्वा गिरो दस्रा जुजुषाणा युवाकोः ।
हव्यानि च प्रतिभृता वीतं नः ॥ १ ॥

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७. देवा । पुरःऽहितिः । युवऽभ्याम् ॥ दुःऽगा ॥ स्वस्तिऽभिः ।

५९ (७.६३)

१. उत् । ऊँ इति । एति । सुऽभगः । विश्वऽचक्षाः ॥ चर्मऽइव । सम्ऽअविव्यक् ॥ २. प्रऽसविता ॥ परिऽआविवृत्सन् ॥ धूःऽसु ॥ ३. विऽभ्राजमानः । उपऽस्थात् ॥ उत् । एति । अनुऽमद्यमानः ॥ प्रऽमिनाति ॥ ४. उरुऽचक्षाः । उत् । एति ॥ दूरेऽअर्थः ॥ प्रऽसूताः ॥ अयन् । अर्थानि । कृणवन् ॥ ५. अस्मै ॥ अनु । एति ॥ उत्ऽइते ॥ ६. नु ॥ सुऽगा । सुऽपथानि ॥

६० (७.६८)

१. सुऽअश्वा ॥ प्रतिऽभृता ॥

प्र वामन्धांसि मद्यान्यस्थुररं गन्तं हविषो वीतये मे ।
तिरो अर्यो हवनानि श्रुतं नः ॥ २ ॥
प्र वां रथो मनोजवा इयर्ति तिरो रजांस्यश्विना शतोतिः ।
अस्मभ्यं सूर्यावसू इयानः ॥ ३ ॥
अयं ह यद्वां देवया उ अद्रिरूर्ध्वो विवक्ति सोमसुद्युवभ्याम् ।
आ वल्गू विप्रो ववृतीत हव्यैः ॥ ४ ॥
चित्रं ह यद्वां भोजनं न्वस्ति न्यत्रये महिष्वन्तं युयोतम् ।
यो वामोमानं दधते प्रियः सन् ॥ ५ ॥
उत त्यद्वां जुरते अश्विना भूच्च्यवानाय प्रतीत्यं हविर्दे ।
अधि यद्वर्प इतऊति धत्थः ॥ ६ ॥
उत त्यं भुज्युमश्विना सखायो मध्ये जहुर्दुरेवासः समुद्रे ।
निरीं पर्षदरावा यो युवाकुः ॥ ७ ॥
वृकाय चिज्जसमानाय शक्तमुत श्रुतं शयवे हूयमाना ।
यावघ्न्यामपिन्वतमपो न स्तर्यं चिच्छक्त्यश्विना शचीभिः ॥ ८ ॥
एष स्य कारुर्जरते सूक्तैरग्रे बुधान उषसां सुमन्मा ।
इषा तं वर्धदघ्न्या पयोभिर्यूयं पात स्वस्तिभिः सदा नः ॥ ९ ॥

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१–६ वसिष्ठो मैत्रावरुणिः । अश्विनौ । त्रिष्टुप् ।

अप स्वसुरुषसो नग्जिहीते रिणक्ति कृष्णीररुषाय पन्थाम् ।
अश्वामघा गोमघा वां हुवेम दिवा नक्तं शरुमस्मद्युयोतम् ॥ १ ॥
उपायातं दाशुषे मर्त्याय रथेन वाममश्विना वहन्ता ।
युयुतमस्मदनिरामममीवां दिवा नक्तं माध्वी त्रासीथां नः ॥ २ ॥

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२. अस्थुः ॥ अरम् ॥ ३. मनःऽजवाः ॥ शतऽऊतिः ॥ सूर्यावसू इति ॥ ४. देवऽयाः । ऊँ इति ॥ सोमऽसुत् । युवऽभ्याम् ॥ वल्गू इति ॥ ५. नि । अत्रये ॥ वाम् । आऽमानम् ॥ ६. हविःऽदे ॥ इतःऽऊति ॥ ७. दुःऽएवासः । ८. शक्तम् ॥ श्रुतम् ॥ चित् । शक्ती । अश्विना ॥ ९. एषः । स्यः । सुऽउक्तैः ॥ सुऽमन्मा ॥ पयःऽभिः ॥

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१. नक् । जिहीते ॥ रिणक्ति ॥ अश्वऽमघा । गोऽमघा ॥ २. उपऽआयातम् ॥ अनिराम् । अमीवाम् ॥ माध्वी इति ॥

आ वां रथमवमस्यां व्युष्टौ सुम्नायवो वृषणो वर्तयन्तु ।
स्यूमगभस्तिमृतयुग्भिरश्वैराश्विना वसुमन्तं वहेथाम् ॥ ३ ॥
यो वां रथो नृपती अस्ति वोळ्हा त्रिवन्धुरो वसुमाँ उस्रयामा ।
आ न एना नासत्योप यातमभि यद्वां विश्वप्स्न्यो जिगाति ॥ ४ ॥
युवं च्यवानं जरसोऽमुमुक्तं नि पेदव ऊहथुराशुमश्वम् ।
निरंहसस्तमसः स्पर्तमत्रिं नि जाहुषं शिथिरे धातमन्तः ॥ ५ ॥
इयं मनीषा इयमश्विना गीरिमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयून्यग्मन्यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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१–८ वसिष्ठो मैत्रावरुणिः । उषाः । त्रिष्टुप् ।

व्यु१षा आवो दिविजा ऋतेनाविष्कृण्वाना महिमानमागात् ।
अप द्रुहस्तम आवरजुष्टमङ्गिरस्तमा पथ्या अजीगः ॥ १ ॥
महे नो अद्य सुविताय बोध्युषो महे सौभगाय प्र यन्धि ।
चित्रं रयिं यशसं धेह्यस्मे देवि मर्तेषु मानुषि श्रवस्युम् ॥ २ ॥
एते त्ये भानवो दर्शतायाश्चित्रा उषसो अमृतास आगुः ।
जनयन्तो दैव्यानि व्रतान्यापृणन्तो अन्तरिक्षा व्यस्थुः ॥ ३ ॥
एषा स्या युजाना पराकात्पञ्च क्षितीः परि सद्यो जिगाति ।
अभिपश्यन्ती वयुना जनानां दिवो दुहिता भुवनस्य पत्नी ॥ ४ ॥
वाजिनीवती सूर्यस्य योषा चित्रामघा राय ईशे वसूनाम् ।
ऋषिष्टुता जरयन्ती मघोन्युषा उच्छति वह्निभिर्गृणाना ॥ ५ ॥

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३. विऽउष्टौ ॥ सुम्नऽयवः ॥ स्यूमऽगभस्तिम् । ऋतयुक्ऽभिः । अश्वैः ॥ आ । वसुऽमन्तम् ॥
४. नृपती इति नृऽपती ॥ त्रिऽवन्धुरः । उस्रऽयामा ॥ विश्वऽप्स्न्यः ॥ ५. पेदवे ॥ निः । अंहसः ॥
अन्तरिति ॥ ६. सुऽवृक्तिम् ॥ युवऽयूनि ॥

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१. वि । उषाः । दिविऽजाः ॥ आविःऽकृण्वाना ॥ आवः । अजुष्टम् ॥ अङ्गिरःऽतमा । अजीगरिति ॥
२. अस्मे इति ॥ मानुषि ॥ ३. आ । अगुः ॥ आऽपृणन्तः ॥ ४. अभिऽपश्यन्ती ॥
५. वाजिनीऽवती ॥ चित्रऽमघा । रायः ॥ ऋषिऽस्तुता । मघोनी ॥ उषाः । वह्निऽभिः ॥

प्रति द्युतानामरुषासो अश्वाश्चित्रा अदृश्रन्नुषसं वहन्तः ।
याति शुभ्रा विश्वपिशा रथेन दधाति रत्नं विधते जनाय ॥ ६ ॥
सत्या सत्येभिर्महती महद्भिर्देवी देवेभिर्यजता यजत्रैः ।
रुजद्दृळ्हानि ददुस्रियाणां प्रति गाव उषसं वावशन्त ॥ ७ ॥
नू नो गोमद्वीरवद्धेहि रत्नमुषो अश्वावत्पुरुभोजो अस्मे ।
मा नो बर्हिः पुरुषता निदे कर्यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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१–६ वसिष्ठो मैत्रावरुणिः । उषाः । त्रिष्टुप् ।

उपो रुरुचे युवतिर्न योषा विश्वं जीवं प्रसुवन्ती चरायै ।
अभूदग्निः समिधे मानुषाणामकर्ज्योतिर्बाधमाना तमांसि ॥ १ ॥
विश्वं प्रतीची सप्रथा उदस्थाद्रुशद्वासो बिभ्रती शुक्रमश्वैत् ।
हिरण्यवर्णा सुदृशीकसंदृग्गवां माता नेत्र्यह्नामरोचि ॥ २ ॥
देवानां चक्षुः सुभगा वहन्ती श्वेतं नयन्ती सुदृशीकमश्वम् ।
उषा अदर्शि रश्मिभिर्व्यक्ता चित्रामघा विश्वमनु प्रभूता ॥ ३ ॥
अन्तिवामा दूरे अमित्रमुच्छोर्वीं गव्यूतिमभयं कृधी नः ।
यावय द्वेष आ भरा वसूनि चोदय राधो गृणते मघोनि ॥ ४ ॥
अस्मे श्रेष्ठेभिर्भानुभिर्वि भाह्युषो देवि प्रतिरन्ती न आयुः ।
इषं च नो दधती विश्ववारे गोमदश्वावद्रथवच्च राधः ॥ ५ ॥
यां त्वा दिवो दुहितर्वर्धयन्त्युषः सुजाते मतिभिर्वसिष्ठाः ।
सास्मासु धा रयिमृष्वं बृहन्तं यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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६. विश्वऽपिशा ॥ ७. महत्ऽभिः ॥ ८. गोऽमत् । वीरऽवत् ॥ अश्वऽवत् । पुरुऽभोजः । अस्मे इति ॥ निदे । कः ॥

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१. उपो इति ॥ प्रऽसुवन्ती ॥ सम्ऽइधे ॥ २. सऽप्रथाः । उत् । अस्थात् ॥ रुशत् । वासः ॥ हिरण्यऽवर्णा । सुदृशीकऽसंदृक् ॥ ३. सुऽभगा ॥ सुऽदृशीकम् ॥ रश्मिऽभिः । विऽअक्ता ॥ प्रऽभूता ॥ ४. अन्तिऽवामा । उच्छ ॥ उर्वीम् । कृधि ॥ यवय ॥ भर ॥ ५. भानुऽभिः । भाहि ॥ उषः । प्रऽतिरन्ती ॥ विश्वऽवारे ॥ ६. सुऽजाते । मतिऽभिः ॥

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१–१० वसिष्ठो मैत्रावरुणिः । इन्द्रावरुणौ । जगती ।

युवां नरा पश्यमानास आप्यं प्राचा गव्यन्तः पृथुपर्शवो ययुः ।
दासा च वृत्रा हतमार्याणि च सुदासमिन्द्रावरुणावसावतम् ॥ १ ॥
यत्रा नरः समयन्ते कृतध्वजो यस्मिन्नाजा भवति किं चन प्रियम् ।
यत्रा भयन्ते भुवना स्वर्दृशस्तत्रा न इन्द्रावरुणाधि वोचतम् ॥ २ ॥
सं भूम्या अन्ता ध्वसिरा अदृक्षतेन्द्रावरुणा दिवि घोष आरुहत् ।
अस्थुर्जनानामुप मामरातयोऽर्वागवसा हवनश्रुता गतम् ॥ ३ ॥
इन्द्रावरुणा वधनाभिरप्रति भेदं वन्वन्ता प्र सुदासमावतम् ।
ब्रह्माण्येषां शृणुतं हवीमनि सत्या तृत्सूनामभवत्पुरोहितिः ॥ ४ ॥
इन्द्रावरुणावभ्या तपन्ति माघान्यर्यो वनुषामरातयः ।
युवं हि वस्व उभयस्य राजथोऽध स्मा नोऽवतं पार्ये दिवि ॥ ५ ॥
युवां हवन्त उभयास आजिष्विन्द्रं च वस्वो वरुणं च सातये ।
यत्र राजभिर्दशभिर्निबाधितं प्र सुदासमावतं तृत्सुभिः सह ॥ ६ ॥
दश राजानः समिता अयज्यवः सुदासमिन्द्रावरुणा न युयुधुः ।
सत्या नृणामद्मसदामुपस्तुतिर्देवा एषामभवन्देवहूतिषु ॥ ७ ॥
दाशराज्ञे परियत्ताय विश्वतः सुदास इन्द्रावरुणावशिक्षतम् ।
श्वित्यञ्चो यत्र नमसा कपर्दिनो धिया धीवन्तो असपन्त तृत्सवः ॥ ८ ॥
वृत्राण्यन्यः समिथेषु जिघ्नते व्रतान्यन्यो अभि रक्षते सदा ।
हवामहे वां वृषणा सुवृक्तिभिरस्मे इन्द्रावरुणा शर्म यच्छतम् ॥ ९ ॥
अस्मे इन्द्रो वरुणो मित्रो अर्यमा द्युम्नं यच्छन्तु महि शर्म सप्रथः ।
अवध्रं ज्योतिरदितेर्ऋतावृधो देवस्य श्लोकं सवितुर्मनामहे ॥ १० ॥

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१. पृथुऽपर्शवः ॥ सुऽदासम् । अवसा । अवतम् ॥ २. यत्र । सम्ऽअयन्ते । कृतऽध्वजः ॥ स्वःऽदृशः ॥ तत्र ॥ ३. आ । अरुहत् ॥ हवनऽश्रुता । आ ॥ ५. मा । अघानि ॥ ६. हवन्ते ॥ निऽबाधितम् ॥ ७. सम्ऽइताः ॥ अद्मऽसदाम् । उपऽस्तुतिः ॥ देवऽहूतिषु ॥ ८. दाशऽराज्ञे । परिऽयत्ताय ॥ श्वित्यञ्चः ॥ धीऽवन्तः ॥ ९. वृत्राणि । अन्यः । सम्ऽइथेषु ॥ व्रतानि । अन्यः ॥ सुवृक्तिऽभिः ॥ १०. सऽप्रथः ॥ ऋतऽवृधः ॥

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१–८ वसिष्ठो मैत्रावरुणिः । वरुणः । त्रिष्टुप् ।

धीरा॒ त्व॑स्य महि॒ना ज॒नूंषि॒ वि यस्त॒स्तम्भ॒ रोद॑सी चिदु॒र्वी ।
प्र नाक॑मृ॒ष्वं नु॑नुदे बृ॒हन्तं॑ द्वि॒ता नक्ष॑त्रं प॒प्रथ॑च्च॒ भूम॑ ॥ १ ॥
उ॒त स्वया॑ त॒न्वा३॒॑ सं व॑दे॒ तत्क॒दा न्व१॒॑न्तर्वरु॑णे भुवानि ।
किं मे॑ ह॒व्यमहृ॑णानो जुषेत क॒दा मृ॑ळी॒कं सु॒मना॑ अ॒भि ख्य॑म् ॥ २ ॥
पृ॒च्छे तदेनो॑ वरुण दि॒दृक्षूपो॑ एमि चिकि॒तुषो॑ वि॒पृच्छ॑म् ।
स॒मा॒नमिन्मे॑ क॒वय॑श्चिदाहुर॒यं ह॒ तुभ्यं॒ वरु॑णो हृणीते ॥ ३ ॥
किमाग॑ आस वरुण॒ ज्येष्ठं॒ यत्स्तो॒तारं॒ जिघां॑ससि॒ सखा॑यम् ।
प्र तन्मे॑ वोचो दूळभ स्वधा॒वोऽव॑ त्वाने॒ना नम॑सा तु॒र ई॑याम् ॥ ४ ॥
अव॑ द्रु॒ग्धानि॒ पित्र्या॑ सृजा॒ नोऽव॒ या व॒यं च॑कृ॒मा त॒नूभि॑ः ।
अव॑ राजन्पशु॒तृपं॒ न ता॒युं सृ॒जा व॒त्सं न दाम्नो॒ वसि॑ष्ठम् ॥ ५ ॥
न स स्वो दक्षो॑ वरुण॒ ध्रुति॒ः सा सुरा॑ म॒न्युर्वि॒भीद॑को॒ अचि॑त्तिः ।
अस्ति॒ ज्याया॒न्कनी॑यस उपा॒रे स्वप्न॑श्च॒नेदनृ॑तस्य प्रयो॒ता ॥ ६ ॥
अरं॑ दा॒सो न मी॒ळहुषे॑ कराण्य॒हं दे॒वाय॒ भूर्ण॒येऽना॑गाः ।
अचे॑तयद॒चितो॑ दे॒वो अ॒र्यो गृत्सं॑ रा॒ये क॒वित॑रो जुनाति ॥ ७ ॥
अ॒यं सु तुभ्यं॑ वरुण स्वधावो हृ॒दि स्तोम॒ उप॑श्रितश्चिदस्तु ।
शं न॒ः क्षेमे॒ शमु॒ योगे॑ नो अस्तु यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ८ ॥

६६ (७.८८)

१–७ वसिष्ठो मैत्रावरुणिः । वरुणः, (७ पाशविमोचनी) । त्रिष्टुप् ।

प्र शु॒न्ध्युवं॒ वरु॑णाय॒ प्रेष्ठां॑ म॒तिं व॑सिष्ठ मी॒ळहुषे॑ भरस्व ।
य ई॑म॒र्वाञ्चं॒ कर॑ते॒ यज॑त्रं स॒हस्रा॑मघं॒ वृष॑णं बृ॒हन्त॑म् ॥ १ ॥

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६५ (७.८६)

१. तु । अ॒स्य ॥ २. त॒न्वा॑ । सम् ॥ नु । अ॒न्तः ॥ ३. दि॒दृक्षु॑ ॥ उपो॒ इति॑ । वि॒ऽपृच्छ॑म् ॥
४. दुः॒ऽद॒भ॒ । स्व॒धा॒ऽव॒ः ॥ अ॒ने॒नाः ॥ ५. सृ॒ज ॥ च॒कृ॒म ॥ प॒शु॒ऽतृप॑म् ॥ ६. वि॒ऽभीद॑कः ॥ उ॒प॒ऽअ॒रे ॥
प्र॒ऽयो॒ता ॥ ७. क॒विऽत॑रः ॥ ८. उप॑ऽश्रितः ॥

६६ (७.८८)

१. स॒हस्र॑ऽमघम् ॥

अधा न्वस्य संदृशं जगन्वानग्नेरनीकं वरुणस्य मंसि ।
स्वर्यदश्मन्नधिपा उ अन्धोऽभि मा वपुर्दृशये निनीयात् ॥ २ ॥
आ यद्रुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम् ।
अधि यदपां स्नुभिश्चराव प्र प्रेङ्ख ईङ्खयावहै शुभे कम् ॥ ३ ॥
वसिष्ठं ह वरुणो नाव्याधादृषिं चकार स्वपा महोभिः ।
स्तोतारं विप्रः सुदिनत्वे अह्नां यान्नु द्यावस्ततनन्यादुषासः ॥ ४ ॥
क्व त्यानि नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित् ।
बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं ते ॥ ५ ॥
य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
मा त एनस्वन्तो यक्षिन्भुजेम यन्धि ष्मा विप्रः स्तुवते वरूथम् ॥ ६ ॥
ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्यस्मत्पाशं वरुणो मुमोचत् ।
अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

६७ (७.८९)

१–५ वसिष्ठो मैत्रावरुणिः । वरुणः । गायत्री, ५ जगती ।

मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् । मृळा सुक्षत्र मृळय ॥ १ ॥
यदेमि प्रस्फुरन्निव दृतिर्न ध्मातो अद्रिवः । मृळा सुक्षत्र मृळय ॥ २ ॥
क्रत्वः समह दीनता प्रतीपं जगमा शुचे । मृळा सुक्षत्र मृळय ॥ ३ ॥
अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् । मृळा सुक्षत्र मृळय ॥ ४ ॥
यत्किं चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्याश्चरामसि ।
अचित्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः ॥ ५ ॥

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२. नु । अस्य ॥ स्वः । यत् । अधिऽपाः ॥ ३. स्नुऽभिः ॥ प्रऽईङ्खे ॥ ४. नावि । आ । अधात् ॥ सुऽअपाः ॥ सुदिनऽत्वे ॥ उषसः ॥ ५. क्व । त्यानि ॥ सचावहे इति ॥ सहस्रऽद्वारम् । जगम ॥ ६. एनस्वन्तः ॥ स्म ॥ ७. त्वा । आसु ॥ वि । अस्मत् ॥

६७ (७.८९)

१. मो इति । सु । मृत्ऽमयम् ॥ मृळ । सुऽक्षत्र ॥ २. प्रस्फुरन्ऽइव ॥ अद्रिऽवः ॥ ३. प्रतिऽईपम् । जगम ॥ ४. तस्थिऽवांसम् ॥ तृष्णा । अविदत् ॥ ५. अभिऽद्रोहम् । मनुष्याः । चरामसि ॥ धर्म ॥ रिरिषः ॥

६८ (७.९५)

१–६ वसिष्ठो मैत्रावरुणिः। सरस्वती, ३ सरस्वान्। त्रिष्टुप्।

प्र क्षोदसा धायसा सस्र एषा सरस्वती धरुणमायसी पूः।
प्रबाबधाना रथ्येव याति विश्वा अपो महिना सिन्धुरन्याः ॥ १ ॥
एकाचेतत्सरस्वती नदीनां शुचिर्यती गिरिभ्य आ समुद्रात्।
रायश्चेतन्ती भुवनस्य भूरेर्घृतं पयो दुदुहे नाहुषाय ॥ २ ॥
स वावृधे नर्यो योषणासु वृषा शिशुर्वृषभो यज्ञियासु।
स वाजिनं मघवद्भ्यो दधाति वि सातये तन्वं मामृजीत ॥ ३ ॥
उत स्या नः सरस्वती जुषाणोप श्रवत्सुभगा यज्ञे अस्मिन्।
मितज्ञुभिर्नमस्यैरियाना राया युजा चिदुत्तरा सखिभ्यः ॥ ४ ॥
इमा जुह्वाना युष्मदा नमोभिः प्रति स्तोमं सरस्वति जुषस्व।
तव शर्मन्प्रियतमे दधाना उप स्थेयाम शरणं न वृक्षम् ॥ ५ ॥
अयमु ते सरस्वति वसिष्ठो द्वारावृतस्य सुभगे व्यावः।
वर्ध शुभ्रे स्तुवते रासि वाजान्यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

६९ (७.१०२)

१–३ वसिष्ठो मैत्रावरुणिः (वृष्टिकामः), कुमार आग्नेयो वा। पर्जन्यः।
गायत्री, २ पादनिचृत्।

पर्जन्याय प्र गायत दिवस्पुत्राय मीळ्हुषे। स नो यवसमिच्छतु ॥ १ ॥
यो गर्भमोषधीनां गवां कृणोत्यर्वताम्। पर्जन्यः पुरुषीणाम् ॥ २ ॥
तस्मा इदास्ये हविर्जुहोता मधुमत्तमम्। इळां नः संयतं करत् ॥ ३ ॥

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६८ (७.९५)

१. सस्रे ॥ सरस्वती ॥ प्रऽबाबधाना। रथ्याऽइव ॥ ३. ववृधे ॥ ममृजीत ॥ ४. सुऽभगा ॥ मितज्ञुऽभिः ॥ उत्ऽतरा ॥ ५. युष्मत्। आ ॥ प्रियऽतमे ॥ ६. द्वारौ। ऋतस्य। वि। आवरित्यावः ॥

३९ (७.१०२)

१. दिवः। पुत्राय ॥ २. कृणोति। अर्वताम् ॥ ३.तस्मै ॥ जुहोत। मधुमत्ऽतमम् ॥ सम्ऽयतम् ॥

७० (७.१०३)

१–१० वसिष्ठो मैत्रावरुणिः । मण्डूकाः (पर्जन्यः) । त्रिष्टुप्, १ अनुष्टुप् ।

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥ १ ॥
दिव्या आपो अभि यदेनमायन्दृतिं न शुष्कं सरसी शयानम् ।
गवामह न मायुर्वत्सिनीनां मण्डूकानां वग्नुरत्रा समेति ॥ २ ॥
यदीमेनाँ उशतो अभ्यवर्षीत्तृष्यावतः प्रावृष्यागतायाम् ।
अख्खलीकृत्या पितरं न पुत्रो अन्यो अन्यमुप वदन्तमेति ॥ ३ ॥
अन्यो अन्यमनु गृभ्णात्येनोरपां प्रसर्गे यदमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्पृश्निः संपृङ्क्ते हरितेन वाचम् ॥ ४ ॥
यदेषामन्यो अन्यस्य वाचं शाक्तस्येव वदति शिक्षमाणः ।
सर्वं तदेषां समृधेव पर्व यत्सुवाचो वदथनाध्यप्सु ॥ ५ ॥
गोमायुरेको अजमायुरेकः पृश्निरेको हरित एक एषाम् ।
समानं नाम बिभ्रतो विरूपाः पुरुत्रा वाचं पिपिशुर्वदन्तः ॥ ६ ॥
ब्राह्मणासो अतिरात्रे न सोमे सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परि ष्ठ यन्मण्डूकाः प्रावृषीणं बभूव ॥ ७ ॥
ब्राह्मणासः सोमिनो वाचमक्रत ब्रह्म कृण्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना आविर्भवन्ति गुह्या न के चित् ॥ ८ ॥
देवहितिं जुगुपुर्द्वादशस्य ऋतुं नरो न प्र मिनन्त्येते ।
संवत्सरे प्रावृष्यागतायां तप्ता घर्मा अश्नुवते विसर्गम् ॥ ९ ॥
गोमायुरदादजमायुरदात्पृश्निरदाद्धरितो नो वसूनि ।
गवां मण्डूका ददतः शतानि सहस्रसावे प्र तिरन्त आयुः ॥ १० ॥

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७० (७.१०३)

१. व्रतऽचारिणः ॥ पर्जन्यऽजिन्विताम् ॥ २. सरसी इति । अत्र । सम् । एति ॥ ३. यत् । ईम् । अभि । अवर्षीत् ॥ तृष्याऽवतः । आऽगतायाम् ॥ अख्खलीकृत्य ॥ ४. प्रऽसर्गे ॥ अभिऽवृष्टः । कनिस्कन् ॥ सम्ऽपृङ्क्ते ॥ ५. शाक्तस्यऽइव ॥ समृधाऽइव ॥ सुऽवाचः । वदथन । अधि । अप्ऽसु ॥ ६. गोऽमायुः । अजऽमायुः ॥ विऽरूपाः ॥ पुरुऽत्रा ॥ ७. अतिऽरात्रे ॥ तत् । अहरिति । परि । स्थ ॥ ८. सिस्विदानाः ॥ आविः । भवन्ति ॥ ९. देवऽहितिम् ॥ विऽसर्गम् ॥ १०. सहस्रऽसावे । प्र । तिरन्ते ॥

७१ (८.२९)

१–१० मनुर्वैवस्वतः, कश्यपो वा मारीचः । विश्वे देवाः । द्विपदा विराट् ।

बभ्रुरेको विषुणः सूनरो युवाञ्ज्यङ्क्ते हिरण्ययम् ॥ १ ॥
योनिमेक आ ससाद द्योतनोऽन्तर्देवेषु मेधिरः ॥ १ ॥ २ ॥
वाशीमेको बिभर्ति हस्त आयसीमन्तर्देवेषु निध्रुविः ॥ ३ ॥
वज्रमेको बिभर्ति हस्त आहितं तेन वृत्राणि जिघ्नते ॥ २ ॥ ४ ॥
तिग्ममेको बिभर्ति हस्त आयुधं शुचिरुग्रो जलाषभेषजः ॥ ५ ॥
पथ एकः पीपाय तस्करो यथाँ एष वेद निधीनाम् ॥ ३ ॥ ६ ॥
त्रीण्येक उरुगायो वि चक्रमे यत्र देवासो मदन्ति ॥ ७ ॥
विभिर्द्वा चरत एकया सह प्र प्रवासेव वसतः ॥ ४ ॥ ८ ॥
सदो द्वा चक्राते उपमा दिवि सम्राजा सर्पिरासुती ॥ ९ ॥
अर्चन्त एके महि साम मन्वत तेन सूर्यमरोचयन् ॥ ५ ॥ १० ॥

७२ (८.३०)

१–४ मनुर्वैवस्वतः । विश्वे देवाः । १ गायत्री, २ पुरउष्णिक् ३ बृहती, ४ अनुष्टुप् ।

नहि वो अस्त्यर्भको देवासो न कुमारकः । विश्वे सतोमहान्त इत् ॥ १ ॥
इति स्तुतासो असथा रिशादसो ये स्थ त्रयश्च त्रिंशच्च । मनोर्देवा यज्ञियासः ॥ २ ॥
ते नस्त्राध्वं तेऽवत त उ नो अधि वोचत ।
मा नः पथः पित्र्यान्मानवादधि दूरं नैष्ट परावतः ॥ ३ ॥
ये देवास इह स्थन विश्वे वैश्वानरा उत ।
अस्मभ्यं शर्म सप्रथो गवेऽश्वाय यच्छत ॥ ४ ॥

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७१ (८.२९)

१. युवा । अञ्जि । अङ्क्ते ॥ २. अन्तः । देवेषु ॥ ३. निऽध्रुविः ॥ ४. हस्ते । आऽहितम् ॥ ५. जलाषऽभेषजः ॥ ६. निऽधीनाम् ॥ ७. त्रीणि । एकः । उरुऽगायः ॥ ८. विऽभिः । चरतः ॥ प्रवासाऽइव ॥ ९. चक्राते इति । उपऽमा ॥ सम्ऽराजा । सर्पिरासुती इति सर्पिःऽआसुती ॥ १०. अर्चन्तः ॥

७२ (८.३०)

१. अस्ति । अर्भकः ॥ सतःऽमहान्तः ॥ २. असथ ॥ ३. ते । अवत ॥ ४. सऽप्रथः ॥ गवे । अश्वाय ॥

७३ (८.४८)

१–१५ प्रगाथो घौरः काण्वः । सोमः । त्रिष्टुप्, ५ जगती ।

स्वादोरभक्षि वयसः सुमेधाः स्वाध्यो वरिवोवित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो मधु ब्रुवन्तो अभि संचरन्ति ॥ १ ॥
अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य ।
इन्दविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः ॥ २ ॥
अपाम सोममृता अभूमागन्म ज्योतिरविदाम देवान् ।
किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य ॥ ३ ॥
शं नो भव हृद आ पीत इन्दो पितेव सोम सूनवे सुशेवः ।
सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः ॥ ४ ॥
इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विस्रसश्चरित्रादुत मा स्रामाद्यवयन्त्विन्दवः ॥ ५ ॥
अग्निं न मा मथितं सं दिदीपः प्र चक्षय कृणुहि वस्यसो नः ।
अथा हि ते मद आ सोम मन्ये रेवाँइव प्र चरा पुष्टिमच्छ ॥ ६ ॥
इषिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः ।
सोम राजन्प्र ण आयूंषि तारीरहानीव सूर्यो वासराणि ॥ ७ ॥
सोम राजन्मृळया नः स्वस्ति तव स्मसि व्रत्या३स्तस्य विद्धि ।
अलर्ति दक्ष उत मन्युरिन्दो मा नो अर्यो अनुकामं परा दाः ॥ ८ ॥
त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषसत्था नृचक्षाः ।
यत्ते वयं प्रमिनाम व्रतानि स नो मृळ सुषखा देव वस्यः ॥ ९ ॥
ऋदूदरेण सख्या सचेय यो मा न रिष्येद्धर्यश्व पीतः ।
अयं यः सोमो न्यधाय्यस्मे तस्मा इन्द्रं प्रतिरमेम्यायुः ॥ १० ॥

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१. सुऽमेधाः ॥ सुऽआध्यः । वरिवोवित्ऽतरस्य ॥ समऽचरन्ति ॥ २. अन्तरिति । प्र । अगाः ॥ अवऽयाता ॥ इन्दो इति ॥ श्रौष्टीऽइव ॥ ३. अगन्म । अविदाम ॥ ४. हृदे । आ । पीतः ॥ पिताऽइव ॥ सखाऽइव । उरुऽशंस ॥ नः । आयुः ॥ ५. सम् । अनाह । पर्वसु ॥ विऽस्रसः ॥ यवयन्तु । इन्दवः ॥ ६. कृणुहि ॥ मदे ॥ रेवान्ऽइव । प्र । चर ॥ ७. पित्र्यस्यऽइव ॥ नः ॥ अहानिऽइव ॥ ८. मृळय ॥ व्रत्याः । तस्य ॥ अनुऽकामम् ॥ ९. गात्रेऽगात्रे । निऽससत्थ । नृऽचक्षाः ॥ प्रऽमिनाम ॥ सुऽसखा ॥ १०. ऋदूदरेण ॥ हरिऽअश्व ॥ तस्मै । प्रऽतिरम् । एमि । आयुः ॥

अप॒ त्या अ॑स्थुरनि॑रा॒ अमी॑वा॒ निर॑त्रसन्त॒मिषी॑ची॒रभै॑षुः ।
आ सोमो॑ अ॒स्माँ अ॑रुहद्विहा॑या॒ अग॑न्म॒ यत्र॑ प्रति॒रन्त॒ आयु॑ः ॥ ११ ॥
यो न॒ इन्दु॑ः पितरो हृ॒त्सु पी॒तोऽम॑र्त्यो॒ मर्त्याँ॑ आवि॒वेश॑ ।
तस्मै॒ सोमा॑य ह॒विषा॑ विधेम मृळी॒के अ॑स्य सु॒मतौ॑ स्या॑म ॥ १२ ॥
त्वं सो॑म पि॒तृभि॑ः संवि॒दा॒नोऽनु॒ द्यावा॑पृथि॒वी आ त॑तन्थ ।
तस्मै॑ त इन्दो ह॒विषा॑ विधेम व॒यं स्या॑म॒ पत॑यो र॒यी॒णाम् ॥ १३ ॥
त्राता॑रो देवा॒ अधि॑ वोचता॒ नो॒ मा नो॑ नि॒द्रा ई॑शत॒ मोत जल्पि॑ः ।
व॒यं सोम॑स्य वि॒श्वह॑ प्रि॒यास॑ः सु॒वीरा॑सो वि॒दथ॒मा व॑देम ॥ १४ ॥
त्वं न॑ः सोम वि॒श्वतो॑ वयो॒धास्त्वं स्व॒र्विदा वि॑शा नृ॒चक्षा॑ः ।
त्वं न॑ इन्द ऊ॒तिभि॑ः स॒जोषा॑ः पा॒हि प॒श्चाता॑दु॒त वा॑ पु॒रस्ता॑त् ॥ १५ ॥

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१–७ अपाला आत्रेयी । इन्द्रः । १–२ पङ्क्तिः, ३–७ अनुष्टुप् ।

क॒न्या॒३ वार॑वाय॒ती सोम॒मपि॑ स्रु॒ताऽवि॑दत् ।
अस्तं॒ भर॑न्त्यब्रवी॒दिन्द्रा॑य सुनवै॑ त्वा श॒क्राय॑ सुनवै॑ त्वा ॥ १ ॥
अ॒सौ य एषि॑ वीर॒को गृ॒हंगृ॑हं वि॒चाक॑शत् ।
इ॒मं जम्भ॑सुतं पिब धा॒नाव॑न्तं कर॒म्भिण॑मपू॒पव॑न्तमु॒क्थिन॑म् ॥ २ ॥
आ च॒न त्वा॑ चिकित्सा॒मोऽधि॑ च॒न त्वा॒ नेम॑सि ।
शनै॑रिव शन॒कैरि॒वेन्द्रा॒येन्दो॒ परि॑ स्रव ॥ ३ ॥
कु॒विच्छक॑त्कु॒वित्कर॑त्कु॒विन्नो॒ वस्य॑स॒स्कर॑त् ।
कु॒वित्प॑ति॒द्विषो॑ य॒तीरिन्द्रे॑ण सं॒गमा॑महै ॥ ४ ॥
इ॒मानि॒ त्रीणि॑ वि॒ष्टपा॒ तानी॑न्द्र॒ वि रो॑हय ।
शिर॑स्त॒तस्यो॒र्वरा॒मादि॒दं म॒ उपो॒दरे॑ ॥ ५ ॥

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११. अनि॑राः । अमी॑वाः ॥ निः । अ॒त्र॒स॒न् । तमि॑षीचीः ॥ वि॒ऽहा॑याः ॥ प्र॒ऽति॒रन्ते॑ ॥ १२. हृ॒त्ऽसु ॥ आ॒ऽवि॒वेश॑ ॥ १३. पि॒तृऽभि॑ः । स॒म्ऽवि॒दा॒नः ॥ द्यावा॑पृथि॒वी इति॑ ॥ इ॒न्दो॒ इति॑ ॥ १४. वो॒च॒त॒ ॥ नि॒ऽद्रा । मा । उ॒त ॥ सु॒ऽवीरा॑सः ॥ १५. व॒यः॒ऽधाः ॥ स्वः॒ऽवित् । नृ॒ऽचक्षा॑ः ॥ इ॒न्दो॒ इति॑ ॥

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१. क॒न्या॑ ॥ वाः । अ॒व॒ऽय॒ती ॥ भर॑न्ती ॥ २. गृ॒हम्ऽगृ॑हम् । वि॒ऽचाक॑शत् ॥ जम्भ॑ऽसुतम् ॥ धा॒नाऽव॑न्तम् ॥ अ॒पू॒पऽव॑न्तम् ॥ ३. न । इ॒म॒सि ॥ शनै॑ःऽइव । श॒न॒कैःऽइ॑व ॥ ४. प॒ति॒ऽद्विष॑ः ॥ स॒म्ऽगमा॑महै ॥ ५. तानि॑ । इ॒न्द्र॒ ॥ मे॒ । उप॑ । उ॒दरे॑ ॥

असौ च या न उर्वरादिमां तन्वं१ मम ।
अथो ततस्य यच्छिरः सर्वा ता रोमशा कृधि ॥ ६ ॥
खे रथस्य खेऽनसः खे युगस्य शतक्रतो ।
अपालामिन्द्र त्रिष्पूत्व्यकृणोः सूर्यत्वचम् ॥ ७ ॥

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(१–१२) १–३, ६–१२ नेमो भार्गवः, ४-५ इन्द्रः । १–९, १२ इन्द्रः, (८ सुपर्णः, ९ वज्रो वा) १०–११ वाक् । त्रिष्टुप्, ६ जगती, ७–९ अनुष्टुप् ।

अयं त एमि तन्वा पुरस्ताद्विश्वे देवा अभि मा यन्ति पश्चात् ।
यदा मह्यं दीधरो भागमिन्द्रादिन्मया कृणवो वीर्याणि ॥ १ ॥
दधामि ते मधुनो भक्षमग्रे हितस्ते भागः सुतो अस्तु सोमः ।
असश्च त्वं दक्षिणतः सखा मेऽधा वृत्राणि जङ्घनाव भूरि ॥ २ ॥
प्र सु स्तोमं भरत वाजयन्त इन्द्राय सत्यं यदि सत्यमस्ति ।
नेन्द्रो अस्तीति नेम उ त्व आह क ईं ददर्श कमभि ष्टवाम ॥ ३ ॥
अयमस्मि जरितः पश्य मेह विश्वा जातान्यभ्यस्मि मह्ना ।
ऋतस्य मा प्रदिशो वर्धयन्त्यादर्दिरो भुवना दर्दरीमि ॥ ४ ॥
आ यन्मा वेना अरुहन्नृतस्यँ एकमासीनं हर्यतस्य पृष्ठे ।
मनश्चिन्मे हृद आ प्रत्यवोचदचिक्रदञ्छिशुमन्तः सखायः ॥ ५ ॥
विश्वेत्ता ते सवनेषु प्रवाच्या या चकर्थ मघवन्निन्द्र सुन्वते ।
पारावतं यत्पुरुसम्भृतं वस्वपावृणोः शरभाय ऋषिबन्धवे ॥ ६ ॥
प्र नूनं धावता पृथङ्नेह यो वो अवावरीत् ।
नि षीं वृत्रस्य मर्मणि वज्रमिन्द्रो अपीपतत् ॥ ७ ॥

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६. उर्वरा ॥ आत् । इमाम् । तन्वम् । मम ॥ ७. शतक्रतो इति शतऽक्रतो ॥ त्रिः । पूत्वी ॥ अकृणोः । सूर्यऽत्वचम् ॥

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१. इन्द्र ॥ आत् । इत् ॥ २. असः । च । मे ॥ अध ॥ ३. वाजऽयन्तः ॥ अस्ति । इति । नेमः । ऊँ इति । त्वः ॥ स्तवाम ॥ ४. जरितरिति । मा । इह ॥ अभि । अस्मि ॥ प्रऽदिशः ॥ आऽदर्दिरः ॥ ५. वेनाः ॥ हृदे । प्रति । अवोचत् ॥ शिशुऽमन्तः ॥ ६. विश्वा । इत् । ता । प्रऽवाच्या ॥ पुरुऽसंभृतम् ॥ अपऽअवृणोः । ऋषिऽबन्धवे ॥ ७. धावत । न । इह ॥ सीम् ॥

मनोजवा अयमान आयसीमतरत्पुरम् ।
दिवं सुपर्णो गत्वाय सोमं वज्रिण आभरत् ॥ ८ ॥
समुद्रे अन्तः शयत उद्ना वज्रो अभीवृतः ।
भरन्त्यस्मै संयतः पुरःप्रस्रवणा बलिम् ॥ ९ ॥
यद्वाग्वदन्त्यविचेतनानि राष्ट्री देवानां निषसाद मन्द्रा ।
चतस्र ऊर्जं दुदुहे पयांसि क्व स्विदस्याः परमं जगाम ॥ १० ॥
देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुप सुष्टुतैतु ॥ ११ ॥
सखे विष्णो वितरं वि क्रमस्व द्यौर्देहि लोकं वज्राय विष्कभे ।
हनाव वृत्रं रिणचाव सिन्धूनिन्द्रस्य यन्तु प्रसवे विसृष्टाः ॥ १२ ॥

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१–४ अवत्सारः काश्यपः । पवमानः सोमः । गायत्री, ३ पुरउष्णिक् ।

प्र गायत्रेण गायत पवमानं विचर्षणिम् । इन्दुं सहस्रचक्षसम् ॥ १ ॥
तं त्वा सहस्रचक्षसमथो सहस्रभर्णसम् । अति वारमपाविषुः ॥ २ ॥
अति वारान्पवमानो असिष्यदत्कलशाँ अभि धावति । इन्द्रस्य हार्द्याविशन् ॥ ३ ॥
इन्द्रस्य सोम राधसे शं पवस्व विचर्षणे । प्रजावद्रेत आ भर ॥ ४ ॥

७७ (९.६९)

१–१० हिरण्यस्तूप आङ्गिरसः । पवमानः सोमः । जगती, ९–१० त्रिष्टुप् ।

इषुर्न धन्वन्प्रति धीयते मतिर्वत्सो न मातुरुप सर्ज्यूधनि ।
उरुधारेव दुहे अग्र आयत्यस्य व्रतेष्वपि सोम इष्यते ॥ १ ॥

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८. मनःऽजवाः । अयमानः ॥ सुऽपर्णः ॥ वज्रिणे । आ । अभरत् ॥ ९. अन्तरिति । शयते ॥ अभिऽवृतः ॥ सम्ऽयतः ॥ पुरःऽप्रस्रवणाः ॥ १०. अविऽचेतनानि ॥ निऽससाद ॥ चतस्रः ॥ ११. विश्वऽरूपाः । सुऽस्तुता । आ । एतु ॥ १२. विऽतरम् ॥ विऽस्कभे ॥ प्रऽसवे । विऽसृष्टाः ॥

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१. विऽचर्षणिम् ॥ सहस्रऽचक्षसम् ॥ २. अथो इति । सहस्रऽभर्णसम् ॥ ३. असिस्यदत् ॥ आऽविशन् ॥ ४. विऽचर्षणे ॥ प्रजाऽवत् । रेतः ॥

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१. सर्जि । ऊधनि ॥ उरुधाराऽइव । अग्रे । आऽयती ॥ व्रतेषु । अपि ॥

उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि ।
पवमानः संतनिः प्रघ्नतामिव मधुमान्द्रप्सः परि वारमर्षति ॥ २ ॥
अव्ये वधूयुः पवते परि त्वचि श्रथ्नीते नप्तीरदितेर्ऋतं यते ।
हरिरक्रान्यजतः संयतो मदो नृम्णा शिशानो महिषो न शोभते ॥ ३ ॥
उक्षा मिमाति प्रति यन्ति धेनवो देवस्य देवीरुप यन्ति निष्कृतम् ।
अत्यक्रमीदर्जुनं वारमव्ययमत्कं न निक्तं परि सोमो अव्यत ॥ ४ ॥
अमृक्तेन रुशता वाससा हरिरमर्त्यो निर्णिजानः परि व्यत ।
दिवस्पृष्ठं बर्हणा निर्णिजे कृतोपस्तरणं चम्वोर्नभस्मयम् ॥ ५ ॥
सूर्यस्येव रश्मयो द्रावयित्नवो मत्सरासः प्रसुपः साकमीरते ।
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं चन ॥ ६ ॥
सिन्धोरिव प्रवणे निम्न आशवो वृषच्युता मदासो गातुमाशत ।
शं नो निवेशे द्विपदे चतुष्पदेऽस्मे वाजाः सोम तिष्ठन्तु कृष्टयः ॥ ७ ॥
आ नः पवस्व वसुमद्धिरण्यवदश्वावद्गोमद्यवमत्सुवीर्यम् ।
यूयं हि सोम पितरो मम स्थन दिवो मूर्धानः प्रस्थिता वयस्कृतः ॥ ८ ॥
एते सोमाः पवमानास इन्द्रं रथाइव प्र ययुः सातिमच्छ ।
सुताः पवित्रमति यन्त्यव्यं हित्वी वव्रिं हरितो वृष्टिमच्छ ॥ ९ ॥
इन्दविन्द्राय बृहते पवस्व सुमृळीको अनवद्यो रिशादाः ।
भरा चन्द्राणि गृणते वसूनि देवैर्द्यावापृथिवी प्रावतं नः ॥ १० ॥

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१–१२ वेनो भार्गवः । पवमानः सोमः । जगती, ११–१२ त्रिष्टुप् ।

इन्द्राय सोम सुषुतः परि स्रवापामीवा भवतु रक्षसा सह ।
मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥ १ ॥

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२. मन्द्रऽअजनी ॥ सम्ऽतनिः । प्रघ्नताम्ऽइव ॥ मधुऽमान् ॥ ३. वधूऽयुः ॥ सम्ऽयतः ॥ ४. निःऽकृतम् ॥ अति । अक्रमीत् ॥ ५. निःऽनिजानः ॥ निःऽनिजे । कृत । उपऽस्तरणम् ॥ ६. सूर्यस्यऽइव । द्रवयित्नवः ॥ प्रऽसुपः ॥ ७. सिन्धोःऽइव । निम्ने ॥ वृषऽच्युताः ॥ निऽवेशे । द्विऽपदे । चतुःऽपदे ॥ ८. अश्वऽवत् ॥ प्रऽस्थिताः । वयःऽकृतः ॥ ९. रथाःऽइव ॥ १०. सुऽमृळीकः । रिशादाः ॥ भर ॥ प्र । अवतम् ॥

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१. सुऽसुतः । स्रव । अप ॥ अमीवा ॥ द्वयाविनः ॥ द्रविणस्वन्तः । सन्तु । इन्दवः ॥

अस्मान्त्समर्ये पवमान चोदय दक्षो देवानामसि हि प्रियो मदः ।
जहि शत्रूँरभ्या भन्दनायतः पिबेन्द्र सोममव नो मृधो जहि ॥ २ ॥
अदब्ध इन्दो पवसे मदिन्तम आत्मेन्द्रस्य भवसि धासिरुत्तमः ।
अभि स्वरन्ति बहवो मनीषिणो राजानमस्य भुवनस्य निंसते ॥ ३ ॥
सहस्रणीथः शतधारो अद्भुत इन्द्रायेन्दुः पवते काम्यं मधु ।
जयन्क्षेत्रमभ्यर्षा जयन्नप उरुं नो गातुं कृणु सोम मीढ्वः ॥ ४ ॥
कनिक्रदत्कलशे गोभिरज्यसे व्य१व्ययं समया वारमर्षसि ।
मर्मृज्यमानो अत्यो न सानसिरिन्द्रस्य सोम जठरे समक्षरः ॥ ५ ॥
स्वादुः पवस्व दिव्याय जन्मने स्वादुरिन्द्राय सुहवीतुनाम्ने ।
स्वादुर्मित्राय वरुणाय वायवे बृहस्पतये मधुमाँ अदाभ्यः ॥ ६ ॥
अत्यं मृजन्ति कलशे दश क्षिपः प्र विप्राणां मतयो वाच ईरते ।
पवमाना अभ्यर्षन्ति सुष्टुतिमेन्द्रं विशन्ति मदिरास इन्दवः ॥ ७ ॥
पवमानो अभ्यर्षा सुवीर्यमुर्वीं गव्यूतिं महि शर्म सप्रथः ।
माकिर्नो अस्य परिषूतिरीशतेन्दो जयेम त्वया धनंधनम् ॥ ८ ॥
अधि द्यामस्थाद्वृषभो विचक्षणोऽरूरुचद्वि दिवो रोचना कविः ।
राजा पवित्रमत्येति रोरुवद्दिवः पीयूषं दुहते नृचक्षसः ॥ ९ ॥
दिवो नाके मधुजिह्वा असश्चतो वेना दुहन्त्युक्षणं गिरिष्ठाम् ।
अप्सु द्रप्सं वावृधानं समुद्र आ सिन्धोरूर्मा मधुमन्तं पवित्र आ ॥ १० ॥
नाके सुपर्णमुपपप्तिवांसं गिरो वेनानामकृपन्त पूर्वीः ।
शिशुं रिहन्ति मतयः पनिप्नतं हिरण्ययं शकुनं क्षामणि स्थाम् ॥ ११ ॥
ऊर्ध्वो गन्धर्वो अधि नाके अस्थाद्विश्वा रूपा प्रतिचक्षाणो अस्य ।
भानुः शुक्रेण शोचिषा व्यद्यौत्प्रारूरुचद्रोदसी मातरा शुचिः ॥ १२ ॥

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२. सऽमर्ये ॥ भन्दनाऽयतः ॥ पिब । इन्द्र ॥ ३. मदिन्ऽतमः ॥ उत्ऽतमः ॥ ४. सहस्रऽनीथः । शतऽधारः ॥ अभि । अर्ष । अपः ॥ ५. वि । अव्ययम् ॥ सम् । अक्षरः ॥ ६. सुहवीतुऽनाम्ने ॥ मधुऽमान् ॥ ७. सुऽस्तुतिम् ॥ आ । इन्द्रम् ॥ ८. सुऽवीर्यम् ॥ सऽप्रथः ॥ परिऽसूतिः ॥ धनम्ऽधनम् ॥ ९. द्याम् । अस्थात् । विऽचक्षणः ॥ अति । एति ॥ नृऽचक्षसः ॥ १०. मधुऽजिह्वाः ॥ गिरिऽस्थाम् ॥ ववृधानम् । समुद्रे । आ ॥ पवित्रे ॥ ११. सुऽपर्णम् । उपपप्तिऽवांसम् ॥ १२. प्रतिऽचक्षाणः ॥ वि । अद्यौत् ॥ प्र । अरूरुचत् ॥

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१–१६ यमो वैवस्वतः । यमः, ६ अङ्गिरःपित्रथर्वभृगुसोमाः, ७–९ लिङ्गोक्तदेवताः, पितरो वा, १०–१२ श्वानौ । त्रिष्टुप्, १३, १४, १६ अनुष्टुप्, १५ बृहती ।

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥
यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ ।
यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्या३ अनु स्वाः ॥ २ ॥
मातली कव्यैर्यमो अङ्गिरोभिर्बृहस्पतिर्ऋक्वभिर्वावृधानः ।
यांश्च देवा वावृधुर्ये च देवान्त्स्वाहान्ये स्वधयान्ये मदन्ति ॥ ३ ॥
इमं यम प्रस्तरमा हि सीदाऽङ्गिरोभिः पितृभिः संविदानः ।
आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन्हविषा मादयस्व ॥ ४ ॥
अङ्गिरोभिरा गहि यज्ञियेभिर्यम वैरूपैरिह मादयस्व ।
विवस्वन्तं हुवे यः पिता तेऽस्मिन् यज्ञे बर्हिष्या निषद्य ॥ ५ ॥
अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ६ ॥
प्रेहि प्रेहि पथिभिः पूर्व्येभिर्यत्रा नः पूर्वे पितरः परेयुः ।
उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥ ७ ॥
सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।
हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ॥ ८ ॥
अपेत वीत वि च सर्पतातोऽस्मा एतं पितरो लोकमक्रन् ।
अहोभिरद्भिरक्तुभिर्व्यक्तं यमो ददात्यवसानमस्मै ॥ ९ ॥
अति द्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा ।
अथा पितॄन्त्सुविदत्राँ उपेहि यमेन ये सधमादं मदन्ति ॥ १० ॥

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१. परेयिऽवांसम् । प्रऽवतः ॥ बहुऽभ्यः । अनुऽपस्पशानम् ॥ सम्ऽगमनम् ॥ २. न । एषा । अपऽभर्तवै । यत्र । पराऽईयुः ॥ पथ्याः । अनु ॥ ३. अङ्गिरःऽभिः ॥ ववृधानः ॥ ववृधुः ॥ ४. प्रऽस्तरम् ॥ सम्ऽविदानः ॥ कविऽशस्ताः ॥ ५. अस्मिन् । बर्हिषि । आ । निऽसद्य ॥ ६. नवऽग्वाः ॥ ८. यमेन ॥ इष्टाऽपूर्तेन । विऽओमन् ॥ सुऽवर्चाः ॥ ९. अप । इत । वि । इत ॥ अस्मै ॥ विऽअक्तम् ॥ अवऽसानम् ॥ १०. चतुःऽअक्षौ ॥ सुऽविदत्रान् । उप । इहि ॥ सधऽमादम् ॥

यौ ते॒ श्वानौ॑ यम रक्षि॒तारौ॑ चतु॒रक्षौ पथि॒रक्षी॑ नृ॒चक्ष॑सौ ।
ताभ्या॑मेनं॒ परि॑ देहि राजन्त्स्व॒स्ति चा॑स्मा अनमी॒वं च॑ धेहि ॥ ११ ॥
उ॒रू॒ण॒सावसु॒तृपा॑ उदुम्ब॒लौ य॒मस्य॑ दू॒तौ च॑रतो॒ जनाँ॒ अनु॑ ।
ताव॒स्मभ्यं॑ दृ॒शये॒ सूर्या॑य॒ पुन॑र्दाता॒मसु॑म॒द्येह भ॒द्रम् ॥ १२ ॥
य॒माय॒ सोमं॑ सुनुत य॒माय॑ जुहुता ह॒विः ।
य॒मं ह॑ य॒ज्ञो ग॑च्छत्य॒ग्निदू॑तो॒ अरं॑कृतः ॥ १३ ॥
य॒माय॑ घृ॒तव॑द्ध॒विर्जु॑होत॒ प्र च॑ तिष्ठत ।
स नो॑ दे॒वेष्वा य॑मद्दी॒र्घमायुः॒ प्र जी॒वसे॑ ॥ १४ ॥
य॒माय॒ मधु॑मत्तमं॒ राज्ञे॑ ह॒व्यं जु॑होतन ।
इ॒दं नम॒ ऋषि॑भ्यः पूर्व॒जेभ्यः॒ पूर्वे॑भ्यः पथि॒कृद्भ्य॑ः ॥ १५ ॥
त्रिक॑द्रुकेभिः पतति॒ षळु॒र्वीरेक॒मिद्बृ॒हत् ।
त्रि॒ष्टुब्गा॑य॒त्री छन्दां॑सि॒ सर्वा॒ ता य॒म आहि॑ता ॥ १६ ॥

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१–१४ शङ्खो यामायनः । पितरः । त्रिष्टुप्, ११ जगती ।

उदी॑रता॒मव॑र॒ उत्परा॑स॒ उन्म॑ध्य॒माः पि॒तरः॑ सो॒म्यासः॑ ।
असुं॒ य ई॒युर॑वृ॒का ऋ॑त॒ज्ञास्ते नो॑ऽवन्तु पि॒तरो॒ हवे॑षु ॥ १ ॥
इ॒दं पि॒तृभ्यो॒ नमो॑ अस्त्व॒द्य ये पूर्वा॑सो॒ य उप॑रास ई॒युः ।
ये पार्थि॑वे॒ रज॒स्या निष॑त्ता॒ ये वा॑ नू॒नं सु॑वृ॒जना॑सु वि॒क्षु ॥ २ ॥
आहं पि॒तॄन्त्सु॑वि॒दत्राँ॑ अवित्सि॒ नपा॑तं च वि॒क्रम॑णं च॒ विष्णोः॑ ।
ब॒र्हि॒षदो॒ ये स्व॒धया॑ सु॒तस्य॒ भज॑न्त पि॒त्वस्त इ॒हाग॑मिष्ठाः ॥ ३ ॥

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११. प॒थि॒रक्षी॒ इति॑ प॒थि॒ऽरक्षी॑ ॥ अ॒स्मै॒ ॥ १२. उ॒रु॒ऽनसौ । अ॒सु॒ऽतृपौ॑ ॥ १३. जु॒हु॒त ॥ अ॒ग्नि॒ऽदू॑तः । अर॑म्ऽकृतः ॥ १४. घृ॒तऽव॑त् ॥ दे॒वेषु॑ । आ ॥ १५. मधु॑मत्ऽतमम् ॥ पू॒र्व॒ऽजेभ्यः॑ । प॒थि॒कृत्ऽभ्यः॑ ॥ १६. त्रिऽक॑द्रुकेभिः ॥ षट् । उ॒र्वीः ॥ त्रि॒ऽस्तुप् ॥ य॒मे । आऽहि॑ता ॥

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१. उत् । ई॒र॒ता॒म् । अव॑रे ॥ ऋ॒त॒ऽज्ञाः ॥ २. रज॑सि । आ । निऽस॑त्ताः ॥ सु॒ऽवृ॒जना॑सु ॥ ३. आ । अ॒हम् । सु॒ऽवि॒दत्रा॑न् ॥ वि॒ऽक्रम॑णम् ॥

बर्हिषदः पितर ऊत्य१र्वागिमा वो हव्या चकृमा जुषध्वम् ।
त आ गतावसा शंतमेनाथा नः शं योररपो दधात ॥ ४ ॥
उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ५ ॥
आच्या जानु दक्षिणतो निषद्येमं यज्ञमभि गृणीत विश्वे ।
मा हिंसिष्ट पितरः केन चिन्नो यद्व आगः पुरुषता कराम ॥ ६ ॥
आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात ॥ ७ ॥
ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः प्रतिकाममत्तु ॥ ८ ॥
ये तातृषुर्देवत्रा जेहमाना होत्राविदः स्तोमतष्टासो अर्कैः ।
आग्ने याहि सुविदत्रेभिरर्वाङ् सत्यैः कव्यैः पितृभिर्घर्मसद्भिः ॥ ९ ॥
ये सत्यासो हविरदो हविष्पा इन्द्रेण देवैः सरथं दधानाः ।
आग्ने याहि सहस्रं देववन्दैः परैः पूर्वैः पितृभिर्घर्मसद्भिः ॥१०॥
अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः ।
अत्ता हवींषि प्रयतानि बर्हिष्यथा रयिं सर्ववीरं दधातन ॥११॥
त्वमग्न ईळितो जातवेदोऽवाड्ढव्यानि सुरभीणि कृत्वी ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि ॥१२॥
ये चेह पितरो ये च नेह यांश्च विद्म याँ उ च न प्रविद्म ।
त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥१३॥
ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराळसुनीतिमेतां यथावशं तन्वं कल्पयस्व ॥१४॥

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४. बर्हिऽसदः । ऊती । अर्वाक् ॥ चकृम ॥ शम्ऽतमेन । अथ ॥ योः । अरपः ॥ ५. उपऽहूताः ॥ निऽधिषु ॥ ६. आऽअच्य ॥ ७. उपऽस्थे ॥ ८. अनुऽऊहिरे । सोमऽपीथम् ॥ सम्ऽरराणः । हवींषि ॥ उशन् । प्रतिऽकामम् ॥ ९. ततृषुः । देवऽत्रा ॥ होत्राऽविदः । स्तोमऽतष्टासः ॥ आ । अग्ने ॥ घर्मसत्ऽभिः ॥ १०. हविःऽअदः । हविःऽपा ॥ सऽरथम् ॥ देवऽवन्दैः ॥ ११. अग्निऽस्वात्ताः । आ । इह ॥ सुऽप्रनीतयः ॥ अत्त । प्रऽयतानि । बर्हिषि ॥ अथ ॥ १२. अग्ने । जातऽवेदः ॥ प्र ॥ अदाः ॥ प्रऽयता ॥ १३. न । इह ॥ प्रऽविद्म ॥ १४. अग्निऽदग्धाः । अनग्निऽदग्धाः ॥ स्वऽराट् । असुऽनीतिम् ॥ यथाऽवशम् ॥

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१–१४ संकुसुको यामायनः । १–४ मृत्युः, ५ धाता, ६ त्वष्टा, ७–१४ पितृमेधः, १४ प्रजापतिर्वा । त्रिष्टुप्, ११ प्रस्तारपङ्क्तिः, १३ जगती, १४ अनुष्टुप् ।

परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥ १ ॥
मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः ।
आप्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥ २ ॥
इमे जीवा वि मृतैराववृत्रन्नभूद्भद्रा देवहूतिर्नो अद्य ।
प्राञ्चो अगाम नृतये हसाय द्राघीय आयुः प्रतरं दधानाः ॥ ३ ॥
इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं दधतां पर्वतेन ॥ ४ ॥
यथाहान्यनुपूर्वं भवन्ति यथ ऋतव ऋतुभिर्यन्ति साधु ।
यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम् ॥ ५ ॥
आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति ष्ठ ।
इह त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः ॥ ६ ॥
इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं विशन्तु ।
अनश्रवोऽनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥ ७ ॥
उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥ ८ ॥
धनुर्हस्तादाददानो मृतस्यास्मे क्षत्राय वर्चसे बलाय ।
अत्रैव त्वमिह वयं सुवीरा विश्वाः स्पृधो अभिमातीर्जयेम ॥ ९ ॥

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१. परा । इहि ॥ स्वः । देवऽयानात् ॥ चक्षुष्मते ॥ प्रऽजाम् । रिरिषः । मा । उत ॥ २. यत् । एत ॥ आऽप्यायमानाः । प्रऽजया ॥ ३. आ । अववृत्रन् ॥ अभूत् । देवऽहूतिः ॥ ४. परिऽधिम् ॥ मा । एषाम् ॥ ५. यथा । अहानि । अनुऽपूर्वम् ॥ यथा ॥ कल्पय । एषाम् ॥ ६. रोहत । आयुः ॥ स्थ ॥ सुऽजनिमा ॥ ७. सुऽपत्नीः । आऽअञ्जनेन ॥ सुऽरत्नाः ॥ ८. उत् । ईर्ष्व । जीवऽलोकम् ॥ गतऽअसुम् । शेषे । आ । इहि ॥ हस्तऽग्राभस्य ॥ जनिऽत्वम् ॥ ९. आऽददानः । मृतस्य ॥ अस्मे इति ॥ सुऽवीराः ॥ अभिऽमातीः ॥

उप॑ सर्प मा॒तरं॒ भूमि॑मे॒तामु॑रु॒व्यच॑सं पृथि॒वीं सु॒शेवा॑म् ।
ऊर्ण॑म्रदा युव॒तिर्दक्षि॑णावत ए॒षा त्वा॑ पातु॒ निर्ऋ॑ते॒रु॒पस्था॑त् ॥ १० ॥
उच्छ्व॑ञ्चस्व पृथिवि॒ मा नि बा॑धथाः सूपाय॒नास्मै॑ भव सूपवञ्च॒ना ।
मा॒ता पु॒त्रं यथा॑ सि॒चाभ्ये॑नं भूम ऊर्णुहि ॥ ११ ॥
उ॒च्छ्वञ्च॑माना पृ॒थि॒वी सु ति॑ष्ठतु स॒हस्रं॒ मित॒ उप॒ हि श्रय॑न्ताम् ।
ते गृ॒हासो॑ घृत॒श्चुतो॑ भवन्तु वि॒श्वाहा॑स्मै श॒र॒णाः स॒न्त्वत्र॑ ॥ १२ ॥
उत्ते॑ स्तभ्नामि पृथि॒वीं त्वत्परी॒मं लो॒गं नि॒दध॒न्मो अ॒हं रि॑षम् ।
ए॒तां स्थूणां॑ पि॒तरो॑ धारयन्तु॒ तेऽत्रा॑ य॒मः साद॑ना ते मिनोतु ॥ १३ ॥
प्र॒ती॒ची॒ने॒ मामह॒नीष्वाः॑ प॒र्णमि॒वा द॑धुः ।
प्रतीचीं॑ जग्रभा॒ वा॒च॒मश्वं॑ रश॒नया॑ यथा ॥ १४ ॥

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१–१४ कवष ऐलूषः, अक्षो मौजवान् वा। १, ७, ९, १२ अक्षाः; १३ कृषिः; २–६, ८, १०, ११, १४ अक्षकितवनिन्दा। त्रिष्टुप्, ७ जगती।

प्रा॒वे॒पा मा॑ बृह॒तो मा॑दयन्ति प्रवाते॒जा इरि॑णे॒ वर्वृ॑तानाः ।
सोम॑स्येव मौजव॒तस्य॑ भ॒क्षो वि॒भीद॑को॒ जागृ॑वि॒र्मह्य॑मच्छान् ॥ १ ॥
न मा॑ मिमेथ॒ न जि॑हीळ ए॒षा शि॒वा सखि॑भ्य उ॒त मह्य॑मासीत् ।
अ॒क्षस्या॒हमे॑कप॒रस्य॑ हे॒तोरनु॑व्रता॒मप॑ जा॒याम॑रोधम् ॥ २ ॥
द्वेष्टि॑ श्व॒श्रूरप॑ जा॒या रु॑णद्धि॒ न ना॑थि॒तो वि॑न्दते मर्डि॒तार॑म् ।
अश्व॑स्येव॒ जर॑तो॒ वस्न्य॑स्य॒ नाहं वि॑न्दामि कित॒वस्य॒ भोग॑म् ॥ ३ ॥

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१०. उ॒रु॒ऽव्यच॑सम् । सु॒ऽशेवा॑म् ॥ ऊर्ण॑ऽम्रदाः । दक्षि॑णाऽवते ॥ निःऽऋ॑तेः । उ॒पऽस्था॑त् ॥
११. उत् । श्व॒ञ्च॒स्व । सु॒ऽउ॒पा॒य॒ना । अ॒स्मै॒ । सु॒ऽउ॒प॒व॒ञ्च॒ना ॥ सि॒चा । अ॒भि ॥ भू॒मे॒ ॥
१२. उ॒त्ऽश्वञ्च॑माना ॥ मितः॑ ॥ घृ॒तऽश्चु॑तः ॥ वि॒श्वाहा॑ । अ॒स्मै॒ ॥ स॒न्तु॒ । अत्र॑ ॥ १३. परि॑ । इ॒मम् ॥ नि॒ऽदध॑त् । मो इति॑ ॥ धा॒र॒य॒न्तु॒ । ते॒ ॥ अत्र॑ । सद॑ना ॥ १४. अह॑नि ॥ इष्वाः॑ । प॒र्णम्ऽइ॑व ॥ ज॒ग्र॒भ॒ ॥

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१. प्रा॒वे॒पाः ॥ प्र॒वा॒ते॒ऽजाः ॥ सोम॑स्यऽइव । मौ॒ज॒ऽव॒तस्य॑ ॥ वि॒ऽभीद॑कः ॥ २. जि॒ही॒ळे॒ ॥ एक॒ऽप॒रस्य॑ ॥ अनु॑ऽव्रताम् ॥ ३. अश्व॑स्यऽइव ॥

अन्ये जायां परि मृशन्त्यस्य यस्यागृधद्वेदने वाज्य१क्षः ।
पिता माता भ्रातर एनमाहुर्न जानीमो नयता बद्धमेतम् ॥ ४ ॥
यदादीध्ये न दविषाण्येभिः परायद्भ्योऽव हीये सखिभ्यः ।
न्युप्ताश्च बभ्रवो वाचमक्रतँ एमीदेषां निष्कृतं जारिणीव ॥ ५ ॥
सभामेति कितवः पृच्छमानो जेष्यामीति तन्वा३ शूशुजानः ।
अक्षासो अस्य वि तिरन्ति कामं प्रतिदीव्ने दधत आ कृतानि ॥ ६ ॥
अक्षास इदङ्कुशिनो नितोदिनो निकृत्वानस्तपनास्तापयिष्णवः ।
कुमारदेष्णा जयतः पुनर्हणो मध्वा संपृक्ताः कितवस्य बर्हणा ॥ ७ ॥
त्रिपञ्चाशः क्रीळति व्रात एषां देवइव सविता सत्यधर्मा ।
उग्रस्य चिन्मन्यवे ना नमन्ते राजा चिदेभ्यो नम इत्कृणोति ॥ ८ ॥
नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्तं सहन्ते ।
दिव्या अङ्गारा इरिणे न्युप्ताः शीताः सन्तो हृदयं निर्दहन्ति ॥ ९ ॥
जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क्व स्वित् ।
ऋणावा बिभ्यद्धनमिच्छमानोऽन्येषामस्तमुप नक्तमेति ॥१०॥
स्त्रियं दृष्ट्वाय कितवं ततापान्येषां जायां सुकृतं च योनिम् ।
पूर्वाह्णे अश्वान्युयुजे हि बभ्रून्त्सो अग्नेरन्ते वृषलः पपाद ॥ ११ ॥
यो वः सेनानीर्महतो गणस्य राजा व्रातस्य प्रथमो बभूव ।
तस्मै कृणोमि न धना रुणध्मि दशाहं प्राचीस्तदृतं वदामि ॥ १२ ॥
अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमर्यः ॥ १३ ॥
मित्रं कृणुध्वं खलु मृळता नो मा नो घोरेण चरताभि धृष्णु ।
नि वो नु मन्युर्विशतामरातिरन्यो बभ्रूणां प्रसितौ न्वस्तु ॥ १४ ॥

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४. वाजी । अक्षः ॥ नयत ॥ ५. यत् । आऽदीध्ये ॥ निऽउप्ताः । अक्रत ॥ एमि । इत् । एषाम् । निःऽकृतम् । जारिणीऽइव ॥ ६. जेष्यामि । इति । तन्वा । शूशुजानः ॥ प्रतिऽदीव्ने ॥ ७. इत् । अङ्कुशिनः । निऽतोदिनः ॥ निऽकृत्वानः ॥ कुमारऽदेष्णाः । पुनःऽहनः ॥ सम्ऽपृक्ताः ॥ ८. त्रिऽपञ्चाशः । व्रातः ॥ देवःऽइव । सत्यऽधर्मा ॥ नमः ॥ ९. वर्तन्ते ॥ हस्तऽवन्तम् ॥ निः । दहन्ति ॥ १०. ऋणऽवा ॥ १२. सेनाऽनीः ॥ दश । अहम् ॥ १३. सविता । अयम् । अर्यः ॥ १४. मळत ॥ प्रऽसितौ ॥

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१–१२ अयास्य आङ्गिरसः । बृहस्पतिः । त्रिष्टुप् ।

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।
गिरिभ्रजो नोर्मयो मदन्तो बृहस्पतिमभ्य१र्का अनावन् ॥ १ ॥
सं गोभिराङ्गिरसो नक्षमाणो भग इवेदर्यमणं निनाय ।
जने मित्रो न दंपती अनक्ति बृहस्पते वाजयाशूँरिवाजौ ॥ २ ॥
साध्वर्या अतिथिनीरिषिराः स्पार्हाः सुवर्णा अनवद्यरूपाः ।
बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः ॥ ३ ॥
आप्रुषायन्मधुन ऋतस्य योनिमवक्षिपन्नर्क उल्कामिव द्योः ।
बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उद्नेव वि त्वचं बिभेद ॥ ४ ॥
अप ज्योतिषा तमो अन्तरिक्षादुद्नः शीपालमिव वात आजत् ।
बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात आ चक्र आ गाः ॥ ५ ॥
यदा वलस्य पीयतो जसुं भेद्बृहस्पतिरग्नितपोभिरर्कैः ।
दद्भिर्न जिह्वा परिविष्टमाददाविर्निधीँरकृणोदुस्रियाणाम् ॥ ६ ॥
बृहस्पतिरमत हि त्यदासां नाम स्वरीणां सदने गुहा यत् ।
आण्डेव भित्त्वा शकुनस्य गर्भमुदुस्रियाः पर्वतस्य त्मनाजत् ॥ ७ ॥
अश्नापिनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।
निष्टज्जभार चमसं न वृक्षाद्बृहस्पतिर्विरवेणा विकृत्य ॥ ८ ॥
सोषामविन्दत्स स्व१ः सो अग्निं सो अर्केण वि बबाधे तमांसि ।
बृहस्पतिर्गोवपुषो वलस्य निर्मज्जानं न पर्वणो जभार ॥ ९ ॥

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१. उदऽप्रुतः ॥ अभ्रियस्यऽइव ॥ गिरिऽभ्रजः ॥ अभि । अर्काः ॥ २. भगःऽइव ॥ दंपती इति दम्ऽपती ॥ आशून्ऽइव ॥ ३. साधुऽअर्याः ॥ सुऽवर्णाः । अनवद्यऽरूपाः ॥ विऽतूर्य ॥ निः । गाः । यवम्ऽइव । स्थिविऽभ्यः ॥ ४. आऽप्रुषायन् । मधुना ॥ अवऽक्षिपन् । उल्काम्ऽइव ॥ गाः ॥ उद्नाऽइव । ५. शीपालम्ऽइव ॥ अनुऽमृश्य ॥ अभ्रम्ऽइव । वातः । आ । चक्रे ॥ ६. बृहस्पतिः । अग्नितपःऽभिः ॥ दत्ऽभिः । परिऽविष्टम् । आदत् । आविः ॥ निऽधीन् ॥ ७. आण्डाऽइव । त्मना । आजत् ॥ ८. अपिऽनद्धम् । परि । अपश्यत् ॥ दीने ॥ निः । तत् ॥ विऽरवेण । विऽकृत्य ॥ ९. सः । उषाम् । स्व१रिति स्वः । सः ॥ गोऽवपुषः ॥ निः । मज्जानम् ॥

हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकृपयद्वलो गाः।
अनानुकृत्यमपुनश्चकार यात्सूर्यामासा मिथ उच्चरातः ॥ १० ॥
अभि श्यावं न कृशनेभिरश्वं नक्षत्रेभिः पितरो द्यामपिंशन्।
रात्र्यां तमो अदधुर्ज्योतिरहन्बृहस्पतिर्भिनदद्रिं विदद्गाः ॥ ११ ॥
इदमकर्म नमो अभ्रियाय यः पूर्वीरन्वानोनवीति।
बृहस्पतिः स हि गोभिः सो अश्वैः स वीरेभिः स नृभिर्नो वयो धात् ॥ १२ ॥

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१–९ बृहस्पतिर्लौक्यः, बृहस्पतिराङ्गिरसो वा, अदितिर्दाक्षायणी वा। देवाः। अनुष्टुप्।

देवानां नु वयं जाना प्र वोचाम विपन्यया।
उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युगे ॥ १ ॥
ब्रह्मणस्पतिरेता सं कर्मारइवाधमत्।
देवानां पूर्व्ये युगेऽसतः सदजायत ॥ २ ॥
देवानां युगे प्रथमेऽसतः सदजायत।
तदाशा अन्वजायन्त तदुत्तानपदस्परि ॥ ३ ॥
भूर्जज्ञ उत्तानपदो भुव आशा अजायन्त।
अदितेर्दक्षो अजायत दक्षाद्वदितिः परि ॥ ४ ॥
अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव।
तां देवा अन्वजायन्त भद्रा अमृतबन्धवः ॥ ५ ॥
यद्देवा अदः सलिले सुसंरब्धा अतिष्ठत।
अत्रा वो नृत्यतामिव तीव्रो रेणुरपायत ॥ ६ ॥
यद्देवा यतयो यथा भुवनान्यपिन्वत।
अत्रा समुद्र आ गूळ्हमा सूर्यमजभर्तन ॥ ७ ॥

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१०. हिमाऽइव ॥ अननुकृत्यम्। अपुनरिति ॥ सूर्यामासा। उत्ऽचरातः ॥ १२. अनु। आऽनोनवीति ॥

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१. उत्ऽतरे ॥ २. ब्रह्मणः। पतिः ॥ कर्मारःऽइव। अधमत् ॥ ३. अनु। अजायन्त ॥ उत्तानऽपदः ॥ ४. भूः। जज्ञे ॥ दक्षात्। ऊँ इति ॥ ५. अनु। अजायन्त ॥ अमृतऽबन्धवः ॥ ६. सुऽसंरब्धाः ॥ नृत्यताम्ऽइव ॥ अप। आयत ॥ ७. अत्र। समुद्रे ॥ अजभर्तन ॥

अष्टौ पुत्रासो अदितेर्ये जातास्तन्व१स्परि ।
देवाँ उप प्रैत्सप्तभिः परा मार्ताण्डमास्यत् ॥ ८ ॥
सप्तभिः पुत्रैरदितिरुप प्रैत्पूर्व्यं युगम् ।
प्रजायै मृत्यवे त्वत्पुनर्मार्ताण्डमाभरत् ॥ ९ ॥

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१–८ स्यूमरश्मिर्भार्गवः । मरुतः । त्रिष्टुप्, २, ५–७ जगती ।

विप्रासो न मन्मभिः स्वाध्यो देवाव्यो३ न यज्ञैः स्वप्नसः ।
राजानो न चित्राः सुसंदृशः क्षितीनां न मर्या अरेपसः ॥ १ ॥
अग्निर्न ये भ्राजसा रुक्मवक्षसो वातासो न स्वयुजः सद्यऊतयः ।
प्रज्ञातारो न ज्येष्ठाः सुनीतयः सुशर्माणो न सोमा ऋतं यते ॥ २ ॥
वातासो न ये धुनयो जिगत्नवोऽग्नीनां न जिह्वा विरोकिणः ।
वर्मण्वन्तो न योधाः शिमीवन्तः पितॄणां न शंसाः सुरातयः ॥ ३ ॥
रथानां न ये१राः सनाभयो जिगीवांसो न शूरा अभिद्यवः ।
वरेयवो न मर्या घृतप्रुषोऽभिस्वर्तारो अर्कं न सुष्टुभः ॥ ४ ॥
अश्वासो न ये ज्येष्ठास आशवो दिधिषवो न रथ्यः सुदानवः ।
आपो न निम्नैरुदभिर्जिगत्नवो विश्वरूपा अङ्गिरसो न सामभिः ॥ ५ ॥
ग्रावाणो न सूरयः सिन्धुमातर आदर्दिरासो अद्रयो न विश्वहा ।
शिशूला न क्रीळयः सुमातरो महाग्रामो न यामन्नुत त्विषा ॥ ६ ॥
उषसां न केतवोऽध्वरश्रियः शुभंयवो नाञ्जिभिर्व्यश्वितन् ।
सिन्धवो न ययियो भ्राजदृष्टयः परावतो न योजनानि ममिरे ॥ ७ ॥

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८. तन्वः । परि ॥ प्र । ऐत् ॥ आस्यत् ॥ ९. प्रऽजायै ॥ आ । अभरत् ॥

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१. सुऽआध्यः ॥ देवऽअव्यः । न । सुऽअप्नसः ॥ सुऽसंदृशः ॥ २. रुक्मऽवक्षसः ॥ स्वऽयुजः । सद्यःऽऊतयः ॥ प्रऽज्ञातारः । सुऽनीतयः ॥ सुऽशर्माणः ॥ ३. जिह्वाः ॥ विऽरोकिणः ॥ वर्मण्ऽवन्तः । शिमीऽवन्तः ॥ सुऽरातयः ॥ ४. ये । अराः । सऽनाभयः ॥ अभिऽद्यवः ॥ वरेऽयवः । मर्याः । घृतऽप्रुषः ॥ अभिऽस्वर्तारः । सुऽस्तुभः ॥ ५. उदऽभिः ॥ विश्वऽरूपाः ॥ ६. सिन्धुऽमातरः ॥ आऽदर्दिरासः ॥ सुऽमातरः । महाऽग्रामः ॥ ७. अध्वरऽश्रियः ॥ शुभम्ऽयवः । अञ्जिऽभिः । वि । अश्वितन् ॥ भ्राजत्ऽऋष्टयः ।

सुभागान्नो देवाः कृणुता सुरत्नानस्मान्त्स्तोतॄन्मरुतो वावृधानाः ।
अधि स्तोत्रस्य सख्यस्य गात सनाद्धि वो रत्नधेयानि सन्ति ॥ ८ ॥

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१-१६ नारायणः । पुरुषः । अनुष्टुप्, १६ त्रिष्टुप् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥
पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥
एतावानस्य महिमातो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥
त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत् पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥ ४ ॥
तस्माद्विराळजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ५ ॥
यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ ६ ॥
तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ७ ॥
तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।
पशून्ताँश्चक्रे वायव्यानारण्यान्ग्राम्याश्च ये ॥ ८ ॥

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८. सुऽभागान् । नः । कृणुत । सुऽरत्नान् ॥ ववृधानाः ॥ रत्नऽधेयानि ॥

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१. सहस्रऽशीर्षा ॥ सहस्रऽअक्षः । सहस्रऽपात् ॥ अति । अतिष्ठत् । दशऽअङ्गुलम् ॥ २. एव । इदम् ॥ अमृतऽत्वस्य । ईशानः ॥ अतिऽरोहति ॥ ३. पुरुषः ॥ त्रिऽपात् ॥ ४. अभवत् ॥ वि । अक्रामत् । साशनानशने इति ॥ ५. विऽराट् ॥ पुरुषः ॥ अति । अरिच्यत ॥ ६. ग्रीष्मः ॥ ७. प्र । औक्षन् ॥ ८. सर्वऽहुतः ॥ समऽभृतम् । पृषत्ऽआज्यम् ॥

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ ९ ॥
तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥१०॥
यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥११॥
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥१२॥
चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥१३॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥१४॥
सप्तास्यासन्परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥१५॥
यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥१६॥

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१–२३ भिषगाथर्वणः । ओषधयः । अनुष्टुप् ।

या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा ।
मनै नु बभ्रूणामहं शतं धामानि सप्त च ॥ १ ॥
शतं वो अम्ब धामानि सहस्रमुत वो रुहः ।
अधा शतक्रत्वो यूयमिमं मे अगदं कृत ॥ २ ॥
ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः ।
अश्वाइव सजित्वरीर्वीरुधः पारयिष्णवः ॥ ३ ॥

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१०. उभयादतः ॥ ११. वि । अदधुः ॥ वि । अकल्पयन् ॥ कौ । ऊरू इति । पादौ ॥ १२. ब्राह्मणः । अस्य ॥ पत्ऽभ्याम् ॥ १४. सम् । अवर्तत ॥ १५. सप्त । अस्य । आसन् । परिऽधयः ॥ समऽइधः ॥ १६. प्रथमानि । आसन् ॥

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१. त्रिऽयुगम् ॥ २. अध । शतऽक्रत्वः ॥ ३. पुष्पऽवतीः । प्रऽसूवरीः ॥ अश्वाःऽइव । सऽजित्वरीः ॥

ओषधीरिति मातरस्तद्वो देवीरुप ब्रुवे ।
सनेयमश्वं गां वास आत्मानं तव पूरुष ॥ ४ ॥
अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता ।
गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥ ५ ॥
यत्रौषधीः समग्मत राजानः समिताविव ।
विप्रः स उच्यते भिषग्रक्षोहामीवचातनः ॥ ६ ॥
अश्वावतीं सोमावतीमूर्जयन्तीमुदोजसम् ।
अवित्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥ ७ ॥
उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरते ।
धनं सनिष्यन्तीनामात्मानं तव पूरुष ॥ ८ ॥
इष्कृतिर्नाम वो माताथो यूयं स्थ निष्कृतीः ।
सीराः पतत्रिणीः स्थन यदामयति निष्कृथ ॥ ९ ॥
अति विश्वाः परिष्ठाः स्तेनइव व्रजमक्रमुः ।
ओषधीः प्राचुच्यवुर्यत्किं च तन्वो३ रपः ॥१०॥
यदिमा वाजयन्नहमोषधीर्हस्त आदधे ।
आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥११॥
यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्परुः ।
ततो यक्ष्मं वि बाधध्व उग्रो मध्यमशीरिव ॥१२॥
साकं यक्ष्म प्र पत चाषेण किकिदीविना ।
साकं वातस्य ध्राज्या साकं नश्य निहाकया ॥१३॥
अन्या वो अन्यामवत्वन्यान्यस्या उपावत ।
ताः सर्वाः संविदाना इदं मे प्रावता वचः ॥१४॥

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४. वासः ॥ पुरुष ॥ ५. निऽसदनम् ॥ वसतिः । कृता ॥ गोऽभाजः । किल । असथ ॥ पुरुषम् ॥ ६. यत्र । ओषधीः । सम्ऽअग्मत ॥ समितौऽइव ॥ रक्षःऽहा । अमीवऽचातनः ॥ ७. अश्वऽवतीम् । सोमऽवतीम् ॥ उत्ऽओजसम् ॥ आ । अवित्सि ॥ अरिष्टऽतातये ॥ ८. उत् । शुष्माः ॥ गोस्थात्ऽइव । पुरुष ॥ ९. निःऽकृतीः ॥ निः । कृथ ॥ १०. परिऽस्थाः ॥ स्तेनःऽइव ॥ प्र । अचुच्यवुः ॥ तन्वः । रपः ॥ ११. हस्ते । आऽदधे ॥ जीवऽगृभः ॥ १२. यस्य । ओषधीः । प्रऽसर्पथ ॥ अङ्गम्ऽअङ्गम् । परुःऽपरुः ॥ मध्यमशीःऽइव ॥ १३. किकिदीविना ॥ निऽहाकया ॥ १४. उप । अवत ॥ सम्ऽविदानाः ॥ प्र । अवत ॥

या: फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥१५॥
मुञ्चन्तु मा शपथ्या३दथो वरुण्यादुत ।
अथो यमस्य पड्बीशात्सर्वस्माद्देवकिल्बिषात् ॥१६॥
अवपतन्तीरवदन्दिव ओषधयस्परि ।
यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥१७॥
या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।
तासां त्वमस्युत्तमारं कामाय शं हृदे ॥१८॥
या ओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु ।
बृहस्पतिप्रसूता अस्यै सं दत्त वीर्यम् ॥१९॥
मा वो रिषत्खनिता यस्मै चाहं खनामि वः ।
द्विपच्चतुष्पदस्माकं सर्वमस्त्वनातुरम् ॥२०॥
याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः ।
सर्वाः संगत्य वीरुधोऽस्यै सं दत्त वीर्यम् ॥२१॥
ओषधयः सं वदन्ते सोमेन सह राज्ञा ।
यस्मै कृणोति ब्राह्मणस्तं राजन्पारयामसि ॥२२॥
त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सो३ऽस्माकं यो अस्माँ अभिदासति ॥२३॥

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(१–११) १, ३, ५, ७, ९ पणयोऽसुराः । सरमा देवता । २, ४, ६, ८, १०–११ सरमा देवशुनी ऋषिका । पणयो देवता । त्रिष्टुप् ।

किमिच्छन्ती सरमा प्रेदमानड् दूरे ह्यध्वा जगुरिः पराचैः ।
कास्मेहितिः का परितक्म्यासीत्कथं रसाया अतरः पयांसि ॥ १ ॥

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१५. बृहस्पतिऽप्रसूताः ॥ १६. शपथ्यात् । अथो इति ॥ पड्बीशात् ॥ देवऽकिल्बिषात् ॥ १७. अवऽपतन्तीः ॥ पुरुषः ॥ १८. सोमऽराज्ञीः ॥ शतऽविचक्षणाः ॥ उत्ऽतमा ॥ १९. विऽस्थिताः ॥ २१. उपऽशृण्वन्ति ॥ पराऽगताः ॥ सम्ऽगत्य ॥ २३. उत्ऽतमा । असि । ओषधे ॥ सः । अस्माकम् ॥ अभिऽदासति ॥

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१. प्र । इदम् ॥ अस्मेऽहितिः । परिऽतक्म्या ॥

इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्ती पणयो निधीन्वः ।
अतिष्कदो भियसा तन्न आवत्तथा रसाया अतरं पयांसि ॥ २ ॥
कीदृङ्ङिन्द्रः सरमे का दृशीका यस्येदं दूतीरसरः पराकात् ।
आ च गच्छान्मित्रमेना दधामाथा गवां गोपतिर्नो भवाति ॥ ३ ॥
नाहं तं वेद दभ्यं दभत्स यस्येदं दूतीरसरं पराकात् ।
न तं गूहन्ति स्रवतो गभीरा हता इन्द्रेण पणयः शयध्वे ॥ ४ ॥
इमा गावः सरमे या ऐच्छः परि दिवो अन्तान्सुभगे पतन्ती ।
कस्त एना अव सृजादयुध्व्युतास्माकमायुधा सन्ति तिग्मा ॥ ५ ॥
असेन्या वः पणयो वचांस्यनिषव्यास्तन्वः सन्तु पापीः ।
अधृष्टो व एतवा अस्तु पन्था बृहस्पतिर्व उभया न मृळात् ॥ ६ ॥
अयं निधिः सरमे अद्रिबुध्नो गोभिरश्वेभिर्वसुभिन्यृष्टः ।
रक्षन्ति तं पणयो ये सुगोपा रेकु पदमलकमा जगन्थ ॥ ७ ॥
एह गमन्नृषयः सोमशिता अयास्यो अङ्गिरसो नवग्वाः ।
त एतमूर्वं वि भजन्त गोनामथैतद्वचः पणयो वमन्नित् ॥ ८ ॥
एवा च त्वं सरम आजगन्थ प्रबाधिता सहसा दैव्येन ।
स्वसारं त्वा कृणवै मा पुनर्गा अप ते गवां सुभगे भजाम ॥ ९ ॥
नाहं वेद भ्रातृत्वं नो स्वसृत्वमिन्द्रो विदुरङ्गिरसश्च घोराः ।
गोकामा मे अच्छदयन्यदायमपात इत पणयो वरीयः ॥१०॥
दूरमित पणयो वरीय उद्गावो यन्तु मिनतीर्ऋतेन ।
बृहस्पतिर्या अविन्दन्निगूळ्हाः सोमो ग्रावाण ऋषयश्च विप्राः ॥११॥

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१–९ भिक्षुराङ्गिरसः । धनान्नदानम् । त्रिष्टुप, १–२ जगती ।

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुप गच्छन्ति मृत्यवः ।
उतो रयिः पृणतो नोप दस्यत्युतापृणन्मर्डितारं न विन्दते ॥ १ ॥

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२. महः । निऽधीन् ॥ अतिऽस्कदः ॥ ३. मित्रम् । एन ॥ अथ । गोऽपतिः ॥ ४. न । अहम् ॥ ५. ऐच्छः ॥ एनाः ॥ ६. एतवै ॥ बृहस्पतिः ॥ ७. निऽधिः । अद्रिऽबुध्नः ॥ निऽऋष्टः ॥ सुऽगोपाः ॥ ८. आ । इह । सोमऽशिताः ॥ नवऽग्वाः ॥ ९. एव । सरमे । आऽजगन्थ ॥ प्रऽबाधिता ॥ १०. भ्रातृऽत्वम् । स्वसृऽत्वम् ॥ गोऽकामाः । यत् । आयम् ॥ अप । अतः ॥ ११. निऽगूळ्हाः ॥

य आध्राय॑ चकमा॒नाय॑ पि॒त्वोऽन्न॑वान्त्सन्र॒फि॒तायो॑पज॒ग्मुषे॑ ।
स्थि॒रं मन॑: कृणु॒ते सेव॑ते पु॒रोतो चि॒त्स म॑र्डि॒तारं॑ न वि॑न्दते ॥ २ ॥
स इद्भो॒जो यो गृ॒हवे॑ द॒दा॒त्यन्न॑कामाय॒ चर॑ते कृ॒शाय॑ ।
अर॑मस्मै भवति॒ याम॑हूता उ॒ताप॒रीषु॑ कृणु॒ते सखा॑यम् ॥ ३ ॥
न स सखा॒ यो न द॒दा॑ति॒ सख्ये॑ स॒चाभुवे॑ सच॑मानाय पि॒त्वः ।
अपा॑स्मा॒त्प्रेया॒न्न तदोको॑ अस्ति पृ॒णन्त॑म॒न्यमर॑णं चिदिच्छेत् ॥ ४ ॥
पृ॒णी॒यादिन्नाध॑मानाय॒ तव्या॒न्द्राघी॑यांस॒मनु॑ पश्येत॒ पन्था॑म् ।
ओ हि॒ वर्त॑न्ते॒ रथ्ये॑व च॒क्रान्यम॑न्य॒मुप॑ तिष्ठन्त॒ राय॑: ॥ ५ ॥
मोघ॒मन्नं॑ विन्दते॒ अप्र॑चेताः स॒त्यं ब्र॑वीमि व॒ध इत्स तस्य॑ ।
नार्य॒मणं॑ पुष्य॑ति॒ नो सखा॑यं॒ केव॑लाघो भवति केवल॒ादी ॥ ६ ॥
कृ॒षन्नित्फाल॒ आशि॑तं कृणोति॒ यन्नध्वा॑न॒मप॑ वृङ्क्ते च॒रित्रै॑: ।
वद॑न्ब्र॒ह्मावद॑तो॒ वनी॑यान्पृ॒णन्ना॒पिरपृ॑णन्तम॒भि ष्या॑त् ॥ ७ ॥
एक॑पा॒द्भूयो॑ द्वि॒पदो॒ वि च॑क्रमे द्वि॒पात्त्रि॒पाद॑म॒भ्येति॑ प॒श्चात् ।
चतु॑ष्पादेति द्वि॒पदा॑मभिस्व॒रे सं॒पश्य॑न्प॒ङ्क्तीरु॑प॒तिष्ठ॑मानः ॥ ८ ॥
स॒मौ चि॒द्धस्तौ॒ न स॒मं वि॑विष्टः संमा॒तरा॑ चि॒न्न स॒मं दु॑हाते ।
य॒मयो॑श्चि॒न्न स॒मा वी॒र्या॑णि ज्ञा॒ती चि॒त्सन्तौ॒ न स॒मं पृ॑णीतः ॥ ९ ॥

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१–१३ लब ऐन्द्रः। आत्मा (इन्द्रः)। गायत्री।

इति॒ वा इति॑ मे॒ मनो॒ गामश्वं॑ सनुया॒मिति॑ । कु॒वित्सोम॒स्यापा॒मिति॑ ॥ १ ॥
प्र वाता॑इव॒ दोध॑त॒ उन्मा॑ पी॒ता अ॑यंसत । कु॒वित्सोम॒स्यापा॒मिति॑ ॥ २ ॥
उन्मा॑ पी॒ता अ॑यंसत॒ रथ॒मश्वा॑इवा॒शव॑: । कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ३ ॥

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२. अन्न॑ऽवान् । उप॒ऽज॒ग्मुषे॑ ॥ पु॒रा । उ॒तो इति॑ । ३. अन्न॑ऽकामाय ॥ याम॑ऽहूतौ ॥ ४. स॒चा॒ऽभुवे॑ ॥ अप॑ । अ॒स्मा॒त् । प्र । इ॒या॒त् ॥ अ॒न्यम् । अर॑णम् ॥ ५. ओ इति॑ । रथ्या॑ऽइव ॥ अ॒न्यम्ऽअ॑न्यम् ॥ ६. अप्र॑ऽचेताः ॥ केव॑लऽअघः । के॒व॒ल॒ऽआ॒दी ॥ ७. अ॒भि । स्या॒त् ॥ ८. एक॑ऽपात् ॥ अ॒भि । ए॒ति॒ ॥ अ॒भि॒ऽस्व॒रे ॥ स॒म्ऽपश्य॑न् । उ॒प॒ऽतिष्ठ॑मानः ॥ ९. स॒म्ऽमा॒तरा॑ ॥ वी॒र्या॑णि ॥ ज्ञा॒ती इति॑ ॥

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१. अपा॑म् । इति॑ । २. वाता॑ःऽइव ॥ ३. अश्वा॑ःऽइव ॥

उप॑ मा म॒तिर॑स्थित वा॒श्रा पु॒त्रमि॑व प्रि॒यम् । कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ४ ॥
अ॒हं तष्टे॑व व॒न्धुरं॒ पर्य॑चामि हृ॒दा म॒तिम् । कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ५ ॥
न॒हि मे॑ अक्षि॒पच्च॒नाच्छा॑न्त्सु॒ः पञ्च॑ कृ॒ष्टय॑ः । कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ६ ॥
न॒हि मे॒ रोद॑सी उ॒भे अ॒न्यं प॒क्षं च॒न प्रति॑ । कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ७ ॥
अ॒भि द्यां म॑हि॒ना भु॑वम॒भी॒३॒॑मां पृ॑थि॒वीं म॒हीम् । कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ८ ॥
ह॒न्ता॒हं पृ॑थि॒वीमि॒मां नि द॑धानी॒ह वे॒ह वा॑ । कु॒वित्सोम॒स्यापा॒मिति॑ ॥ ९ ॥
ओ॒षमित्पृ॑थि॒वीम॒हं ज॒ङ्घना॑नी॒ह वे॒ह वा॑ । कु॒वित्सोम॒स्यापा॒मिति॑ ॥१०॥
दि॒वि मे॑ अ॒न्यः प॒क्षो॒३॒॑धो अ॒न्यम॑चीकृषम् । कु॒वित्सोम॒स्यापा॒मिति॑ ॥११॥
अ॒हम॑स्मि महाम॒हो॑ऽभिन॒भ्यमु॒दी॑षितः । कु॒वित्सोम॒स्यापा॒मिति॑ ॥१२॥
गृ॒हो या॒म्यर॑ङ्कृतो दे॒वेभ्यो॑ हव्य॒वाह॑नः । कु॒वित्सोम॒स्यापा॒मिति॑ ॥१३॥

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१–१० हिरण्यगर्भः प्राजापत्यः । कः (प्रजापतिः) । त्रिष्टुप् ।

हि॒र॒ण्य॒ग॒र्भः सम॑वर्त॒ताग्रे॑ भू॒तस्य॑ जा॒तः पति॒रेक॑ आसीत् ।
स दा॑धार पृथि॒वीं द्यामु॒तेमां कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ १ ॥
य आ॑त्म॒दा ब॑ल॒दा यस्य॒ विश्व॑ उ॒पास॑ते प्र॒शिषं॒ यस्य॑ दे॒वाः ।
यस्य॑ छा॒याऽमृतं॒ यस्य॑ मृ॒त्युः कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ २ ॥
यः प्रा॑ण॒तो नि॑मिष॒तो म॑हि॒त्वैक॒ इद्राजा॒ जग॑तो ब॒भूव॑ ।
य ईशे॑ अ॒स्य द्वि॒पद॒श्चतु॑ष्पदः॒ कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ३ ॥
यस्ये॒मे हि॒मव॑न्तो महि॒त्वा यस्य॑ समु॒द्रं र॒सया॑ स॒हाहुः ।
यस्ये॒माः प्र॒दिशो॒ यस्य॑ बा॒हू कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ४ ॥

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४. पु॒त्रम्ऽइ॑व ॥ ५. तष्टा॑ऽइव ॥ परि॑ । अ॒चा॒मि॒ ॥ ६. अ॒क्षि॒ऽपत् । च॒न । अ॒च्छा॑न्त्सुः ॥
८. भु॒व॒म् ॥ अ॒भि । इ॒माम् ॥ ९. ह॒न्त॑ । अ॒हम् ॥ १०. ओ॒षम् ॥ ११. प॒क्षः । अ॒धः ॥
१२. म॒हा॒ऽम॒हः ॥ अ॒भि॒ऽन॒भ्यम् । उ॒त्ऽई॑षितः । १३. अर॑म्ऽकृतः ॥

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१. हि॒र॒ण्य॒ऽग॒र्भः । सम् । अ॒व॒र्त॒त॒ । अग्रे॑ ॥ उ॒त । इ॒माम् ॥ २. आ॒त्म॒ऽदाः । ब॒ल॒ऽदाः । विश्वे॑ ॥ उ॒प॒ऽआस॑ते । प्र॒ऽशिष॑म् ॥ छा॒या । अ॒मृत॑म् ॥ ३. नि॒ऽमि॒ष॒तः । म॒हि॒ऽत्वा ॥ ४. हि॒मऽव॑न्तः ॥ स॒ह । आ॒हुः ॥ प्र॒ऽदिश॑ः ॥

येन द्यौरुग्रा पृथिवी च दृळ्हा येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ५ ॥
यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥ ६ ॥
आपो ह यद्बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥ ७ ॥
यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देव एक आसीत्कस्मै देवाय हविषा विधेम ॥ ८ ॥
मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान ।
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम ॥ ९ ॥
प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥१०॥

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१–८ वागाम्भृणी । आत्मा । त्रिष्टुप्, २ जगती ।

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥
अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये३ यजमानाय सुन्वते ॥ २ ॥
अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम् ॥ ३ ॥
मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥ ४ ॥

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५. विऽमानः ॥ ६. अभि । ऐक्षेताम् ॥ यत्र । अधि । उत्ऽइतः । विभाति ॥ ७. सम् । अवर्तत । असुः ॥ ८. परिऽअपश्यत् ॥ दधानाः ॥ देवेषु । अधि ॥ ९. सत्यऽधर्मा ॥ च । अपः ॥

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१. विश्वऽदेवैः ॥ २. हविष्मते ॥ सुप्रऽअव्ये ॥ ३. सम्ऽगमनी ॥ वि । अदधुः । पुरुऽत्रा ॥ भूरिऽस्थात्राम् । भूरि । आऽवेशयन्तीम् ॥ ४. विऽपश्यति ॥ श्रद्धिऽवम् ॥

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥ ५ ॥
अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उं ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ ६ ॥
अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्वन्तः समुद्रे ।
ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ॥ ७ ॥
अहमेव वातइव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती महिना सं बभूव ॥ ८ ॥

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१–८ कुशिकः सौभरः, रात्रिर्वा भारद्वाजी । रात्रिः । गायत्री ।

रात्री व्यख्यदायती पुरुत्रा देव्यक्षभिः । विश्वा अधि श्रियोऽधित ॥ १ ॥
ओर्वप्रा अमर्त्या निवतो देव्युद्वतः । ज्योतिषा बाधते तमः ॥ २ ॥
निरु स्वसारमस्कृतोषसं देव्यायती । अपेदु हासते तमः ॥ ३ ॥
सा नो अद्य यस्या वयं नि ते यामन्नविक्ष्महि । वृक्षे न वसतिं वयः ॥ ४ ॥
नि ग्रामासो अविक्षत नि पद्वन्तो नि पक्षिणः । नि श्येनासश्चिदर्थिनः ॥ ५ ॥
यावया वृक्यं वृकं यवय स्तेनमूर्म्ये । अथा नः सुतरा भव ॥ ६ ॥
उप मा पेपिशत्तमः कृष्णं व्यक्तमस्थित । उष ऋणेव यातय ॥ ७ ॥
उप ते गाइवाकरं वृणीष्व दुहितर्दिवः । रात्रि स्तोमं न जिग्युषे ॥ ८ ॥

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५. तम्ऽतम् ॥ सुऽमेधाम् ॥ ६. ब्रह्मऽद्विषे । हन्तवै ॥ सऽमदम् ॥ ७. अप्ऽसु । अन्तरिति ॥ अमूम् । वर्ष्मणा । उप ॥ ८. वातःऽइव ॥ आऽरभमाणा ॥ पृथिव्या । एतावती ॥

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१. वि । अख्यत् । आऽयती ॥ अक्षऽभिः ॥ २. आ । उरु । अप्राः ॥ निऽवतः । देवी । उत्ऽवतः ॥ ३. अकृत ॥ देवी । आऽयती ॥ अप । इत् ॥ ५. पत्ऽवन्तः ॥ ६. यवय । वृक्यम् । वृकम् ॥ अथ । सुऽतरा ॥ ७. विऽअक्तम् ॥ उषः । ऋणाऽइव ॥ ८. गाःऽइव । आ । अकरम् ॥ दुहितः । दिवः ॥

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१–७ प्रजापतिः परमेष्ठी। भाववृत्तम्। त्रिष्टुप्।

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्।
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥ १ ॥
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥ २ ॥
तम आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम्।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥ ३ ॥
कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत्।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥
तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त्।
रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥ ५ ॥
को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥ ६ ॥
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥ ७ ॥

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१–७ कुमारो यामायनः। यमः। अनुष्टुप्।

यस्मिन्वृक्षे सुपलाशे देवैः संपिबते यमः।
अत्रा नो विश्पतिः पिता पुराणाँ अनु वेनति ॥ १ ॥

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१. विऽओम ॥ आ। अवरीवरिति ॥ २. प्रऽकेतः। चन। आस ॥ ३. अप्रऽकेतम्। सर्वम्। आः ॥ आभु। अपिऽहितम् ॥ महिना। अजायत। एकम् ॥ ४. सम्। अवर्तत। अधि ॥ निः। अविन्दन् ॥ प्रतिऽइष्य ॥ ५. विऽततः ॥ आसी३त् ॥ रेतःऽधाः ॥ प्रऽयतिः ॥ ६. आऽजाता। विऽसृष्टिः ॥ विऽसर्जनेन ॥ आऽबभूव ॥ ७. अस्य। अधिऽअक्षः। विऽओमन् ॥

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१. सुऽपलाशे ॥ संऽपिबते ॥ अत्र। विश्पतिः ॥

पुराणाँ अनुवेनन्तं चरन्तं पापयामुया । असूयन्नभ्यचाकशं तस्मा अस्पृहयं पुनः ॥ २ ॥
यं कुमार नवं रथमचक्रं मनसाकृणोः । एकेषं विश्वतः प्राञ्चमपश्यन्नधि तिष्ठसि ॥ ३ ॥
यं कुमार प्रावर्तयो रथं विप्रेभ्यस्परि । तं सामानु प्रावर्तत समितो नाव्याहितम् ॥ ४ ॥
कः कुमारमजनयद्रथं को निरवर्तयत् । कः स्वित्तदद्य नो ब्रूयादनुदेयी यथाभवत् ॥ ५ ॥
यथाभवदनुदेयी ततो अग्रमजायत । पुरस्ताद्बुध्न आततः पश्चान्निरयणं कृतम् ॥ ६ ॥
इदं यमस्य सादनं देवमानं यदुच्यते ।
इयमस्य धम्यते नाळीरयं गीर्भिः परिष्कृतः ॥ ७ ॥

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१–६ विश्वावसुर्देवगन्धर्वः । सविता, ४–६ आत्मा । त्रिष्टुप् ।

सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयाँ अजस्रम् ।
तस्य पूषा प्रसवे याति विद्वान्त्संपश्यन्विश्वा भुवनानि गोपाः ॥ १ ॥
नृचक्षा एष दिवो मध्य आस्त आपप्रिवान्रोदसी अन्तरिक्षम् ।
स विश्वाचीरभि चष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् ॥ २ ॥
रायो बुध्नः संगमनो वसूनां विश्वा रूपाभि चष्टे शचीभिः ।
देवइव सविता सत्यधर्मेन्द्रो न तस्थौ समरे धनानाम् ॥ ३ ॥
विश्वावसुं सोम गन्धर्वमापो ददृशुषीस्तदृतेना व्यायन् ।
तदन्ववैदिन्द्रो रारहाण आसां परि सूर्यस्य परिधीँरपश्यत् ॥ ४ ॥
विश्वावसुरभि तन्नो गृणातु दिव्यो गन्धर्वो रजसो विमानः ।
यद्वा घा सत्यमुत यन्न विद्म धियो हिन्वानो धिय इन्नो अव्याः ॥ ५ ॥

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२. अनुऽवेनन्तम् ॥ पापया । अमुया ॥ अभि । अचाकशम् ॥ तस्मै ॥ ३. एकऽईषम् ॥ ४. प्र । अवर्तयः ॥ साम । अनु । प्र । अवर्तत ॥ सम् । इतः । नावि । आऽहितम् ॥ ५. निः । अवर्तयत् ॥ अनुऽदेयी । यथा । अभवत् ॥ ६. आऽततः ॥ निःऽअयनम् ॥ ७. सदनम् ॥ देवऽमानम् ॥ परिऽकृतः ॥

९६ (१०.१३९)

१. सूर्यऽरश्मिः । हरिऽकेशः ॥ उत् । अयान् ॥ प्रऽसवे ॥ सम्ऽपश्यन् ॥ २. आस्ते ॥ आपप्रिऽवान् ॥ ३. सम्ऽगमनः ॥ रूपा । अभि ॥ देवःऽइव । सत्यऽधर्मा ॥ सम्ऽअरे ॥ ४. विश्वऽवसुम् ॥ ऋतेन । वि । आयन् ॥ अनुऽअवैत् । ररहाणः ॥ परिऽधीन् ॥ ५. विऽमानः ।

सस्निमविन्दच्चरणे नदीनामपावृणोद्दुरो अश्मव्रजानाम् ।
प्रासां गन्धर्वो अमृतानि वोचदिन्द्रो दक्षं परि जानादहीनाम् ॥ ६ ॥

९७ (१०.१४६)

१–६ देवमुनिरैरम्मदः । अरण्यानी । अनुष्टुप् ।

अरण्यान्यरण्यान्यसौ या प्रेव नश्यसि ।
कथा ग्रामं न पृच्छसि न त्वा भीरिव विन्दतीँ३ ॥ १ ॥
वृषारवाय वदते यदुपावति चिच्चिकः ।
आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥ २ ॥
उत गावइवादन्त्युत वेश्मेव दृश्यते ।
उतो अरण्यानिः सायं शकटीरिव सर्जति ॥ ३ ॥
गामङ्गैष आ ह्वयति दार्वङ्गैषो अपावधीत् ।
वसन्नरण्यान्यां सायमक्रुक्षदिति मन्यते ॥ ४ ॥
न वा अरण्यानिर्हन्त्यन्यश्चेन्नाभिगच्छति ।
स्वादोः फलस्य जग्ध्वाय यथाकामं नि पद्यते ॥ ५ ॥
आञ्जनगन्धिं सुरभिं बह्वन्नामकृषीवलाम् ।
प्राहं मृगाणां मातरमरण्यानिमशंसिषम् ॥ ६ ॥

९८ (१०.१५१)

१–५ श्रद्धा कामायनी । श्रद्धा । अनुष्टुप् ।

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥ १ ॥

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६. अप । अवृणोत् । अश्मऽव्रजानाम् ॥ प्र । आसाम् ॥

९७ (१०.१४६)

१. प्रऽइव ॥ भीःऽइव । विन्दती ३ँ ॥ २. वृषऽरवाय ॥ उपऽअवति ॥ आघाटिभिःऽइव ॥
३. गावःऽइव ॥ वेश्मऽइव ॥ शकटीःऽइव ॥ ४. अङ्ग । एषः ॥ दारु । अङ्ग । एषः ॥
५. अभिऽगच्छति ॥ यथाऽकामम् ॥ ६. आञ्जनऽगन्धिम् ॥ बहुऽअन्नाम् । अकृषिऽवलाम् ॥
प्र । अहम् ॥

९८ (१०.१५१)

१. सम् । इध्यते ॥ वचसा । आ ॥

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।
प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥ २ ॥
यथा देवा असुरेषु श्रद्धामुग्रेषु चक्रिरे ।
एवं भोजेषु यज्वस्वस्माकमुदितं कृधि ॥ ३ ॥
श्रद्धां देवा यजमाना वायुगोपा उपासते ।
श्रद्धां हृदय्य१याकूत्या श्रद्धया विन्दते वसु ॥ ४ ॥
श्रद्धां प्रातर्हवामहे श्रद्धां मध्यंदिनं परि ।
श्रद्धां सूर्यस्य निम्रुचि श्रद्धे श्रद्धापयेह नः ॥ ५ ॥

९९ (१०.१५४)

१–५ यमी वैवस्वती । भाववृत्तम् । अनुष्टुप् ।

सोम एकेभ्यः पवते घृतमेक उपासते ।
येभ्यो मधु प्रधावति ताँश्चिदेवापि गच्छतात् ॥ १ ॥
तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः ।
तपो ये चक्रिरे महस्ताँश्चिदेवापि गच्छतात् ॥ २ ॥
ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्ताँश्चिदेवापि गच्छतात् ॥ ३ ॥
ये चित्पूर्व ऋतसाप ऋतावान ऋतावृधः ।
पितॄन्तपस्वतो यम ताँश्चिदेवापि गच्छतात् ॥ ४ ॥
सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥ ५ ॥

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२. यज्वऽसु ॥ मे ॥ ४. वायुऽगोपाः । उप । आसते ॥ हृदय्यया । आऽकूत्या ॥ ५. निऽम्रुचि । श्रत् । धापय । इह ॥

९९ (१०.१५४)

१. एके । उप । आसते ॥ प्रऽधावति ॥ ३. प्रऽधनेषु ॥ तनूऽत्यजः ॥ सहस्रऽदक्षिणाः ॥ ४. ऋतऽसापः ॥ ऋतऽवानः । ऋतऽवृधः ॥ ५. सहस्रऽनीथाः ॥ तपःऽजान् ॥

१०० (१०.१६८)

१–४ अनिलो वातायनः। वायुः। त्रिष्टुप्।

वार्तस्य नु मंहिमानं रथस्य रुजन्नेति स्तनयन्नस्य घोषः।
दिविस्पृग्यात्यरुणानि कृण्वन्नुतो एति पृथिव्या रेणुमस्यन् ॥ १ ॥
सं प्रेरते अनु वातस्य विष्ठा ऐनं गच्छन्ति समनं न योषाः।
ताभिः सयुक्सरथं देव ईयतेऽस्य विश्वस्य भुवनस्य राजा ॥ २ ॥
अन्तरिक्षे पथिभिरीयमानो न नि विशते कतमच्चनाहः।
अपां सखा प्रथमजा ऋतावा क्व स्विज्जातः कुत आ बभूव ॥ ३ ॥
आत्मा देवानां भुवनस्य गर्भो यथावशं चरति देव एषः।
घोषा इदस्य शृण्विरे न रूपं तस्मै वाताय हविषा विधेम ॥ ४ ॥

१०१ (१०.१९१)

१–४ संवनन आङ्गिरसः। १ अग्निः, २–४ संज्ञानम्। अनुष्टुप्, ३ त्रिष्टुप्।

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ।
इळस्पदे समिध्यसे स नो वसून्या भर ॥ १ ॥
सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे संजानाना उपासते ॥ २ ॥
समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम्।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ ३ ॥
समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनो यथा वः सुसहासति ॥ ४ ॥

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१०० (१०.१६८)

१. दिविऽस्पृक्॥ २. प्र। ईरते। विऽस्थाः॥ आ। एनम्॥ सऽयुक्। सऽरथम्॥ ३. चन। अहरिति॥ प्रथमऽजाः। ऋतऽवा॥ ४. यथाऽवशम्॥

१०१ (१०.१९)

१. सम्ऽसम्। इत्। युवसे॥ अर्यः। आ॥ इळः। पदे। सम्। इध्यसे॥ २. सम्ऽजानानाः। उपऽआसते॥ ३. सम्ऽइतिः॥ ४. आऽकूतिः॥ सुऽसह। असति॥

ṚKSŪKTAŚATI

English Translation

and

Critical Notes

1 (I.1) *Agni*

(1) I praise Agni, the divine invoking priest of our sacrifice who is placed in the forefront and is the best bestower of lovely gifts.

(2) Agni deserves to be praised by the early sages as well as the modern ones. May he bring the gods here.

(3) May (our sacrificer) enjoy, day by day, through Agni, wealth and prosperity alone, both far-famed and most abounding in brave followers.

(4) That oblation, that sacrifice alone, which you surround on all sides, O Agni, reaches among the gods.

(5) May god Agni, the unfailing invoking priest having a poet's wisdom and possessed of most glorious fame, arrive together with the other gods.

(6) Whatever good indeed, you will do to your worshipper, O Agni, all that of yours alone is unfailing, O Aṅgiras.

(7) We approach you, day by day, O Agni, with a prayer, bringing you a respectful homage, O illuminator of the nights;

(8) you who are a ruler of sacrifices, a shining defender of Ṛta, growing strong in his own home.

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1 (1.1) *Agni*

1. *ab:* see Vedic Index, under *puróhita* and *ṛtvíj*. *ratnadhātamam:* cf. 5.8.3*b;* 7.16.6*b*.
2. *ab:* Sages old and new: cf. 1.48.14; 4.20.5; 6.21.5; 7.29.4; 10.54.3; 10.98.9.
3. Supply *dāśvan* as the subject; see v. 6. *póṣam evá* i.e. unbroken prosperity.
4. *yajñám adhvarám:* cf. 6.10.1*b; yajñám* should be secondarily taken to mean 'sacrificial offering' as at 10.90.7*ab*. *paribhū́r ási*: 'you are an encompasser for protection'; cf. 1.97.6*b*; 2.2.5*b*; 3.3.10*d*; 5.13.6*b*. Also see 1.32.15*d*.
6. *satyám:* unfailing, reliable, see *Ṛgveda, Maṇḍala VII* Intro. p.VI. *aṅgiraḥ*: Agni, Bṛhaspati and Uṣas are said to be closely related to the semi-divine sages, the Aṅgirases (see 3.31.1-3) and hence often called by that name in the Ṛgveda. Even Indra and Soma are sometimes so called as Indra won Soma with their close co-operation.
7. *dóṣā-vastar:* This is vocative singular of *doṣā-vastṛ* 'illuminator of the night'; see 4.4.9 and Sāyaṇa on that word at 7.15.15 (*rātrer ācchādayitar; tamaso vārayitar ityarthaḥ*). Indra is called *kṣapā́m vastā́* 'illuminator of the nights' at 3.49.4c. At *Āśv. Śr. Sūtra* III. 12.4 Agni is invoked as *doṣāvastar* and *prātarvastar* i.e. 'illuminator of nights' and 'illuminator of mornings'.
8. Construe this stanza with *úpa émasi* in v.7. *své dáme:* see *Ṛgveda, Maṇḍala* VII on 1.2.

(9) Such as you are, O Agni, be easy of access to us like a father to his son; associate with us for our well-being.

2 (I.19) *Agni and Maruts*

(1) You are invited to that lovely sacrifice for a draught of (Soma mixed with) milk. Come with the Maruts, O Agni.

(2) No god nor mortal excels the wisdom of you, the great one. Come with the Maruts, O Agni.

(3) Come with the Maruts, O Agni, who are all guileless gods, well acquainted with the vast region (of the mid-air).

(4) Come with the Maruts, O Agni, the fierce ones who have sung a song and are unassailable owing to their might.

(5) Come with the Maruts, O Agni, who are brilliant, who possess formidable forms and great martial power, and are the devourers of their enemies.

(6) Come with the Maruts, O Agni, who as gods sit in the heaven, in the brilliant region above the firmament.

(7) Come with the Maruts, O Agni, who move the mountains (i.e., mountain-high waves) across the billowy ocean.

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9. The pairs *pitá-putrá* (16 times), *pitá-kumārá* (once) and *pitá-sūnú* (5 times) refer generally to the quadrupeds like the cow. On the other hand, *mātá-sūnú* (once), *mātá-putrá* (3 times) *mātá-gárbha* and *mātá-kumārá* seem to refer to humans.

2 (I.19) *Agni and Maruts*

The hymn is an invitation to Agni and the Maruts for a draught of Soma. The Maruts are described here in special relation to their activities associated with rains. See 1.38.9; 1.64.6; 5.58.3 and *VM*. p.80. For the close relationship of Agni and the Maruts see 1.31.1; 3.13.6; 3.14.4; 3.16.2; 3.26.4-6; 5.3.3; 6.3.8; 8.103.14; and 10.122.5 in particular.

1. *gopīthā́ya*: (*pīthá* from *pā* to drink); see v.9 below and *somapīthá* 10.15.8. Elsewhere in Ṛgveda (5.65.6; 10.35.14; 10.77.7; 10.95.11) *gopīthá* is 'protection (*pīthá* from *pā* to protect) of cows' i.e. protection in general; cf. the word *gopá* and its meaning.
2. *krátum paráḥ:* cf. *vīryà paráḥ* I. 80.15. *paráḥ* is a preposition.
3. *víśve devā́saḥ:* Here the words are used of Maruts as at 1.23.10. But generally a group of gods in general is conveyed by them.
4. *a:* They sing to Agni (3.14.4*b*) and to Indra (1.85.2*c*; 1.165.11*b*; 5.29.1,6; and 8.89.1,3) and are often called the bards of the latter. See 3.32.3 in particular.
7. *párvatān:* mountain-high waves are meant; see 9.35.2 where Soma is called *samudram-īṁkhaya* 'one who agitates the *samudrá*'; or *parvatas* are perhaps 'rain-clouds', see below 5.57.8 on *bṛhadgirayaḥ*, and *samudrá* is the celestial ocean. *samudrám arṇavám:* cf. 10.58.5; 10.190.1-2; also *síndhum arṇavám* 3.53.9.

(8) Come with the Maruts, O Agni, who by their might spread themselves (over the sky) with their own rays, across the ocean.

(9) I pour down the sweet juice of Soma to you for your early draught. Come with the Maruts, O Agni.

3 (I.25) *Varuṇa*

(1) O god Varuṇa, though we break your law day by day, as do the people (the law of their king);

(2) do not hand us over to your deadly weapon when you are malevolent towards us, nor to your wrath when you are angry with us.

(3) Let us release your mind (from its bonds of displeasure) with our prayers for the sake of mercy, O Varuṇa, as a chariot-lord does his horse that is tethered (in his stable).

(4) For, my prayers which are free from malice, fly up to you in search of wealth, like birds flying up to their nests.

(5) When shall we bring here for mercy the far-sighted, manly Varuṇa, who shines with martial power?

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8. *raśmíbhiḥ:* Either the sun's rays are meant (*sahārthe tṛtīyā*) or, their own rays are referred to as at 1.87.6*b* and 8.7.8 (*karaṇārthe tṛtīyā*). Supply *dyā́m* as the object of *ā́ tanvánti;* cf. 1.35.7*d*; 4.52.7*a*.

9. Construe *abhí* with *tvā* (8.3.7*a*) or take *abhí sṛj* with two accusatives as at 8.45.22; 10.98.5. *somyám mádhu:* cf. 1.14.10.

3 (I.25) *Varuṇa*

The hymn is divisible into three parts in view of its contents. The first part (vv. 1-6) is introductory; it seeks forgiveness for offences and expresses eagerness to meet the god; the second describes the sovereign powers of Varuṇa (vv. 7-15), while the third (vv. 16-21) reverts to the topic of the first and expects a visit from the god to the poet's sacrifice. The last stanza, which is reminiscent of 1.24.13, refers to the story of Śunaśśepa according to the Vedic tradition, for which see *Ait. Br.* VII.13-18.

1. & 2.: Construe the two together. *jihīḷānā́* and *hṛṇānā́* are both adjectives of Varuṇa; see 7.86.5; also 1.24.4; 7.62.4.

3. *sámditam:* (*sám dā* to bind): see *saṁdā́nam dā́ma árvataḥ* 1.162.8.

4. Supply *gíraḥ* from v.3*c* after *vímanyavaḥ;* for *manyú* (of priests), which ought to be avoided, see 7.61.1*d;* 7.86.6*b;* also *manyuṣā́vin* 8.32.21 and *vi-manyuko darbhaḥ Av.* 6.43.1. Western scholars explain the word as 'the removers of the anger' of the god. But the use of *ví* in words like *vígrīva, víparva, vímanas* and *viśikhá* suggest that *manyú* in *vímanyu* should rather belong to the *gíraḥ* which it qualifies than to the deity.

5. *kṣatraśríyam* (from *śrī́* to adorn, beautify) 'one who adorns martial power', cf. *kṣatraśrī́ḥ* (6.26.8) and *ghṛtaśrī́ḥ* (1.128.4); *adhvaraśríyam* (1.44.3).

(6) That common (mercy) the two (i.e. husband and wife) have enjoyed; loving the god, they never fail (to honour) that liberal upholder of his laws, i.e. Varuṇa.

(7) He who knows that path of the birds that fly through the air, knows (also) that of a boat that floats on the sea.

(8) The upholder of his laws knows the twelve months with their brood. He also knows that one which is born by their side.

(9) He knows the path of the vast, lofty and mighty wind; he knows those that dwell above (in heaven).

(10) Varuṇa, the wise upholder of his laws, has sat down (on his throne) in the midst of the (celestial) waters for the sake of his sovereign rule.

(11) From this place the wise one carefully observes all unusual (deeds of men), both those that are already done and those that are intended to be done.

(12) May that wise son of Aditi always prepare for us good paths; may he prolong our lives.

(13) Wearing his golden armour, Varuṇa has put on his royal robe; his spies have sat around him;

(14) whom, the divine one, assailants dare not injure—neither the haters among men, nor the proud (demons);

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6. *tát* refers to *mṛḷīká* in v. 5 and *dampatī* should be supplied as the subject of the two verbs; cf. 8.31.5-6. Others take *mitrā-varuṇā* as the subject and understand *havis* (Sāyaṇa) or *kṣatram* (Geldner) by the word *tát*. Perhaps this last is right; *prá yucch* is invariably used of a deity; this is true also of the negative form. But then *dhṛtávratāya* will have to refer to the worshipper (only here).

7. *nāváḥ samudríyaḥ* (gen): Supply *padám* from *a* as Sāyaṇa does, *samudríyaḥ* may also be taken as nom. sing. as at 9.107.16; cf. *adbhír yāti váruṇaḥ samudraíḥ* at 1.161.14.

8. *prajā́:* The days of the months are meant, or the people who live through the months (Sāyaṇa). For the former cf. *áhā iva prápra jāyante* at 5.58.5. *c* refers to the intercalary month, for which see *Vedic Index* II. p. 162.

9. *c*: Supply *diví*: cf. 1.19.6; also 9.15.2.

10. See 8.25.8; *pastyàḥ* (fem. pl.) 'waters, rivers'; cf. *VS*. 10.7; for the word see 4.1.11; 10.46.6. For Varuṇa and waters see 1.161.14; 2.38.8; 7.49.3; 7.88.3-4.

12. *viśvā́hā=viśvā ahā,* though never so separated in the Pada Pāṭha. Others like Whitney (see 1100) and Oldenberg consider it as an optional form of *viśvaha* and *viśvahā* (with *ha=hā=dhā* as the suffix). Oldenberg thinks that the lengthening of the second syllable is due to metre; see however, *Noten* I.p.21-22 (foot note). *supáthā karat:* see on 7.63.7 below.

13. c: Varuṇa's spies: see 6.67.5; 7.61.3; 7.87.3; *Av.* 4.16.4.

(15) and who fully extends his glory among men, right within our bellies.

(16) My prayers go far away in the search of the far-sighted one (i.e., Varuṇa), like cows (going) towards their pastures.

(17) Let us once more converse together, while you first enjoy, like our invoking priest, the dear sweet (juice) offered by me.

(18) May I see that all-beautiful god; may I see his chariot on the earth. May he gladly accept these hymns of mine.

(19) Hear this call of mine, O Varuṇa; and do take pity on me today. Seeking your favour I have longed for you.

(20) You rule over the entire (world), over the heaven and over the earth, O wise god; such as you are, listen in response (to my call), while you are on your way.

(21) Untie our uppermost bond; loosen the middle one. (Drop) down the lower (bonds), so that we may live.

4 (I.32) *Indra*

(1) Let me now proclaim the heroic deeds of Indra, which, the fore-

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15. *á*: The first and the third stress the locative; the second goes with *cakré*. *udáreṣu*: i.e. by creating dropsy by way of punishment; cf. 7.89.2, 4 and *Av.* 4.16.7*cd*.

16. See v. 4 above.

17. Construe *b* and *c* together; *hótā iva*: The Hotṛ priest was the first to drink the Soma; see 5.43.3; 10.94.2. Geldner following Sāyaṇa, thinks that the *ṛk* refers to the Soma-pāna by a patient or an offender doing atonement (cf. 1.179.5). But this is not convincing in view of the words *ábhṛtam* and *priyám* as also the connection of *me* (gen). preferably with *mádhu* than with *ábhṛtam* (as a dative).

18. *dárśam*: or 'I have seen'; the poet has a vision as at 3.54.9; 5.30.2-3.

21. *adhamáni*: Supply *bandhanāni*; cf. 1.163.3*d*. The snares are really the offences committed by the speaker, which are supposed to cling to the body of the offender; see 1.24.14*d* (*rājan énāṁsi śiśrathaḥ kṛtáni* and on 6.74.3 below.

4 (I.32) *Indra*

The hymn mainly describes Indra's slaughter of Vṛtra with a few striking details about the duel between the two. Now and then the poet introduces to this imagery some points which properly belong to the sphere of Vala and the deliverance of the cows along with the luminaries from his custody (v. 4c, 12c). Thus the poet describes how Vṛtra offered very strong opposition employing his missiles against Indra (v. 13), how he dealt a deadly blow on Indra's Vajra from which Indra had to recoil, assuming the form of a horse's hair (v. 12), how he though devoid of hands and feet, though a bad fighter yet continued his attacks, (v. 6, 7) how his mother Dānu interposed herself between the two fighters to save her son (v. 9) and how ultimately both the mother and the son lay dead on the battle-field, the mother yet trying to shield the battered and scattered limbs of her

most ones, the wielder of the bolt performed. He killed Ahi, dug down the waters (and) ripped open the veins of the mountains.

(2) He slew Ahi resting on the mountain; Tvaṣṭṛ fashioned out the roaring Vajra for him. Like lowing cows (to their calf), the waters, flowing forth, went down straight to the ocean.

(3) Behaving like a powerful bull he chose Soma; at the Trikadrukas he drank of the pressed juice. The bounteous god held in his hand his missile, Vajra, (and) slew this first-born among the Ahis.

(4) You surely did not meet with a slayer, O Indra, at the time when you killed the first-born of the Ahis and completely frustrated the wiles of the wily (demons), immediately producing the heaven and the Dawn.

(5) With his mighty weapon, the Vajra, Indra killed Vṛtra, deadlier (than before) even when deprived of his shoulders. Like trunks of trees felled down with a hatchet, Ahi lies down at full length, embracing the earth!

(6) For, like a bad fighter that insolent Ahi challenged the great warrior, the impetuous one who overpowers many. (But) he did not stand the clash of the weapons of this (Indra); having broken his nose by the wound, Ahi, who had Indra as his slayer, was completely crushed!

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son (v. 9).

1. *apás tatarda:* see 2.15.3; 4.19.8; 7.82.3*a*. *d*: *vakṣáṇāḥ* are the water-carrying veins of the mountain; see 1.57.6*abc*; 1.121.11*c*.
2. *b*: see 1.52.7; 1.61.6; 5.31.4; 6.17.10; 10.48.3. *c*: Supply *śíśum* in the simile; see 10.75.4; *cd*: cf. 4.22.7.
3. Trikadruka is the name of a triple sacrifice consisting of *jyotis, gauḥ* and *āyus* according to Sāyaṇa. Perhaps the name owes its origin to the three Kadrūs or vessels filled with Soma which Indra drank before killing Vṛtra; see 5.29.7; 6.17.11; for *kadrú* cf. 8.45.26. *sắyakam* is adj. of *vájram;* cf. 1.84.11; 10.83.1.
4. *c*: The result of the slaughter of Vala is here associated with the slaughter of Vṛtra as at 2.19.3 and 8.3.20. On the other hand, the result of the latter is associated with the former at 6.30.5. Also see on v. 11 and v. 12 below.
5. *a*: *vyàṁsam* 'devoid of shoulders'; see v. 7 and 3.30.8. Elsewhere, Vyaṁsa seems to be the name of another demon. *c:* cf. 1.130.4*fg*. Dismembered Vṛtra-Ahi is compared with a tree with its main trunks chopped off with an axe. *d*: *śayate* is ironical; cf. 1.179.7*d*; 10.89.14*d*. The form is historical or visional present.
6. *ayoddhá* is either Nañ Tatpuruṣa or Nañ Bahuvrīhi. Thus either 'a non-fighter' or 'a matchless fighter'. The adjective *durmádaḥ* favours the former rather than the latter. *d*: *sám pipiṣe* is passive; so that *rujā́nāḥ* is an adjective of Vṛtra: thus *ruja-anas* or *ruja-nās* 'one who breaks his cart or nose'. In the former case *ánas* stands secondarily for the body; in the latter, there is the lengthening as in *radā́vasu*.

(7) (Though) devoid of hands and feet, he still fought with Indra; he (i.e., Indra), hurled the Vajra on his shoulder. Seeking to be the rival of the mighty (bull), the impotent (bull) i.e., Vṛtra lay there dismembered in many places.

(8) Gaining back their spirit, the Waters pass over (that Ahi), who was thus lying helplessly like a mangled roarer. That Ahi has now lain at the feet of those very waters, whom the encompasser had blocked up by his greatness!

(9) Vṛtra's mother had her strength declining; Indra brought down his weapon upon her. The mother was above, the son below; Dānu lay down like a cow with her calf.

(10) The Waters variously pass over the (now) invisible body of Vṛtra, placed in the midst of their never-resting, never-encamping streams. He whose slayer was Indra has lain in a long-lasting darkness!

(11) Mastered by the Dāsa and guarded by Ahi, the Waters stood blocked up, like the cows by the Paṇi (i.e. Vala). Having killed Vṛtra, Indra flung open that cave of the waters which was blocked up by him.

(12) Being the sole (incomparable) god, you became a horse's hair, O Indra, when he (i.e. Vṛtra), dealt you a blow on your bolt. You

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7. *apā́d ahastó:* Because he is imagined as a reptile, he is said to be devoid of hands and feet; cf. 5.30.8. *c*: cf. 1.33.6*c*; 2.25.3*b*. *d*: *aśayat*: cf. vv. 5, 8-10. There is an ironical tone in the expression; cf. 7.18.8*d*, 14*b*.

8. *nadá* is a 'roaring, challenging bull': see *vádhriḥ* in v. 7 and *ā́ juhvé* in v. 6. For *nadá* see 2.34.3*b*; 8.69.2; 10.105.4*c*; and *Av.* 4.15.1c. *amuyā́:* see on *dhṛṣṇuyā́* at 4.30.13. *b: máno rúhāṇāḥ: mánas* is conceived as a chariot; see *yuñjáte mánaḥ* 1.48.4; 5.81.1, also *ślókam ā́ rohase diví* 1.51.12; *ā́ rohata ā́yuḥ* 10.18.6. We may also compare the later idea of *mano-ratha* in Classical Sanskrit. *patsutáḥ* is a double formation, a mixture of *patsú* and *pattáḥ* both meaning the same: 'at the feet'; cf. *vājínīvatī* which is a mixture of *vājínī* and *vā́javatī*.

9. See 3.30.8. *Dā́nu* elsewhere signifies a demon in general.

10. *kā́ṣṭhā* signifies the inanimate and *ā́paḥ* the personified form of the waters (as in vv. 8 and 11). *c: niṇyám* 'hidden', because it was lying at the bottom of the rivers; see *patsutaḥśī́ḥ* v. 8. *ví caranti:* see *áti yanti* v. 8. *d:* see 4.51.3*cd; dīrghám támaḥ:* cf. *dīrghā́ḥ támisrāḥ* at 2.27.14 both signify death. See also on 4.51.3*cd*.

11. *b:* Very likely the Paṇi here is Vala as the leader of the Paṇis, as suggested by 6.39.2*cd* and 10.67.6. That also explains the use of the word *bíla* (with *apā́m*), which is characteristic of the Vala imagery; see 1.11.5. So that here 'rivers blocked by Vṛtra' are compared with 'cows imprisoned by Vala, the Paṇi leader'; see on v. 4 above.

12. Indra's powers of mystic transformation are often mentioned; he is called *pururū́paḥ* (6.47.18) and *várpaṇītiḥ* (3.34.3). At 3.53.8 he

conquered the cows, you won the Soma; you sent down the seven rivers to flow (towards the ocean), O brave god.

(13) Neither lightning nor thunder proved useful to him, nor (did) even the mist and the hail-storm which Ahi showered (on Indra). When Indra and Ahi fought, the bounteous god conquered (his foes then and) for all times to come.

(14) What attaching warrior of Ahi did you see, O Indra, that fear has entered in your heart after killing him, that you crossed the ninety-nine rivers and the regions (above them), like the frightened hawk (which carried the Soma)?

(15) Indra who places the bolt in his arms, is the king of the moving and the resting (world), as also of the tame and wild animals of sharp horns. He alone surely rules over men as their king; he surrounds them all (for protection), as a rim does the spokes of a wheel.

5 (I.35) *Savitṛ*

(1) I invite Agni, the foremost one, for welfare; I invite here Mitra

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is said to assume many different forms by his mystic powers (*māyā*). *b: devá ékaḥ* (Indraḥ) naturally goes with the verb *abhavaḥ* in *a* which was broken by the relative clause ending with *pratyáhan* (the subject of which is Vṛtraḥ in view of 4.18.9), and connects it with *cd* where it is finished. Thus *a* refers to Indra's mode of operation, *deváḥ ékaḥ* to the basic foundation of his victory, while *cd* explains the results of this victory. *sṛká* is Indra's Vajra; see 10.180.2. *d: ájayaḥ sómam:* cf. 3.44.5; 8.3.20. *ájayo gā́ḥ*: Conquest of Vṛtra is mixed up mentally here with that of Vala. See on v. 4 above.

13. In *b* supply *sa api siṣedha* (from √*sidh-sidhyati*). *d: aparī́bhyaḥ;* see *apárīṣu* 10.117.3 and *aparā́ya* 6.33.5, as also *aparám* 1.184.1; 2.28.8. All the three are case-forms used adverbially in the sense of 'in future'. Perhaps *uṣadbhyaḥ* and the like is to be supplied; cf. 1.124.9.

14. *yātṛ́* 'an attacker, a fighter follower of Vṛtra'. *c:* see 10.104.8. For the story of Indra's flight see *Ait. Br.* 3.15; *Tai. Sam.* 6.5.5.2; *Tai. Br.* 1.6.7.4; *Śat. Br.* 1.6.4.1. d: The Śyena in the simile is the one who brought the Soma from the custody of Kṛśānu in the heaven; see 4.26.5; 4.27.3-4; 8.82.9; 9.77.2.

15. *a:* see 4.25.8*b*. *b: śṛṅgín* is a wild bull with sharp horns; see 8.60.13; 9.15.4; 9.70.7 etc. On the other hand, *śáma vṛṣabhá* is a tamed and trained bull; see 1.33.15*a*. *d:* see 10.121.10 and 1.4 above. Also 1.141.9*d*; 5.13.6*ab* for the simile.

5 (I.35) *Savitṛ*

The hymn describes the activities of Savitṛ in connection with the restful atmosphere at the fall of the night and also through it. The *Kṛṣṇám rájas* (vv. 2,4,9) refers to regions both above and below the earth, enveloped in nightly darkness. Savitṛ sends the whole world to rest at the fall of night and again urges it to activity at the time of sunrise in the morning. During the dark regions and possessing

and Varuṇa for a favour. I invite the Night which sends the moving world to rest; I invite the divine Savitṛ for protection.

(2) The divine Savitṛ arrives in his golden chariot, advancing through the dark region, sending the immortal and the mortal world to rest (and) watching over all creatures.

(3) The god travels over slopes and heights; the holy one goes forth with his two bright horses. The divine Savitṛ arrives from the far off region, chasing away all calamities.

(4) The holy Savitṛ, possessed of lovely light, has assumed power and has mounted upon his mighty chariot, fitted with pins of gold, all colourful, and covered with a net of pearls, (to travel) through the dark regions.

(5) The white-footed dark-coloured (horses) of Savitṛ have variously observed men while carrying his chariot fitted with a golden pole. People at all times and all created worlds have rested on the bosom of the divine Savitṛ.

(6) Three heavens there are; two of them constitute the bosom of Savitṛ. One (the third), which overpowers brave men, is in the world of Yama. The immortal gods depend on him (for their safety) as the chariot-wheel does on its wood-pin. Whosoever knows it should say it out just here.

(7) The mighty bird of lovely wings (Savitṛ), possessed of deep inspiration and good guidance, has carefully observed the mid-regions. Where is now the sun? Who knows? Over which heaven has his light spread itself?

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dark lustre (1.115.5) and thus causing the dark day or the night (6.9.1). See No. 23 (II. 38) below.

1. *prathamám*: see 8.23.22*ab*. c: *rā́trīm*: see 10.127.4-5.

2. *a*: see vv. 4 and 9. *b*: see 4.53.3*cd*; 6*ab*; 6.71.2*cd*; 7.45.1*d*. *d*: see 10.139.1*d*; also *ví akhyan-at* in vv. 5,7,8.

3. *d*: see 7.78.2*d*.

4. *kṛśanaiḥ*: see 10.68.11*ab*. Construe *ā́ asthāt* with both *rátham* and *rájāṁsi*; see vv. 2,9; or construe the latter as accusative of destination.

5. *ví akhyan*: cf. 7.13.3*ab*; 10.127.1.

6. *b*: One of the three heavens is the overpowerer of brave men in Yama's world, where warriors and pious men are led after their death. Shortening of *vī* is like that of *bhū* in *bhuriṣā́t* at 9.88.2*a*. c: The wheel is held fast on the axle by the Āṇi; see 5.43.8*d*. *ráthyam* is a wheel as at 9.21.6*a*. *amṛtā* i.e. *bhuvanāni*.

7. *b*: *gambhīrávepasaḥ ṛṣayaḥ* 10.62.5; *gámbhīracetasā kávī* 8.8.2*d*; *puruvépasam kavím* (*agnim*) 8.44.26. Savitṛ as the all-ordainer is distinguished from the luminary Sūrya, who too is under his command (v. 9*c*) and has repaired to the highest heaven till he has his turn in the morning.

(8) He has observed the eight summits of the earth, the dry lands extending over three Yojanas, and the seven rivers. The gold-eyed divine Savitṛ has arrived, bestowing coveted gifts on his worshipper.

(9) The active gold-handed Savitṛ goes forth between the two viz., the heaven and the earth. He drives away disease, urges the sun to activity, and rushes to the heaven through the dark region.

(10) May the mighty, kind-hearted, self-reliant god of good guidance and golden hands advance forward towards us; the god being praised, has stood up towards the evening, driving away the demonmongers and the devils.

(11) (Coming) over those easily possible paths of yours, which are ancient, dustless and well made in the mid air, protect us, O Savitṛ, and advocate our cause, O god.

6 (I.48) *Uṣas*

(1) Shine on us with riches, O Uṣas, Daughter of Heaven, with ample glory, O luminous goddess, with wealth, as you are bounteous.

(2) Rich in cows, possessed of horses, easy winners of every kind of blessing, (the Dawns) have moved on (towards us) very far (in the past) to shine. Send up towards us kind feelings, O Dawn; inspire the liberality of our patrons.

(3) Uṣas has dawned (before); may the goddess also dawn now as the inspirer of those chariots which hold themselves ready (to start) at her punctual arrivals, as the fame seekers do at the (high tide of the) ocean.

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8. *kakúbhaḥ* 'tops' of the earth are the tallest land-marks, such as trees, mountains etc. distinguishing the eight quarters. *trí dhánva yójanā:* see 10.86.20cd. *d*: see 5.80.6c.

9. *d*: *dyā́m abhí ṛṇoti*: see 3.1.4c.

10. *svávān:* 'self-reliant' (*svá-vān* acc. to the Pada Pāṭha). But very likely it is nom. sing. of *su-avas*, like *sva-tavan* of *sva-tavas* according to Pāṇini 7.1.83. Sāyaṇa follows the Pada Pāṭha, and the word then may be compared with *svadhā-van*; but no other case-form of the word (i.e. *sva-vat*) is found in Ṛv. *d*: see 6.71.4b.

11. *b*: 'dustless paths in the mid-air': see 1.163.6; 6.62.6*bc*. *d*: *ádhi brūhi*: see 1.144.10c and 10.15.5*d*; *ádhi vac*: 7.83.2; 8.30.3; 8.48.14. Also *adhi-vaktā́ áśmayuḥ* 2.23.8.

6 (I. 48) *Uṣas*

2. *b*: *cyavanta* 'moved on' for a favour from their home; see *ā́ tvā acucyavuḥ* 8.95.2. *tyám ā́ cyāvayasi ūtáye* 8.92.7. *c*: *sūnṛtāḥ*: she is the great inspirer of feelings of kindness and liberality; cf. 1.92.7; 1.113.12,18; 1.123.6; 3.61.2; 4.52.4; 7.76.7; 7.77.4; 7.79.5; 7.81.6.

3. *d*: *samudré* i.e. on the high tide of the ocean. *śravasyávaḥ* are generally understood as the fame-seeking sea-farers; it is, however, more likely that *śravasyávaḥ* is the same as *saniṣyávaḥ* at 1.56.2*b* and

(4) Here, indeed, does Kaṇva, the foremost among the Kaṇvas, praise the names of those heroes, those patrons, who fix their mind on a gift (to their priests) at your arrivals, O Uṣas.

(5) Like a noble damsel, Uṣas, indeed, arrives distributing her favours. She advances, leading the walking community to old age. She causes the birds to fly.

(6) She who disperses the gathering, distributes the seekers of their living (to various places), does not herself enjoy a resting place, being in earnest. No birds that can fly rest at your break, O goddess rich in rewards.

(7) She has yoked (her chariot) from the far off place where the sun rises. Thisb blessed Uṣas variously goes towards men in her hundred chariots.

(8) The whole moving world has bowed before her light; the noble lady displays her light. May Uṣas, the bounteous daughter of Heaven, shine away (from us) the feeling of hatred and obstacles (caused by it).

(9) Shine towards us with your lovely light, O Uṣas, Daughter of Heaven, bringing us ample fortune and shining brightly at our sacrifices.

(10) The breathing and living of every creature depends on you,

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4.55.6*cd* and that the passages refer to the rivers, as the word *samcáraṇa* (see 3.33.3-4; also *cáraṇe* 10.139.6) suggests. Our passage means: Uṣas rewards those chariots which hold themselves ready for work, as the ocean rewards the rivers with its waters if they hold themselves ready to receive it at time of its high tide; see Oldenberg, *Noten* I p. 47. c: *ācáraṇeṣu:* see 4.51.8*a*; 7.76.3*c*. The root *á car* (as against *parā car* or *yā-i*; see 10.17.6*d*; 7.76.3*d*) signifies 'faithful, unerring attendance'.

4. *yámeṣu:* see *ācáraṇeṣu*: in v. 3 above; also 4.51.4*b*. *máno yuñjáte*: see on 1.32.8.

5. *prabhuñjatí:* see 10.89.17*ab*. *jaráyantī*: see 1.92.10*d;* 7.75.5*c;* see on 10.18.6 below. *padvát* includes both the bipeds and the quadrupeds; see 1.49.3*ab*; 10.127.5*b*.

6. *sámanam* here refers to an assemblage of men who have gathered together in their homes for the night's rest. *arthínaḥ* are the members of a family who go out to earn their daily living; *b*: *padám* is a foot-hold, a resting place; *ódatī* is 'one who becomes moist with eagerness, kindness, passion etc.'; cf. *unna* 'kind, compassionate'. The passage means: She herself will not rest even for a while, nor will she allow others to rest or remain idle (*acd*).

7. *a*: see 7.75.4*a*; *c*: *śatám* and *sahásram* freely used with an instrumental form as at 3.60.7*c*: 7.3.7*d*; see below 10.15.10 and *sahásram pathíbhiḥ* 6.18.11; *sahásram akṣábhiḥ* 10.79.5.

8. *cd*: *dvéṣaḥ-srídhaḥ*: see 8.79.9*cd*; 10.126.5*ad*. *ápa ucchat*: cf. 7.104.23; 8.47.8.

9. *candréṇa bhānúnā*: Uṣas is herself called *candrá* and *candrá-rathā* at 3.61.2,7.

10. *a*: see 1.113.6*c*.

when you shine brilliantly on them, O kind Lady. Such as you are, O shining cone of wondrous bounty, hear our call (while coming to us) in your great chariot.

(11) Win for us, O Uṣas, a reward which excites wonder among human tribes. With that (reward) drive to the sacrifices of the pious (sacrificer) (and) to the priests who praise you.

(12) Bring all the gods for a draught of Soma from the mid-region, O Uṣas. Such as you are, bestow on us, O Uṣas, praiseworthy (riches) consisting of cows and horses and a gift as also good physical strength.

(13) May that Uṣas, whose brilliant and auspicious rays are seen in front of us, grant us riches which is associated with all choice gifts and lovely forms and is easy to win.

(14) Such as you are, admiringly favour our hymns with a gift and with your bright light, O Uṣas, (just as you did in the case of) those ancient sages who called on you for a favour, O Great One.

(15) When you may fling open the gates of the heaven with your light, today, O Uṣas, may you grant us benevolent and ample protection, O Goddess, and nourishing foods with cows.

(16) Shower us well with ample riches which is all colourful, well with nourishments, well with all subduing glory, O great Uṣas, and well with presents, O Lady rich in presents.

7 (I.49) *Uṣas*

(1) Come with your blessed (rays), even from the brilliant firmament of the heaven, O Uṣas. May (your) ruddy (bulls) carry you to the house of the Soma-sacrificer.

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11. *c*: *ā́ vaha*: intran. In *d* supply *tā́ṅs ca upa ā vaha*. Or, take *sukṛtaḥ* as accu. pl. (*devān*): 'Bring in that chariot the gods, who are benevolent workers, to the sacrifices' (supplying *teṣām* in *d*) of those priests who praise you'; see v. 12*a* and *sukṛtam daívyam jánam* 10.63.9*b*. For *citrá vā́ja* see *citrá rayí* 10.47.1-8*d*; also 2.23.15; 4.36.9.

12. Supply *vasu* in c; see 7.94.9*ab*; *ukthyàm* may go with both *vásu* (n.) and *vā́jam* (m); cf. 9.19.1 and 10.11.5.

13. *rayím supéśasam:* see *vā́jam supéśasam* 1.63.9.

14. *yé:* Really *yā́m* was intended as *sā́* in c shows; but actually by the attraction of the important word *ṛṣayaḥ* it is changed to *yé*; see v.13 (*yásyāḥ* — *sā́*). Or supply *teṣām iva* to connect the two halves. For similar construction see 7.22.9; 8.8.6.

15. *avṛkám chardíḥ*: see 8.9.1*c*; 8.27.4*d*. *gómatīr íṣaḥ*: see 5.79. 8*ab*; 8.5.9*a*.

7. (I. 49) *Uṣas*

1. *a*: Supply *arcíbhiḥ;* see 1.48.13*ab*; 5.79.8*d*. *rocanā́t:* see 1.19.6; also 1.6.9; 5.56.1; 8.1.18; 8.8.7. In c supply *gā́vaḥ;* see 1.124.11; 5.80.3; 6.64.3. For *aruṇá-psavaḥ* see *pruṣitá-psavaḥ* 5.75.6.

(2) Favour well today, that person who is far-famed (by his hymns), O Daughter of Heaven, (coming) in that chariot which is possessed of a lovely form, which is easy-rolling and on which you have mounted, O Uṣas.

(3) Even the winged birds, the two-footed and four-footed animals, have gone forth from the very ends of the heaven in accordance with your appointed times, O Uṣas.

(4) For, shining brightly with your rays, you illuminate the entire bright firmament. Such as you are, O Uṣas, the Kaṇvas who long for wealth have called on you with their hymns.

8 (I.50) *Sūrya*

(1) His banners carry on high that all-knowing god, the Sun, for every one to see.

(2) The stars run away together with the nightly darknesses, like thieves, before the all-observing sun.

(3) His banners are seen, as also his rays everywhere among men, blazing like fires.

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2. *supéśasam:* cf. 7.75.6. *c*: The poet himself is meant; see *dīrghaśrút vípraḥ* 7.61.2.

3. *a*: cf. 1.48.5*d*. Construe *te ṛtū́n ánu* 'according to your (fixed) times of arrival'. see 1.15.5*b*; also *ṛtúbhir dhruvébhiḥ* 1.84.18; Agni is *vidvā́n ṛtū́n* 10.2.1; Maṇḍūkas do not violate their *ṛtú* 7.103.9. *d*: see 8.88.5*b*.

8 (I. 50) *Sūrya*

This is a composite hymn, vv. 11-13 being a sort of supplement to the original hymn to Sūrya in vv. 1-10. Vv. 11-12 consist of a spell against jaundice, while v. 13 is a request to Sūrya not to let the poet go under the powers of his enemy, owing to his disease and weakness. V. 10 is transitional, showing how Sūrya was capable of leading men from the darkness of disease and ignorance to the light of health and knowledge.

1. *b*: *ketávaḥ*: The early rays of the sun are conceived both as his banners and horses. *c*: Construe *víśvāya sū́ryam dṛśé vahanti;* see 1.23.21*c*; 10.57.4*c*; *svàr dṛśé* in v. 5 and 7.66.14*cd*.

2. *tyé tāyávo yathā*: Quick and unnoticed disappearance is the point of the simile; see 5.52.12, where the same simile is used for the Maruts. Also cf. 1.65.1; 5.15.5; 6.12.5, where Agni is compared with a thief. *sū́rāya*: The dative implies regard or fear; see *táva vratā́ya* 2.23.6*b*; also 4.30.2 below.

3. *ádṛśram* (in place of *adṛśran*): This change of the Aorist 3rd plural ending is guided by metrical positions according to Oldenberg. Thus, briefly, *ran* is changed to *ram* when it is followed by a vowel or *va* at the 3rd place of any Pāda, at the 5th place of a Gāyatrī and at the 9th place of the longer lines i.e. a Triṣṭubh and a Jagatī, where a short letter is expected. See *Noten* II. p. 155. *jánān ánu:* see 1.120.11*b*; *mā́nuṣān ánu* 8.9.2*b*.

(4) You are the active and all-beautiful maker of light, O Sun. You brighten up the whole firmament.

(5) Facing the tribes of gods, you rise up facing the men (and) facing the entire world, that they might see your light.

(6) (It is he,) through whom as your eye, O Purifier, O Varuṇa, you observe the active (worshipper) among men.

(7) You traverse the heaven, the vast region, measuring out days with the nights and observing all creatures, O Sun.

(8) The seven golden horses carry you of flaming hair, in a chariot, O Wise, divine Sun.

(9) The sun has yoked (to his chariot) his seven cleanly daughters of the chariot; with these self-yoked ones he goes forth.

(10) Looking up from the darkness to this higher light, we have reached the highest luminary, the divine Sun, among the gods.

(11) O Sun, O God of friendly lustre, rising up today and ascending to the highest heaven, destroy the disease of my heart and my yellow disease (i.e. jaundice).

(12) (Taking it away from me), we put aside that Yellow disease of mine (Jaundice) in the parrots and in the Ropaṇākās. We also put down my Yellow disease in the Haridrava birds.

(13) This Sun has risen up with all his overpowering might, bringing my enemy under my full control. May I never yield before my enemy, (O Sun).

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4. *rocanám*: see above 1.19.6.

5. *svàr dṛśé:* see on v. 1c; also cf. 1.112.5*b*. *svàr* is used in the sense of 'sun's light'; cf. 3.61.4; 5.86.1.

6. The mention of Sūrya's visit to the different parts of the world naturally brings the sovereign ruler Varuṇa to the poet's mind, since Sūrya serves as the watching eye of Varuṇa (v. 6, 7). *bhuraṇyántam:* The denominative root is used to express 'restlessness, activity', in a good sense; see 1.155.5*b*; 5.73.6*d*; 10.35.9*c*.

7. *b*: 'measuring' i.e. separating them from one another by interposing nights between them; see 2.19.3*d*; 4.30.3*c*(note).

9. *ráthasya naptyàḥ*: They are called the daughters of the chariot as they are always harnessed to it. See *ráṇasya naptyà* at 8.2.42.

10. *áganma* i.e. have been able to witness.

11-13. The last Tṛcā is called *rogaghna* and is an Upaniṣad. The poet seeks to remove his yellow colour of the jaundice to objects of similar colour in Nature. *máma-me-máhyam* refers to the sufferer, while *dadhmasi* refers to him as well as his comrades in whose company he is employing the spell.

9 (I.85) *Marutaḥ*

(1) The sons of Rudra, the performers of wondrous deeds, the faithful allies, who on their march adorn themselves like mutually faithful wives,—the Maruts, indeed, have caused the two worlds to expand,—the revelling warriors, rejoice at our sacrifices.

(2) Having grown powerful they have enjoyed greatness; the Rudras have made their home in the heaven. Singing a song and inspiring Indra's special power, the sons of Pṛṣni have put on glorious lustres.

(3) The brilliant (Maruts), who have the cow (Pṛṣni) as their mother, have put on shining (weapons) on their bodies, when they adorn themselves with ornaments. They drive away every insolent foe; ghee (i.e. the rain) flows forth along their paths.

(4) These good warriors who shine with their lances (i.e. yourselves), are the movers of even the immovable by their might, when O Maruts, whose bands are mighty, you have yoked your spotted deer that are swift like the mind, to your chariots.

(5) When you yoked the spotted deer to your chariots, O Maruts, you urged the rock (i.e. the Vajra) to speed in the conflict (of Indra with Vṛtra). And they also set free the streams of the ruddy (horse) (and) moisten the earth with waters, like a skin.

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9 (I. 85) *Marutaḥ*

1. Construe *sáptayaḥ* as the common adj. of *yé* and *jánayaḥ;* the Maruts are called *sakhāyaḥ saptayaḥ* at 8.20.23*c*; also see 10.110.5*b*. *c*: *vṛdhé cakriré* i.e. by their greatness; cf. 8.94.11. The idea is that the *ródasī* had to expand upwards and downwards to contain their huge forms; see also 8.12.7.
2. *b*: *rudrásaḥ:* The sons are identified with the father. *c*: see 1.19.4*a*; supply *paúṁsyam* after *indriyám;* see 4.30.23. *d*: see 5.57.6*d*; also 10.127.1*c*.
3. *gó-mātaraḥ:* Pṛśni, the mother, is said to be a cow at 5.52.16*bc* and 8.94.1*ab*; also cf. 2.34.2*d*. *virúkmataḥ*: Supply *vadhān*; see 10.138.4*d*. In both places, however, the adjective seems to have been used in place of a substantive 'flashing weapon'! The Maruts are fond of both weapons(*b*) and ornaments(*a*). *ghṛtám* in *d* is rain; see 5.83.8; rain produces nourishing food represented by *ghṛtám*.
4. *acd* contain relative clauses and *b* the chief one with a participle standing for a finite verb. Mark the transition from the indirect (in *ab*) to direct address (in *cd*). *vṛṣavrātāsaḥ:* The Maruts are described as consisting of groups, variously called *śárdha, vrā́ta* or *gaṇá*; cf. 5.52.11.
5. *ádrim:* Indra's Vajra; see v.9 and 1.51.3*cd* and 1.61.7*d*; *vā́ja* is a battle as at 2.23.13*b*. Even here *b* is the chief clause with a participle for a finite verb. *aruṣásya* i.e. *aśvasya;* see 5.83.6; a cloud is meant. *utá* in *c* joins *b* and *c*. *cárma iva*: The simile suggests smallness of the Upameya and the perfect ease of the act, due to it as at 4.13.4; 5.85.1; 7.63.1; 8.6.5.

(6) May your swift-moving mutually faithful horses bring you here; go forward with your arms (extended), flying swiftly. Be seated on our grass-seats, since a spacious seat is prepared for you. Be delighted with the bounding sweet Soma, O Maruts.

(7) They have grown mighty; with their own greatness, the self-strong ones have mounted to the firmament (and immediately) secured a spacious seat for themselves. When Viṣṇu favoured the intoxicated Bull (Indra), they (also) sat on their grass-seat like birds (for the draught of Soma).

(8) Like brave men who are habitual fighters, they are always accustomed to advance; like fame-seekers they have striven hard in battles. All created worlds shake in terror before the Maruts; like kings the brave warriors have a glowing appearance.

(9) Since the skilful Tvaṣṭṛ turned out the well fashioned golden Vajra of a thousand edges, Indra holds it for performing deeds of valour against a manly warrior. He killed Vṛtra with it and forced out the flood of waters (held up by him).

(10) With their might they drove upwards (the bottom of) the well; they broke to pieces even the firm-rooted mountain. Blowing

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6. *bāhúbhiḥ:* Their arms are conceived as their wings; they are compared with birds in v. 7 below; also see 1.88.1*d*; 5.59.7*a*. At 7.59.7*b* they are called 'blue-backed swans'.

7. *ab*: *ā́ tasthúḥ: svátavasaḥ* and *mahitvanā́* suggest the cause; the verb is accented owing to antithesis. cf. Sāyaṇa:-*nākam ā tasthuśca sadaś ca..cakrire iti ca-arthapratīteḥ...prathamāyās tiṅ-vibhakter nighāta-* slaughter of Vṛtra by preparing his food and drink; see 2.22.1; *pratiṣedhaḥ. c:* Viṣṇu helped Indra (*madacyút vṛṣan* cf. 1.15.2) in his 6.17.11; 9.77.10; 10.113.2. At this time the Maruts too had their share of Soma (*d*) as the bards and followers of Indra (v. 2*c*); cf. 5.29.2,3; 5.30.6; 8.89.1,3. *d: váyo ná:* cf. 1.88.1*d*; 1.166.10*d*; 5.59.7*a*; 8.21.5.

8. *a: iva* and *ná* are both used in the same simile, one after the Upamāna and another after its associate, to emphasise both of them; see 1.116.23*c*; 7.103.7*ab* below. This stanza contains a general statement about the activities of the Maruts, yet as it comes immediately after v. 7cd, it is clear that the poet has in his mind a particular reference to their part in Indra's slaughter of Vṛtra with their help. And this is why he proceeds to describe in v. 9 how Indra slew Vṛtra, of course, with their co-operation, with his well fashioned Vajra.

9. *sahásra-bhṛṣṭim*: cf. *bhṛṣṭimátā vadhéna* at 1.52.15. In view of the context as explained above, supply *yujyebhiḥ ebhiḥ* in *cd*; see 1.165.7; also 3.47.3,4; 5.29.2; 8.76.2 etc. For *ab* cf. 6.17.10 and 1.32.2 above. *nári* (loc. sing.) refers to Vṛtra; at 8.96.19 Indra is said to be *nári ápāṁsi kártā*. Vṛtra is called *nár* like Indra (cf. 1.62.1; 4.25.4) to add to the greatness of the latter. d: cf. 1.56.5; 2.23.18. Supply *vájram* in c.

10. *a*: see v. 11 and 1.88.4*cd*; this same exploit is ascribed to Aśvinā at 1.116.9; see notes on that stanza. *b*: This is a separate exploit; see 5.56.4. *dhámanto vāṇám* refers to their bardic duties of blowing

their pipe, the liberal Maruts performed their glorious deeds in the wild delight of Soma.

(11) They drove upwards the well so as to be tilted in that direction. They poured out the spring for the thirsty Gotama. Possessed of lovely lustre they surely arrive with their succour. They fulfilled the desire of the priest by their powers.

(12) Bestow on your worshipper those triple favours which are yours, being intended for a zealous worker. Extend them to us, O Maruts; (and) grant us, O mighty ones, wealth which abounds in brave followers.

10 (I.115) *Sūrya*

(1) The beautiful face of the gods, the (lovely) eye of Mitra, Varuṇa and Agni has arisen. He (i.e., the Sun) has filled the heaven and the earth and the mid-region; Sūrya is the soul of the moving and the stationary world.

(2) Sūrya closely follows after the divine, brilliant Uṣas, as a young lover does after his beloved, where pious men extend the yokes (of the ploughs in the form of pious work) for the sake of one blessing leading to another.

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a pipe for inspiring the fighting Indra; see 3.30.10*d*. *ráṇyāni* ('enjoyable, deserving wild joy of Soma') is an adjective used in place of the noun as at 10.112.5*b*. (*raṇyāni*=*vīryāṇi*). Also see 3.55.7*c*.

11. *citrá-bhānavaḥ;* see on 1.19.8 above. For the reference see v. 10. *d: kā́mam tarpayanta:* cf. 1.54.9*c*. *kā́mam āvárat* 1.143.6; *kā́mam mandaya* 3.30.20; *kā́mam pūpurantu* 7.62.3.

12. *tridhā́tu śárma:* Triply constituted favour implies strength and durability; see 1.34.6; 7.101.2; 8.47.10. Sāyaṇa construes *yacchata* as equal to *yacchatha* (present tense) and also as a verb of a subordinate clause against accent. This is unnecessary. In *b* the poet requests the gods for the protections which he says, in *a*, are meant for the hard worker, in favour of a sacrificer in general, but only in a triply strength and form. In *c* on the other hand, he asks for these latter in favour of himself and his party. See Oldenberg, *Noten*, I.p.85. *ví yanta* (*ví yam* to extend) cf. 8.27.20; 8.47.2,3.

10 (1.115) *Sūrya*

1. *devā́nām* is to be construed also with *cákṣuḥ*: cf. 7.77.3. For *b* see 6.51.1; 7.61.1; 7.63.1; 10.37.1. *d*: The same is said of Parjanya at 7.101.6*b*.

2. *b:* For the simile see 4.20.5; 9.93.2. *cd: yugā́ni vitanvaté:* Activities connected with the daily sacrificial ritual are here conceived as a farmer's activities as at 10.101.3 and 4; elsewhere as a weaver's work; see 1.142.1. *d: bhadrám práti bhadrā́ya*: for the sake of one *bhadrá* leading to another; *bhadrá* as a noun 'a blessed thing'; cf. 7.26.4; 8.93.28.

(3) The blessed, golden, lovely and swiftly advancing horses of Sūrya, deserve to be greeted; gracefully bending, they have mounted upon the ridge of the heaven; they go round the heaven and the earth in a moment.

(4) That is the godhead, that is the greatness of Sūrya, (that) in the middle of the work, she (i.e. the Night) collected together her spread out (garment of darkness). Even when the sun has yoked his horses from the stall, the Night is still weaving her garment for herself.

(5) Sūrya displays this lovely form in the bosom of the heaven, in order that it may be seen by Mitra and Varuṇa. His horses (continuously) bring his unending bright lustre of one kind (by day) and the other one which is dark (at night).

(6) Today, at the rise of the sun, O gods, save us completely from the danger, completely from the blame. May Mitra, Varuṇa, Aditi, Sindhu, Pṛthivī and Dyauḥ concede this to us.

11 (I.116) *Aśvinā*

(1) To the Nāsatyas, who carried for the youthful Vimada his bride in their chariot which has the speed of an army (on the march) I

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3. *étagva* (*éta*√ *gā*) 'swiftly advancing'; c: *namasyántaḥ*: Their raising of the fore-feet for galloping is here poetically conceived as their respectful bow. *d*: see 7.75.4*b*.

4. *b*: *vítatam* i.e. *vā́sas* in the form of darkness. *sám jabhāra* 'collected' as opposed to *vítatam; rā́trī* is the subject; see 2.38.4. At 2.3.6 Night and Dawn are compared with jolly weaving girls; also see 2.32.4*c*. *c*: see 7.60.3*ab*; mark the force of the present form *tanute*; it suggests the boldness and persistence of the Night. Even when the Sun had almost arrived at her door, she would not leave her work until she was actually pushed away!

5. I do not think it right to construe *rūpám* with the two genitives, (as Oldenberg and Geldner do), which latter are legitimately and naturally construed with *abhicákṣe* in the same Pāda. The expression *rūpám kṛṇute* suggests that Sūrya, a servant of the deities, is showing his form i.e. reporting himself for duty, to the two deities. So that the infinitive *abhicákṣe* must be construed as one having a passive sense (see *MVG*. p. 335) 'in order that he may be seen by M. and V.'. Besides, what could be the subject of *abhicákṣe* (*abhí cakṣ* is 'supervise', not merely 'see' as men do) when Sūrya is supposed to assume the dark form of Varuṇa? *cd*: see 6.9.1; 10.37.3.

6. *ab*: The sun is requested to declare men as innocent, as he is supposed to know the truth about them (7.61.1), since the gods keep a watch over men's deeds through him as their eye (7.62.2). Here the gods are requested to free them from danger, of course, at his recommendation; see also 4.54.3.

11 (1.116) *Aśvinā*

1. Supply *gharmám* as the Upameya in *a*; the root *prá vṛj* 'to turn, to direct prominently, forcefully (*prá*)' is associated with *gharmá* or

bring forth (their milk offering) like their grass-seat; I send forward my hymns to them as the wind sends the clouds (to the skies).

(2) (On earlier occasions) you triumphed (at a race) either with the help of your strong-winged (birds), or of the quick-galloping (horses), or even with that of the impelling forces of the gods. (But) at the race of Yama, which had large stakes, your donkey (alone) won the prize of a thousand, O Nāsatyas.

(3) Tugra, indeed, (helplessly) abandoned Bhujyu (his son), in the water-filled ocean, as a dead man leaves behind him his wealth. Him you carried to safety in your boats which were animated, which floated in the air and were unaffected by waters.

(4) You carried Bhujyu to dry land beyond the wet ocean in your three chariots which could fly in the air, which moved on a hundred feet (i.e. cars, in water) and which were drawn by six horses (on land), when they continuously glided for three nights and three days.

(5) You performed a heroic deed in the ocean which is devoid of any support, seat or hold, at that time, when you carried Bhujyu to his home after he had climbed into your boat propelled by a hundred oars, O Aśvinā.

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the hot milk offering at 5.30.15c; see also the word *pravargya* used in later literature. It is also employed with *barhís* (7.2.4; 7.39.2) though simple *vṛj* is commoner; cf. *vṛktábarhis*. c: Kamadyu was the name of this bride; she was the daughter of Purumitra; see 1.117.20. *senājúvā*: 'having the speed of an army (on the march)'; *sénā* is a *sṛṣṭá sénā* released to march, as at 1.143.5.

2. *śáśadānā*: A participle is used in place of a finite verb. *ājá yamásya*: The race for the gods during the Svayamvara of Sūryā is meant according to Sāyaṇa. cf. *ājá khelásya* in v. 15; both appear to be the names of proteges of the gods; on their behalf the race was run. A Rāsabha is also said to be yoked by the Aśvinā when they visit men's sacrifice at 1.34.9; 8.85.7.

3. The legend of Bhujyu: The simile in *b* suggests the helplessness of the father; it would seem that the betrayal of the son by his friends took place before the eyes of the father, and yet he could not save him.

4. See 7.68.7. The number three (corresponding to the two Aśvinā and their common bride) plays an important part in the Aśvinā legends. As Bhujyu had to be carried to safety through air, water and land, the chariot of the Aśvinā is called a bird, a boat and also a car, and is yet conceived as a triple unit and hence the plural number of the vehicles in vv. 3 and 4. That also accounts for the *six* horses (v. 4) yoked for the three chariots moving on a hundred wheels, which are called *arítras* in v. 5 when the poet thinks of the vehicle as another single unit, namely, a boat when he reverts to the *samudrá*, where the process of saving started. *a*: *trír áhā*: *trír* is here freely used in place of *trí* or *tríṇi* as 3.56.8*a*; 4.1.7*a*; 4.53.5*a*; 8.41.9*c* etc; see Oldenberg, *Noten* I p. 108.

(6) That gift of yours, viz. that white horse which you gave to (Pedu) Aghāśva, and which (proved to be) his all-round well-being, was great and praiseworthy. That horse of Pedu was always in demand among the rich patrons.

(7) You gave abundance to your singer Pajriya Kakṣīvān; you pressed out from the hoof of a strong horse, serving as a strainer, a hundred jars of wine, O heroes.

(8) (With snow), you (first) warded off the fire, the heat, (around him), O Aśvinā; you, then, gave him strong nourishment consisting of food. (Finally) you safely lifted up Atri with all his followers, when he was thrown down into the (burning) abyss.

(9) You drove up (i.e. upturned) that (Gotama's) well, O Nāsatyas; you so placed it that its bottom went up and its mouth became oblique. (The waters in it, then) flowed forth like those of the rivers, for watering a thousand thirsty (cattle) of Gotama and for riches (through this).

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6. *aghā́śva* looks like a nick-name of Pedu, owing to his bad luck in respect of horses. *d*: This horse was always in demand as loan among the rich nobles for helping in battles; see 1.118.9. *svastí* and *dātrám* stand in apposition to *áśvam* and *vājī́* respectively.
7. *kārotarā́t śaphā́t*: This is an example of a Rūpaka; the hundred jars of *súrā* (called *mádhu* at 1.117.6; see also *Av.* 9.1.18) brought abundance (*púrandhī*) to *Kakṣīvān*. In spite of its intoxicating effect it was apparently in great demand among the richer class of people, among whom Kakṣīvān found his customers. For *súrā* see 7.86.6 and 9.2.12.

8. *a*: see 1.118.6*b*; the *pitumátī ū́rj* is the *gharmá* or the hot milk offering special to the Aśvinā. This they offered to Atri after cooling his heat by sending down a shower of snow; see on 7.68.5 below.

9. See above 1.85.10-11 where the miracle is ascribed to the Maruts. *ā́po ná:* i.e. like the waters of a river flowing on the plains; *pāyánāya:* Mark the causal form 'for helping them to drink'; the simile and the causal form suggest that animals, and not men, are meant by the word *sahásrāya tṛṣyate,* since the former can be made to drink water only when it flows over a plain surface. Construe *gótamasya* with both *avatám* in *a* and *tṛṣyate* in *d*; see v. 22 below. *gótamasya* means those that belonged to him and also those that were introduced by him; the latter brought him riches. This same miracle is ascribed to the Maruts at 1.85.11. It would seem that the skilful manipulation required for the feat originated from the Aśvinā, while that part of it which required the lifting up of the well and tilting it to an angle is ascribed to the Maruts, since this latter involves great physical strength. It is evident that according to the ideas of the Vedic poets, the gods helped each other in their miraculous deeds, so far as it lay within their own sphere of influence. This is why the Aśvinā are called *marúttamā* (1.182.2) and *marútvantā* (8.35.13). Also see on 4.30.16 below.

(10) And you took off his skin like an armour from the worn-out Cyavana, O Nāsatyas; you prolonged the life of that forlorn sage, O wonder-workers, and immediately then you made him the lord of youthful brides.

(11) That helpful protection of yours is fit to be praised and admired, O brave Nāsatyas, namely, that you, knowing well the secret, took out that (Vandana), like a buried treasure, from the lovely ditch, for the sake of Vandana.

(12) For the sake of a reward do I proclaim that awe-inspiring miracle of yours, as the thunder proclaims the rain, O heroes, namely that Dadhyac of the Atharvaṇa family declared to you, and that too with a horse's head, (the secrets of) the sweet (i.e. Soma).

(13) Purandhī called upon your hands for a great (favour), during your (usual) march, O Nāsatyas, O feeders of many. You attended to that (call) of Vadhrimatī as to a command (from a superior). You gave her a son called Hiraṇyahasta.

(14) You released a quail from the jaws of a wolf, running to her side (while she was struggling), O Nāsatyas. And, O feeders of many, you enabled the wailing Kavi to see.

(15) At the race of Khela the leg (of Viśpalā) was broken like the wing of a bird, in the very hour of need. (But) you quickly fixed on Viśpalā an iron leg to run (the race) where a rich prize was staked.

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10. *drāpím:* At 5.74.5 the Upamāna *átkam* is used in place of this; both the similes suggest a painless skin-grafting and rejuvenation; see also 7.68.6; 10.39.4*ab*.

11. *d: darśatát:* Supply *ṛśyadát* or *kṣétrāt;* see 1.119.7*c*; 10.39.8*c*. The grave is said to be lovely, since Vandana who was lifted up from it was lovely like gold; see 1.117.5. *vándanāya*: The dative of the favoured person is used here as elsewhere; but supply also *vandanam* as the object of the verb *úd ūpáthuḥ*. As a matter of fact the word is meant to serve the purpose of both the forms, by means of Word Economy; the more important of the two being actually employed.

12. *b*: The common property in the simile is 'the heralding of a gratifying and exciting event'. *cd*: The first *yád* (in *c*) refers to the act, the second (in *d*) to its peculiar nature.

13. *ab:* Purandhī, a woman with late child-bearing, wanted safe delivery. *cd*: Vadhrimatī, a woman with an impotent husband or a husband whose children were still-born, wanted a son; see 1.117. 24; 10.39.7*cd*. In *c* supply *hávam;* see 6.62.7*b*. *śásus* (n.) a command. *mahé*: (dative) i.e. *suvitáya*; cf. 7.75.2.

14. *ab*: The Vartikā was almost swallowed; see 10.39.13*cd*; also 1.117.16 and 1.118.8. *cd*: Kavi is a proper name; cf. 10.49.3; 10.99.9. Kaṇva of 1.118.7*cd* is probably different.

15. Viśpalā was a woman fighter according to the Sanskrit tradition; but the context (cf. *sártave* and *dháne hité*) seems to show that she was a racing mare; see 1.118.8*d*.

(16) His father deprived Ṛjrāśva of his sight, when he slaughtered a hundred sheep for (your favourite) she-wolf. You gave him back his two eyes to see, in an unchallengeable manner, O Nāsatyas, O miracle working physicians.

(17) The daughter of Sūrya mounted upon your chariot, like a woman who wins (a race) by standing on the boundary line with her horse. All gods consented to this with their hearts. You were, indeed, united with glory (at that time), O Nāsatyas.

(18) When you went on your daily round for Divodāsa, urging on (your horses) to help Bharadvāja (his priest), O Aśvinā, your faithful chariot carried you gloriously. A bull and a shark were yoked to it (at that time).

(19) Carrying wealth with power, long life with offspring and good physical strength, you went, with common consent, with (other) rewards to Jahnāvī, who offered you your sacrificial share thrice in a day, O Nāsatyas.

(20) You led Jāhuṣa to safety at night through regions which were easy to tread, when he was wholly surrounded, on all sides. You went through the mountains with your chariot which breaks through (the obstacles), O unaging Nāsatyas.

(21) One morning you favoured Vaśa for the sake of martial joy and a thousandfold gain, O Aśvinā. Being helped by Indra, you wiped out the Ducchunas and enemies of Pṛthuśravas, O mighty gods.

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16. Ṛjrāśva: see 1.117.17-18 for further details. The she-wolf was the Rāsabha of the Aśvinā in disguise. *d*: *anarván* is a loc. used in an adverbial sense 'in an unopposed manner'. *árvan* 'a charger' (from *ṛ* to go).

17. *kā́rṣma* is the boundary; see 9.36.1*c*; 9.74.8*b*. *árvatā* goes with *atiṣṭhat* as well as *jáyantī* in view of the two passages. *sacethe* is a present form having the force of the past, in a poetic vision; see above on *śayate* at 1.32.5.

18. Bharadvāja was the priest of Divodāsa. *d*: The two suggest that the chariot could travel both on land and water.

19. *jahnā́vīm*: see 3.58.6*b*; in both places Jahnu's *prajā* is meant according to Sāyaṇa, but Geldner thinks she was rather his wife (he compares *manu—mānavī*). *trír áhnaḥ*: see on 1.142.3.

20. *ab*: Jāhuṣa; see 7.71.5*d*. *cd*: This refers to another legend; see 1.117.16*c*; 10.39.13*a*. But the person in whose favour this 'crossing' of the mountain in an 'all-shattering, conquering' chariot was done is not mentioned anywhere. Oldenberg *Noten* II p. 50 (on 7.71.5*d*) thinks it possible to construe *cd* also in the legend of Jāhuṣa.

21. Vaśa was the priest of king Pṛthuśravas, son of Kanīta; see 8.46.21. *índravantā*: see on v. 9 above and on 4.30.16 below. *ducchúnāḥ*: see on 2.23.6 below.

(22) Even from the deep well of Śara, son of Ṛcatka, you raised up its water (for him) to drink. (And) even for the famishing Śayu you filled his barren cow (with milk) by means of your powers, O Nāsatyas.

(23) To Viśvaka, son of Kṛṣṇa, the straightforward bard who sought your favour and praised you, you restored by your powers his son Viṣṇāpu, like an animal, like the lost one, for him to see, O Nāsatyas.

(24) Like Soma in a ladle, you raised Rebha who was bound and battered in deep waters, drowned and abandoned in water for ten nights and nine days by his wicked (enemy).

(25) I have proclaimed your wonderful deeds, O Aśvinā; possessed of good cows and brave sons, may I be the lord of this (property lying before me). And enjoying long life, being yet able to see, may I reach old age (as easily) as one's home.

12 (I.118) *Aśvinā*

(1) May your very kind and self-reliant chariot which flies (through the air) owing to your hawks, which is swifter than a mortal's mind, which has three seats and which has the speed of wind, come being turned to this side, O Aśvinā, O mighty gods.

(2) Come hereward in your chariot, which has three seats, which rolls forward on three sides, which is fitted with three wheels and which gracefully glides along. Fill our cows (with milk), and quicken our horses. Lead our brave offspring to prosperity, O Aśvinā.

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22. *pā́tave* i.e. for human beings, as against *pāyánāya* in v. 9. *cd*: cf. 1.118.8: 7.68.8. Famishing Śayu was saved by filling his barren cow with milk and thus providing him with food.

23. See 1.117.7*ab*. *c*: The particle of comparison is repeated as at 1.85.8*c*, for stressing both the adjective and the substantive.

24. Rebha: see 1.117.4; at 10.39.9*ab* he is said to have already died (*mamṛvā́ṁsam*). *právṛktam: prá vṛj* 'to turn prominently, forcefully'; cf. on v. 1 above.

25. *asyá* refers to the *buddhistham svam* as at 9.85.8*c*. *c*: *páśyan* is indicative of the proper functioning of all the senses; see 1.89.8-9. *d*: *ástam iva*: The simile suggests the naturalness and painlessness with which old age should be reached. *jarimā́ṇam*: Natural and healthy old age is meant; see below 10.18.6*a* and note.

12 (I.118) *Aśvinā*

1. *śyená-patvā*: see v. 4; and 8.5.7. *b*: *svávān*: see on 1.35.10 above. *c*: cf. 1.117.1; 1.183.1; 5.77.3. *d*: *trivandhuráḥ*: The third seat (*vandhúra*) was for their common bride, Sūryā; see 1.116.17. *arvā́ṅ* (nom. s.) adj. of *ráthaḥ*.

2. *trivṛtā ráthena tricakréṇa*: The chariot had three wheels and three fronts corresponding to these; it could move forward on any of these three fronts in accordance with the desire of the three occupants. See *viṣū-vṛtam rátham* of Somā-Pūṣaṇau at 2.40.3. *arvā́k* is adverb here. *vīrám* is *jātau ekavacanam*; *cd*: cf. 5.62.3*cd*.

(3) Hear this praise of the press-stone, (coming to us) in your easy-rolling chariot whose course lies over steep slopes, O wonder-workers. Why, indeed, have the ancient sages called you the most frequent visitors, (of men) in difficulty, O Aśvinā?

(4) May your swiftly flying hawks, who carry you to the sacrificial offering, who cross the waters like the heavenly vultures, O Aśvinā, bring you hereward when yoked to your chariot, O Nāsatyas.

(5) The youthful daughter of the Sun ascended your chariot just here, having made her choice, O heroes. May your wonderful horses, the flying ruddy birds, bring you around (to be) by our side.

(6) With your mysterious powers you sent up Vandana; you (lifted) up Rebha with your mights, O wonder-workers. You saved the son of Tugra from the ocean; you made Cyavana young once more.

(7) You brought your hot (Gharma), your strength-giving food (and) your protection to Atri who was thrown down into (the abyss); you restored his eye to the deeply injured Kaṇva, accepting his good praise.

(8) For the sake of your ancient supplicant Śayu, you filled his cow (with milk); you fully released the sparrow from the danger (i.e., the jaws of the she-wolf) and gave back to Viśpalā her (lost) thigh.

(9) You gave to the prince Pedu a white horse which was inspired by Indra, which killed Ahi, which repeatedly called (the help of the

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3. *ádreḥ ślókam*: The sound of the press stones is conceived as their call to the deity. see 3.58.3*b*; 7.68.4*ab*. *cd*: For similar questions to Aśvinā see 3.58.3, to Indra see 6.44.10; 8.80.3; 10.42.3; to Soma see 6.52.3. *ávartim práti gámiṣṭhā*: see 5.76.2*cd*. *ávarti* = *áva* + *ṛti*, 'low state, penuary'; cf. *nír* + *ṛti* 'complete destruction' (*ṛtí* from *ṛ* 'to go').

4. *aptúraḥ* 'those who cross (deep) waters', i.e., those who overcome all difficulties. c: *divyā́saḥ gṛdhrā́ḥ*: The sun is probably meant, the plural being induced by the number of the Upameya; see *divyám suparṇám* 1.164.46,52.

5. *b*: *juṣṭvī́*: see *avṛṇīta* 1.117.13; also 116.17 above and 4.43.2; 7.69.4. It was a conditional Svayamvara, the condition being the winning of a race; see on 1.184.3 below.

7. Construe *ávanītāya taptám* (*gharmám*) *ū́rjam*: *ū́rj* is their own special drink namely, the Gharma; see 1.180.4; also see on 7.68.5 below. *cd*: Kaṇva was deeply injured (√ *rip*) i.e. blinded in his own home by an accident; see 8.5.23.

8. *c*: The *áṁhas* is in the form of the jaws of a wolf; see 1.116.14*ab*; 10.39.13*c*. *d*: *viśpálāyai*, instead of *viśpálāyāḥ* of the Pada Pāṭha, would be better as Oldenberg suggests. See 1.116.15 and the use of *práti dhā* with a dative in v. 7.

9. *johū́tram* (from *hū* to call) 'one who repeatedly calls (i.e., the deity **like** Indra) for help'. Construe *aryáḥ abhíbhūtim* and (*devā́nām*)

gods for his patron), which overpowered his enemy, which was fierce (yet) a giver of a thousand gifts, mighty and possessed of strong limbs.

(10) Such as you are, we as supplicants happily call on you who are noble-born, for the sake of protection, O manly Aśvinā. Come to us for our welfare in your chariot filled with riches, accepting our hymns.

(11) Come to us with the fresh speed of a hawk, with common consent, O Nāsatyas. For I call on you, having brought you offerings at the break of this most frequent dawn, O Aśvinā.

13 (I.142) *Āpriyaḥ*

(1) Being kindled well, O Agni, bring the gods today to (the sacrificer) who has extended his ladle. Spread out the ancient thread (of the sacrifice) for the liberal (worshipper) who has pressed out the Soma (for them).

(2) Measure out (to the gods) this sacrificial offering accompanied

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johū́tram; the horse is *índra-jūtam*. For the meaning of the affix *tra* see *WK.* II.2 p. 707; *VGS.* p. 257. Sāyaṇa takes the word here in the sense of *atiśayena saṁgrāmeṣu āhvātāram*; but the intensive forms of this root are not used in the sense of 'challenge'. The adjective is always taken with a passive sense by Geldner and also by Sāyaṇa at 2.10.1 and 2.20.3: thus *aryáḥ johū́tram* 'repeatedly called upon by the rich nobles'; this corresponds with *hávyo aryáḥ* (1.116.6) and *hávyam nṛbhyaḥ* (10.39.10) said of the same horse.

10. *vásumatā ráthena*: cf. 7.67.3; 7.71.3-4.

11. *a*: see 5.78.4*cd*; *śyenásya jávasā* is an example of the Classical Nidarśanā Alaṁkāra. Very likely the Soma-bearing Śyena of 4.27.1*d* is meant as our Upamāna. *sajóṣāḥ* in *b* is an adverb 'with common consent'. *śaśvat-tamá*: see 1.124.4*d*; also 1.113.8*b*; 15*cd*.

13 (I.142) *Āpriyaḥ*

This is an *Āprī* hymn; the name Āprī is probably to be derived from *ā* + *prī* 'to please all around', so meaning an 'all-pleasing' hymn; these hymns are generally supposed to have been composed for the Prayāj offerings at an animal sacrifice; but their connection with an animal sacrifice is doubtful and very likely they were originally composed to accompany a simple form of sacrifice with the offerings of ghee and Soma. There are 10 Āprī hymns (1.13; 1.142; 1.188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70; 10.110) in the Ṛgveda; they usually contain 11 stanzas, each addressed to some important object connected with the sacrificial ritual. Usually the 2nd stanza is addressed to Tanūnapāt or Narāśaṁsa, both being the forms of Agni. In the first case the hymn is called *āpram,* in the latter *āpriyaḥ*. Only in some of these both these are addressed, as is done in ours. See M. Muller, *H.A.S.L.* p. 463; K.R. Potdar, *BUJ*. Sep. 1945-46; Kane, *H.D.L.* II. pp. 1117-20.

1. *tántum*: The 'thread' in the form of the sacrificial rite; see 10.57.2 (here Agni is himself called *yajñásya tántuḥ*); 10.130.1*a*.

2. *yajñám* 'sacrificial offering'; see on 1.1.4. *úpa māsi* i.e. *devebhyaḥ*;

by ghee and the sweet (Soma) of a priest like me, who toils and brings his gifts (to you), O Tanūnapāt.

(3) Narāśaṁsa, the god deserving a sacrifice among the gods, the pure wonderful purifier, sprinkles the sacrificial offering with the sweet (nourishment), thrice a day.

(4) Being praised, bring here the dear and beautiful Indra; for this hymn of mine meanders towards you, O god of lovely tongue.

(5) With extended ladles (we have) spread out the sacred grass at the sacrifice which has good offerings. This extensive pleasure (i.e. pleasurable Barhis) which offers most ample space for the gods, is spread out for Indra.

(6) Let the divine doors, the great, purifying and exhaustless promoters of Ṛta, beloved of many, go asunder for the gods to enter.

(7) Let Night and Dawn, neighbours of lovely form and active Mothers of Ṛta, occupy this beautiful grass-seat, being praised.

(8) May the two divine priests, the poets of delightful tongue, given to singing, offer this sacrifice of ours so as to be successful and reaching upto the heaven.

(9) May the pure Hotrā Bhāratī established among the gods, among the Maruts, Ilā and the great Sarasvatī, all holy ones, be seated on the grass-seat.

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see 10.110.11*ab*. The root *úpa mā* is elsewhere used of things which are brought to men by the gods.

3. For the distinction between Tanūnapāt and Narāśaṁsa see 3.29.11. *b*: *mádhvā mimikṣati*: 'sprinkles it with the sweet'; i.e. 'makes it sweet' here, by cooking. Soma is similarly requested at 9.107.6. But at 1.22.3; 1.34.3; 1.47.4 Aśvinā are requested to do so with their *mádhumatī káśā*. See also v. 11 below. *trír á diváḥ*: The reference is to the three Savanas; cf. 1.116.19; 3.4.2; 3.56.6; 4.54.6 etc.

4. *matír vacyáte*: cf. 3.39.1*ab*; 10.47.7*abc*.

5. *ab*: *stṛṇānásaḥ* (i.e. *vayam*) is used in place of a finite verb like *stṛṇīmahi*; *cd*: See vv. 8, 10 and also 2.11.16*c*; 3.4.4*d*; 5.26.8*c*. Here *barhís*, supplied from *b*, is identified with *śárma* and is the subject of *vṛñjé* (passive 3rd sing.); see 1.83.6; 6.11.5; 7.39.2; and 10.110.4. *devávyacastamam* (Bv.) 'that which affords most ample room for the gods'; *vyácas* (from √ *vyac* to expand) is 'ample room'; cf. *samudró ná vyáco dadhé* 1.30.3; and *vyácasvatīr dvā́rāḥ* at 2.3.5; 10.110.5; also *yajñáḥ devávyacastamaḥ* at 5.26.8.

6. *ví śrayantām* (Intransitive): cf. 10.110.5*ab*; at 10.85.37 the root is used transitively.

7. *úpāke* (adj.) 'neighbourly'. *sumát*: It is either equal to *smát* 'together' or *su-mat* 'beautiful'; see Oldenberg, *Noten* I. p. 70.

8. *sidhrám* and *divispṛśam* are predicative adjectives: 'so as to be successful and reaching the heaven'.

9. *hótrā bhāratī*: see 2.1.11; 3.62.3.

(10) May Tvaṣṭṛ, being fond of us, loosen that wonderful, abundant, indeed quite ample—semen, (existing) in our navel for the sake of prosperity (of our race) and riches.

(11) O Lord of the forest, do surely worship the gods, releasing (the oblations) near them. May the divine and wise Agni among the gods sweeten the oblations.

(12) With the exclamation Svāhā bring the offering to Vāyu (and) to Indra who is accompanied by Pūṣan, Maruts and Viśve Devas, and who shakes (with inspiration) to the tune of a song.

(13) Come for a feast to the offerings which are sanctified by the exclamation Svāhā. Come, O Indra; hear the call. They call you at a sacrifice.

14 (I.143) *Agni*

(1) I offer a newer, mightier prayer and a hymn of speech to Agni, the son of strength, who, the offspring of Waters and the dear punctual inviting priest (of men) has taken his seat on the earth together with the other gods.

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10. *nā́bhā* (loc.); see 2.3.9c; 3.4.9. Tvaṣṭṛ is said to preside over men's act of generation. *purú vā áram* 'abundant enough'; *vā áram* also found at 6.13.4c; 7.7.6b. See also *áram pṛthú* 5.66.5.

11. Supply *havyá* in *a* (from *c*); see 1.13.11 and 10.110.10 and *raśanā́* (10.70.10) in this context seems to support the idea of an animal sacrifice; but see the introductory note. *devā́n* goes both with *úpa* and *yakṣi*.

12. *viśvádevāya* (Bv. cd.) 'to whom all gods belong; who is accompanied by all gods'; the three adjectives in *ab* are elsewhere applied to Indra. *viśvádeva:* 8.98.2; *pūṣaṇvát* 1.82.6; 3.52.7; *marútvat* 3.35.7. So here *vāyáve* should be taken as equivalent to *vāyáve ca*. For introduction of other gods in the Āprī, see 9.5.11. *gāyatrávepase* 'one who receives inspiration from a *gāyatra* song'; see 8.1.10b; also *gambhīrávepasaḥ ṛṣayaḥ* 10.62.5; *gabhīrávepāḥ sū́ryaḥ* 1.35.7 and *puruvépasam agním* 8.44.26, where *vépas* (from *vip*) means 'inspiration, enlivening, stimulation etc.

13. Mark how Indra figures prominently (vv. 4,5,12,13) in this Āprī hymn.

14 (I. 143) *Agni*

1. *vācó matím:* 'thought of the speech' i.e. thoughtful speech or spoken out thought; cf. 8.59.6; *matáyo vā́caḥ* at 9.85.7. *ní ásīdat* for the irregular accentuation of the prefix and its separation from the verb in a subordinate clause see on 7.103.3 below and Oldenberg, *ZDMG.*, 61, p. 811 ff.

(2) As soon as he was born in the highest heaven, that Agni manifested himself to Mātariśvan; owing to the power and greatness of him, when kindled, his fiery splendour illuminated both the heaven and the earth.

(3) Fierce and ageless are the rays of him who has a lovely appearance, a charming face and a brilliant lustre. The ageless and the never-sleeping (rays) of Agni whose strength consists in light, ceaselessly flutter like the gleam of (flowing) rivers.

(4) With your hymns enliven in his own abode that omniscient Agni, whom the Bhṛgus have established on the navel of the earth, of the world,—owing to his greatness, and who alone rules over riches like Varuṇa.

(5) Agni, who cannot be opposed like the roar of the Maruts, like an army ordered (to march), like the bolt from the heaven, eats and chews (his food) with his whetted fangs; he overpowers the trees as a warrior does his enemies.

(6) Will Agni be the enjoyer of our hymn? Will the god satisfy (our) desire with rich treasures? Will the inspirer urge our prayers for gain? I praise that brilliant-faced god with this hymn.

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2. *b*: see 1.31.3*ab*; 3.9.5*cd*; 6.8.4*cd*. *krátvā-majmánā*: see 1.128.5; 1.141.6.

3. c: *aktúr ná síndhavaḥ* is a stylistic expression where the genitive case of the secondary noun (here *síndhu*) is substituted by the nominative to give it equal prominence with the principal noun (here *aktú*); see *síndhur ná kṣódaḥ* (for *síndhoḥ*) 1.65.6; *ā́po* (*na*) *síndhavaḥ* (for *síndhūnām*); 1.125.5; 9.2.4; *giráyo ná ā́paḥ* (for *girīṇām*) 6.66.11. Construe *áti* with *rejante* (like *áti śiśīte* at 1.36.16*c*). *áti rejante* 'ceaselessly shine' is the common property; for the Upamāna *aktú* of the rivers see 2.30.1; also 6.64.1*b* (*apā́m ūrmáyo rúśantaḥ*). *ásasantaḥ;* from *sas* 'to sleep'; cf. 7.55.5 for the root, and *ásvapnajaḥ pāyávaḥ* of Agni at 4.4.12.

4. *b*: *majmán* refers to that of Agni; so construe *bhúvanasya pṛthivyā́* (*ca*) *nā́bhā* see 1.164.35*b*. For Agni's *majmán* see v. 2 above and 1.128.5; 1.141.6; 2.1.5; 8.103.2. Even at 7.82.5 *bhúvanasya* and *majmánā* do not go together (see Geldner). *d*: *váruṇo ná*: see 10.11.1c.

5. *várāya*: *vára* (from *vṛ* to oppose) 'opposition, encirclement'; see 1.65.6*b*; 5.2.10*d*. *b*: For the simile *sénā iva* see 1.66.7; 7.3.4; 10.142.4. *ní* .*ṛñjate* 'subjugates, wins for himself'; see 8.90.4*ab*; 10.142.2*b*.

6. *ví* is a noun from *vī* 'to enjoy'. *vásubhiḥ* 'with treasures' rather than 'with gods' as seen from what follows. *kā́mam āvárat* (*ā́ vṛ* to cover; to fulfil, satisfy): see *kā́mam mandaya* 3.30.20*a*. *codáḥ* i.e. *dhīnā́m;* cf. 3.62.10; also *codayánmati cákṣuḥ* (Agni) at 5.8.6.

(7) The priest who kindles the fire, propitiates, like a friend, Agni, who is the promoter of Ṛta and whose face is (bright) like ghee. May the horse (i.e. Agni), shining at the sacrifice when kindled, lift up (to the gods) our bright-coloured hymn.

(8) Protect us, O Agni, never failing us with your never-failing, kind and helpful guardian powers. Defend our people all around with those uninjured, uninfatuated and never slumbering (guardian powers), O beloved one.

15 (I.154) *Viṣṇu*

(1) Let me now proclaim the brave deeds of Viṣṇu, who has measured out the regions of the earth and who, the wide strider, has supported the highest world, widely striding in the three places.

(2) Viṣṇu, who dwells on the mountain like a fierce wild animal, roaming about in difficult places, and in whose three wide strides all created beings dwell, is therefore, praised for his exploit.

(3) Let the powerful hymn go forth to Viṣṇu, the wide striding bull dwelling in the mountains, who alone has measured out this long extensive world only in three strides.

(4) He—whose three footsteps, exhaustless and fully filled with the sweet (nectar), rejoice at will and who alone has supported in a threefold manner the earth, the heaven and all the created beings.

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7. *ghṛtá-pratīkam*: *ghṛtam iva pratīkam yasya* (i.e. *śuci*); see *śúci-pratīkam* in v. 6 and 6.10.2; 9.67.12. Uṣas is called *ghṛtá-pratīkā* in this same sense at 7.85.1. In the case of Agni, however, *ghṛtá* itself may be said to be his *prátīka;* he is called *ghṛtá-keśa* at 8.60.2; and *ghṛtá nirṇij* at 2.35.4; 3.27.5. At 7.8.1b Agni's *prátīka* is said to be fed with ghee. *ṛtásya dhūrṣádam* (*ṛtá* secondarily 'a sacrifice'); see *vayúneṣu dhūrṣádaḥ* (*marutaḥ*) 2.34.4d. *śukrávarṇām dhíyam*: see *śukrā́ manīṣā́* 7.34.1a and also 1.144.1. *úd yaṁsate* (√ *yam*): cf. *údyatam vácaḥ* 10.50.6d.

8. *iṣṭe: iṣṭí* (from *iṣ* to desire) is desire personified, i.e. most coveted object; see 6.8.7*ab* (in this latter place we get *gopā́bhiḥ* in place of our *pāyúbhiḥ*). *ánimiṣadbhiḥ*: see above v. 3*d*.

15 (I.154) *Viṣṇu*

1. *tredhā́*: This word has the value of three Akṣaras (*tra-i-dhā*) when it stands immediately after the caesura in the longer lines of 11 and 12 Akṣaras. *bcd*: see v. 4*cd* and 7.99.1. *b*: cf. 6.49.13*a*.

2. *c:* cf. 8.12.27; the three *vikramaṇas* or *padas* are the three worlds, viz., the earth, the Antarikṣa and the Dyu; the last is his highest abode; see v. 5*d* below and 1.155.3.

3. *śūṣám manma*: cf. 1.62.1; 6.10.2; 10.6.4; 10.54.6. *śūṣá* is rather an adjective from *śvas*=*śuṣ* 'powerful', than a noun.

4. *pūrṇā́ mádhunā*: This really refers to the third or the highest Pada, i.e. the heaven (v. 5), but is secondarily applied to the other two.

(5) May I attain to that dear protectorate of his, where god-devoted men rejoice; for here indeed, is (to be enjoyed) (famous) friendship of the wide-strider (Viṣṇu). In the highest foot-step of Viṣṇu there is the spring of the sweet (nectar).

(6) We desire to reach those dwelling of you two (O Indra and Viṣṇu), where there are the many-horned and untiring cows. Here surely it is that the highest foot-step of the wide striding bull (Viṣṇu) richly shines down (on us).

16 (I.160) *Dyāvā-Pṛthivī*

(1) Those two keepers of Ṛta, Heaven and Earth, are benevolent to all and are the supporters of the sage of the mid-region. The divine and brilliant Sūrya moves between these two givers of good birth and divine supporters, according to the sacred Law.

(2) The Rodasī (Heaven and Earth), being the great very extensive unrivalled Father and Mother (of all), protect the created worlds, (looking) like two very bold and lovely ladies, since their Father has clothed them with (charming) forms.

(3) The son of the two parents, the carrier (of oblations), the wise one endowed with means of purification, purifies the created beings by

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See also 8.29.7*c*. *tridhātu* is adverb 'in a triple way' i.e. an indisputable manner, firmly, inviolably; cf. 6.35.2; 9.108.12.

5. *pāthaḥ* (from *pā* 'to protect') is 'protectorate, dominion': see *indrāpūṣṇóḥ priyám pāthaḥ* at 1.162.2*d*. *bándhuḥ*: see 5.73.4; 7.72.2; 8.73.12 (of Aśvinā).

6. *vām* refers to Indrā-Viṣṇū; see 1.155.1-3; also see 7.99.1-3 (Viṣṇu): 4-6 (Indrā-Viṣṇū). The 'cows' are the immortal rays of the god, imagined as cows, invincible and untiring, in yielding their immortal milk to the denizens. *bhū́ri-śṛṅgāḥ*: *śṛṅga* signifies a weapon; cf. 1.32.15*b*, and also the adjective *tigmáśṛṅga* at 6.16.39; 7.19.1.

16 (I. 160) *Dyāvā-Pṛthivī*

1. *rájasaḥ* goes with *kavi* in the compound *dhārayát-kavī*, owing to Ākāṅkṣā, the *kavi* being Agni in the form of the Sun mentioned in *d;* see also 10.88.6*ab*. For the governing compound *dhārayát-kavī* see *dhārayát-kṣitim* 1.136.3*a*. *ab* is an independent sentence where a verb like *staḥ* is to be supplied. *deví:* The two are now compared with two ladies (as the feeders and supporters of all, v.2*c*.) and now with the two parents, father and mother, as in v.2*b* (see also *pitróḥ* in v.3*a*).

2. *asaścátā: sáścat* (from *sac* 'to cling to') is a pursuing enemy or a rival; see 3.9.4*b*. In *b pitā́* is Dyu; but in *d* he is Tvaṣṭṛ; see 10.110.9*ab*.

his supernatural power. He has always milked the spotted cow, the bull of ample seed, to get his bright milk (i.e. rain).

(4) This (their Father Tvaṣṭṛ) is the most skilful one among the skilful gods, who produced Heaven and Earth which are all-benevolent. He, who has measured out with ageless pillars the two worlds with great wisdom, is unanimously praised.

(5) Such as you are, O Heaven and Earth, being praised bestow on us ample fame and great dominion, O great Ones. Send us with common consent, praiseworthy vigour by means of which we may spread ourselves over the common people.

17 (I.184) *Aśvinā*

(1) Let us invite you two, both today and in future; our priest (invites) you when the Dawn shines, wheresoever you may be, the two sons of Heaven, for the sake of him who is more liberal than even his rich rival, O Nāsatyās.

(2) Find delight with us very well, O mighty ones; rejoicing in the surging wave (of our Soma), kill the Paṇis. Hear me owing to the addresses of my prayers, being eagerly desired (by us), O heroes, and being eager listeners (to us), with your ears.

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3. *ab*: Agni is meant, but as seen from *cd*, in his capacity as the Sun. *cd: asya* shows how the two are also conceived as one single being, namely, a milk-giving procreating bull, who creates and supports the whole world; see 4.3.10*cd;* also 3.38.7*a*, *śukrám páyaḥ* is rain; cf. 5.63.5; 4.3.10.

4. *apásām apástamaḥ:* see 10.53.9*a* where Tvaṣṭṛ is so called. Even here in *ab* Tvaṣṭṛ seems to be intended as the greatest god (*ekam sat*); see 4.56.3; 10.121.9. In *cd yáḥ* refers to Agni as the sun; cf. 5.81.3; 6.7.7. *ajárebhiḥ skámbhanebhiḥ:* see 3.31.12*c*; 6.47.5*cd;* 8.41.10*cde.* Supply *sáḥ* (v.3*a*) as the subject of *sám ānṛce* (pass. 3rd sing.) as the accent shows. It is also possible to construe *ayám* in *a* as the subject and take *a* with *sám ānṛce* as the chief clause of the stanza. *sukratūyā́* (from the denom. *sukratūy*) 'good, pious work'; see 1.31.3*b*.

5. *c: abhí tatánāma:* see 5.54.15*b*; 10.59.3*ab*. Construe *c* either with *b* or with *d*.

17 (I.184) *Aśvinā*

1. *aparám* (adv.) 'in future'; see *adyá aparám:* 1.36.6; 2.29.2; *nūnám aparám* 1.189.4; 2.28.8; 6.33.5; *aparī́bhyaḥ* 1.32.13. *b:* supply *havate;* see 3.20.1*b* (*váhni* is the human priest). Construe *aryáḥ* with *sudā́starāya*; see 1.185.9*c*; also *aryáḥ ā́ sahasradā́tamam bṛbúm* at 6.45.33.

2. *ūrmyā́* i.e. of Soma; see 3.47.1*c*; 6.41.2*b*; 7.47.1 and 2.*c*: *ácchokti* is 'address'; see 5.41.16; 8.103.13. *matīnā́m* goes with *ácchoktibhiḥ* as seen from 1.61.3*c*; also cf. *matīnā́m hávam* 1.86.2*bc; matīnā́m hávanā* 6.69.4*c* *kárṇaiḥ* naturally goes with *śrutám. nicetārā:* see *gṛṇántam nicetā́raḥ* (*marútaḥ*) 7.57.2*ab*.

(3) For the sake of glory, O Pūṣan, the divine Nāsatyās (attended) the bridal procession of Sūryā, like two makers of arrows. Your powerful horses, born in waters, roll on (there) like the worn out yokes of the mighty Varuṇa.

(4) May that gift of yours be for us, O lovers of the sweet; inspire the hymn of the bard of the Māna family, when our men rejoice in your famous deeds for the sake of ample strength, O bounteous gods.

(5) This hymn is composed with a skilful trimming for you by the poets of the Māna family, O bounteous Aśvinā. Go on your (daily) round for the sake of them and their offspring, finding delight in the company of Agastya, O Nāsatyās.

(6) We have crossed to the other end of this darkness; a hymn has been laid down for you, O Aśvinā. Come here along the paths over which the gods travel; may we obtain an eager circle (of patrons) which quickly brings its gifts (to us).

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3. *pūṣan*: He is addressed here as he was an active witness to the *vahatú* of Sūryā; see 6.58.4; 10.85.14. *iṣukṛtā* (dual of *iṣukṛt*) are the 'makers of arrows'; those who specially prepare their arrows for a race in archery, or those who perform an exploit with their arrows. Supply *ayatam* as the verb in *ab;* see 10.85.14. Pūṣan was very likely himself a suitor for the hand of Sūryā, whose Svayamvara was started by her father Sūrya. He, however, did not succeed and sportingly accepted to regard the successful Aśvinā as his parents (cf. *Vedische Studien* I p.28-29) cf. 6.58.*3cd;* 10.85.14. We are reminded of Draupadī's Svayamvara with the condition of the *matsyavedha* in the *Mbh.* I.185.11, 35-36. *kakuhá* seems to mean a big animal, like a camel, employed for drawing vehicles, among the gods especially by the Aśvinā; see 1.181.5; 4.44.2; 5.73.7; 5.75.4. *jūrṇá yugá* 'worn out, broken yokes' of Varuṇa appear to be the waves of the ocean, with which the Kakuhas of the Aśvinā are compared in respect of gliding over the surface of waters; see 1.46.3 where the Aśvinā are said to be gliding over the Jūrṇā Viṣṭap, which is, very likely, the same as the *samudrásya viṣṭáp* at 8.34.13; 9.12.6; 9.107.14 and means its uneven, broken surface. See also *adbhír yāti váruṇaḥ samudraíḥ* 1.161.14.

4. *c: śravasyà* is *śravasyāni* 'famous deeds'; see 1.117.10*a*; 10.44.6; for those of Indra see 8.15.3*c;* 16.2*b*. It is the object of *ánu mádanti* cf. *śrávo mádanti* at 5.52.1. Sāyaṇa disregards the accent of the word and takes it as an instrumental singular form.

5. *suvṛktí* is adverbially used especially at the end of a Pāda; cf. 1.61.16.

6. *asyá támasaḥ*: Mental darkness or ignorance is meant; see 5.31.9*d*. *pathíbhir devayā́naiḥ*: The paths in the mid-air over which the gods travel to and from their homes in the heaven to the sacrificial sessions on the earth. See 1.72.7*c*; 10.51.5*c* etc. There is also another path called the Pitṛ-yāna over which the Pitṛs are expected to travel for the same purpose; see 10.2.7; also cf. 10.15.10-11. Yet another path is set aside for Mṛtyu as 10.18.1 may suggest. The path which Yama shows to many men after their death may be the same as the Pitṛ-yāna path mentioned above. See 10.14.1. *d*: *iṣá* (adj). 'eager, enthusiastic, zealous'. *vṛjána* (from *vṛj* 'to draw towards oneself) is a powerful follower, a compelling power.

18 (II.12) *Indra*

(1) He, O men, is Indra, who, the foremost spirited god, brought glory to the gods by his wisdom, as soon as he was born and at whose vehemence the two worlds trembled in fear, owing to the greatness of his manliness.

(2) He, O men, is Indra, who made the trembling earth firm, who brought to a halt the extremely restless mountains, who measured out the vaster mid-region and who propped up the heaven.

(3) He, O men, is Indra, who, having killed Ahi, set free the seven rivers, who drove out the cows by the uncovering of Vala, who created fire between the two rocks and who is the loot-gatherer in battle.

(4) He, O men, is Indra, by whom all these things are made shaky (through fear), who threw the lower Dāsa colour into oblivion, and who snatches off the wealth of the enemy, as a winning gambler does his stakes.

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18 (II.12) *Indra*

In each of the first 14 stanzas of this hymn we get the refrain *sá janāsa índraḥ* 'He, O men, is Indra'. This is intended to be construed as the chief clause with the preceding subsidiary clauses commencing with the pronoun *yat* or its forms. The refrain is clearly intended to convince the followers of the poet (addressed as *janāsaḥ*) about the greatness of Indra. According to a tradition recorded in the *Bṛhad-devatā* IV.66-68, it is meant to convince the demons who had gathered around the sage Gṛtsamada, that he was not Indra, though they had mistaken him to be so.

1. *pari ábhūṣat* 'surrounded for protection'; 3.51.8*cd*, on the other hand, the gods are said to have surrounded Indra to help him in his great exploits. For this sense of *parí bhūṣ*, cf. 1.15.4*c;* 1.31.2*b;* also 1.69.2; 1.141.9.

2. The roots *vyath, prá-kup* and *ram* refer in the Ṛgveda to the physical aspect of their meaning rather than to the mental one. In *b* we have an allusion to the legend of the flying mountains, for which see on 4.54.5 below. *c*: *vi-mamé*: 'measured out' i.e. tested its strength, extent etc., with a view to control it; cf. the use of the root *tul* in Classical Sanskrit.

3. *b: apadhā́* (instru. sing.) 'by the uncovering of' (=*apadhānena*); see *ápa hí valám váḥ* 2.14.3*b* and also *ékayā pratidhā́* 8.77.4. c: *áśmanoḥ:* The two rain-clouds are meant. *samvṛj* from *sam vṛj* 'to collect together'; see *samvárgam* 'collected loot' at 8.75.12*c*.

4. *a:* see *acyuta-cyút* in v.9; also *víśvāni cicyuṣe* 4.30.22*c*. *dā́sam várṇam* as against *ā́ryam várṇam* (3.34.9*d*) is the Dāsa clan. *ádharam:* cf. *ádharān dásyūn* at 1.101.5. *lakṣám* (from *lag*) is 'what is staked in a game.' *aryáḥ puṣṭā́ni:* see 10.86.1. For the simile cf. 1.92.10; 10.43.5.

(5) He, O men, is Indra, of whom, the fierce one, they ask 'where is he?', and about him they even say 'This Indra does not exist'; he snatches off the treasures of the enemy like the stakes (of the loosing gambler). Do you believe in him, (O men)?

(6) He, O men, is Indra, who is the inspirer of the meek, who of the weak, who of the wailing supplicating priest and who is the fair-chinned defender of a person who sets the press-stones to work and presses the Soma (for him).

(7) He, O men, is Indra, in whose command there dwell the cows and the horses, villages and all chariots, who created the Sun and the Dawn and who is the leader of the waters.

(8) He, O men, is Indra, whom the shouting armies which clash together as also the mutual enemies belonging to both the farther and the nearer sides, variously invite. Even the two (namely, the priest and the warrior), mounted upon the same chariot, call upon him each in his own way.

(9) He, O men, is Indra, without whom men do not conquer; whom the fighters invite for help, who became a match for every one and who moves away the immovable.

(10) He, O men, is Indra, who killed with his shattering weapon many disrespectful perpetraters of a great crime, who does not allow the arrogance of the arrogant foe and who is the killer of a Dasyu.

(11) He, O men, is Indra, who in the fortieth autumn finally found out Śambara while he was hiding in his mountain fortresses; and who

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5. *a* and *b* respectively speak of the sceptic and the atheist. *víjaḥ iva: víj* (from *vij* 'to feel depressed') is probably what is distressing or depressing, thus, the stakes lost by a gambler'; see 1.92.10*cd* for the same simile. *b* and *c* are chief clauses between *a* and the refrain.

6. All the genitives in the stanza are to be construed as adjectives of *brahmáṇaḥ* which is then to be construed with *coditá́*; see *radhra-códanaḥ* 6.44.10; 8.80.3 and *kīri-códanaḥ* 6.45.19; also 10.24.3.

7. *a*: cf. 7.18.1*c*. *c* refers to the legend of Vala, *d* to that of *Vṛtra*.

8. *krándas* (n.) 'shouting, challenging'; cf. 6.25.4; 10.121.6. *saṁyatī́* (n.) from *sám* and *yat*, pr. pt. from *i* 'to go') 'clashing together'; supply *vṛtau* 'armies' after the two adjectives; cf. 5.37.5*b*. In *c*, the two 'sitting in the same chariot' are the warrior and his priest who accompanied him on the battle-field; see 3.33.9ff; 7.33.5ff; also cf. *ráthād ádhi tvā jaritā́ stoṣan* 5.36.3*cd*; *índre kā́mam jaritā́ro vasūyávo ráthe ná pā́dam ā́ dadhuḥ* 7.32.2*cd*. The chief clause in *cd* (mark the accent of *havete*) stands between the relative clause (*ab*) and the refrain.

10. *éno dádhānān*: see *énaḥ kṛṇavántam* 2.28.7b. b: *ámanyamānān* 'disrespectful, disdainful'; cf. 1.33.9 where the word is contrasted with *abhí mányamānaiḥ brahmábhiḥ*. c: *śárdhate*: cf. 6.24.8*ab*.

killed Ahi, the Dānu, lying stretched out (across the rivers) and trying to put forth his strength.

(12) He, O men, is Indra, who, the mighty bull controlled by seven reins, has sent down the seven rivers to flow, and who with the Vajra in his arms battered Rauhiṇa while he tried to ascend to the heaven.

(13) Even Heaven and Earth bend down before him; even mountains shake in terror before his strength. He, O men, is Indra, who is very well known as the drinker of Soma and who has his Vajra (either) on his arms (or) in his hands.

(14) He, O men, is Indra, who by his favour defends a person that presses (the Soma), cooks (the oblation), praises and toils (for him), and whom the prayer, the Soma and this our sacrificial gift invigorate.

(15) You, indeed, are reliable (O Indra), who, though refractory, break open the prize for him who presses (the Soma) and cooks (the oblation) for you. May we be always dear to you, O Indra, (and) sing you a hymn, being gifted with brave followers.

19 (II.23) *Brahmaṇaspati*

(1) We invite you, O Brahmaṇaspati, who are the lord of the hosts (of the priests), the (best) poet among the poets, most famous and the supreme lord of the hymns. Listening to us, do you occupy (this) seat (at this sacrifice), coming with all your protective powers.

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11. *catvāriṁśyā́m śarádi:* A very long period is meant; as Śambara had a hundred mountain forts, he could evade Indra for a long time. *c: ojāyámānam:* cf. 3.32.11. *d: śáyānam* i.e. across the celestial rivers, blocking them up; cf. 1.121.11c; 2.11.9*ab*; 5.30.6c. *dā́nu* is a general term signifying a demon; cf. 2.11.8; 10.120.6; at 1.32.9; 3.30.8 and perhaps even at 4.30.7 the word (fem.) refers to Vṛtra's mother.

12. *saptáraśmiḥ vṛṣabháḥ:* cf. 4.50.4 (said of Bṛhaspati) 'a bull so strong that seven reins are required to control him'. c: *rauhiṇám:* The name is significant as *d* shows.

13. *ab*: see v.1c above.

14. *ab:* cf. 2.20.3*cd.* cd. cf. 3.32.12*ab;* 6.23.5*d;* 8.12.5.

15. *vā́jam dárdarṣi: vā́ja* stands for the container of the *vā́ja* here as also at 5.39.3*d. satyáḥ:* cf. 4.16.1; 8.90:4:*d: vidátham ā́ vad* 'to address the assembly' as a respectable person etc; see 8.48.14*d;* 10.85.26*cd;* *Av.* 18.3.70*cd.* This seems to be a variation of the common refrain of the second Maṇḍala.

19 (II.23) *Brahmaṇaspati*

1. *gaṇā́nām:* The *gaṇás* of human worshippers are meant; see 5.1.3*a;* 5.40.1; 5.79.5*a;* 6.56.5*b.* Also *gáṇyā gíḥ* 3.7.5. But perhaps even the *aṅgirases* may have been meant; cf. 4.50.5. On the other

(2) Through your (favours), even the wise gods have enjoyed their share of the sacrifice, O mighty Bṛhaspati; as the Sun (produces) the dawns with his light, so you are the great creator of all the hymns.

(3) Having chased away the revilers and the darknesses (of our hearts) you mount upon the chariot of Ṛta which is lustrous, formidable, killer of enemies, slayer of the demons, breaker of the stalls of (enemy's) cows and the winner of the sun's light.

(4) With your good guidances you properly guide a person and protect him; no danger may overtake him who brings you offerings. You are the tormentor of the hater of the prayers and the humbler of his fury; great is that greatness of yours, O Bṛhaspati.

(5) Neither danger nor harm from any quarter, neither enemies nor the double-dealers have ever overpowered him (i.e. Bṛhaspati). You drive away all treacherous spirits from him whom you protect being his careful defender.

(6) You are our careful defender and maker of paths; with our hymns we sing in honour of your holy law. May his own Ducchunā growing furious, kill him who lays out a trap for us, O Brahmaṇaspati.

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hand, Indra is called *Gaṇapati* at 10.112.9 and is requested to be seated in the midst of his *gaṇas*, namely the Marud-*gaṇas* (see also 1.6.8c).

2. Supply *ūtíbhiḥ* after *te* (from v.1d) in *a*. In *d* the poet has suddenly changed his construction; *brahmāṇi ajanayaḥ tvam*, (corresponding to *usrāḥ iva sū́ryaḥ*) who really expected, instead of *bráhmaṇām janitā́ asi*. Perhaps *janakatva* was meant to be specially stressed.

3. *pari-rápaḥ* (from *rap* 'to speak') are 'abusers, revilers'; the sense of *pári* being as in *pári* √ *khyā* at 7.36.7. *támāṁsi:* Both physical and mental ones are intended: see 5.31.9d. *ṛtásya rátham:* A chariot is supposed to be intended for the defence of Ṛta; cf. *ṛtásya nā́vam* at 9.89.2; the gods like Agni and Varuṇa are sometimes called 'the chariot lords of *ṛtá*' (*rathī́*); see 1.143.7*a*; 3.2.8*cd*; 4.10.2c; 6.55.1c etc.; but there the *ṛtá* in the form of a sacrifice is itself conceived as a chariot.

4. *sunītíbhiḥ*: cf. 10.63.13cd; *manyumī́ḥ*: see 7.18.16 where Indra is said to humble the pride of one who is himself the humbler of the pride of his enemies. *brahmadvíṣaḥ:* cf. 3.30.17; 6.22.8; 6.52.2, 3; 7.104.2; 10.160.4. *d*: cf. 2.27.8c; 6.72.1*a*.

5. *dvayāvín* is one who tries to please both the parties; so a double-dealer; see 1.42.4. He is also called *dvayú* at 8.18.14-15.

6. *hvā́ras* 'fraud, deception' from *hvṛ* 'to mislead, deceive'; see 6.48.10 (*ádevāni hvā́rāṁsi*). *hárasvatī: háras*, from *hṛ* 'to be angry', is 'fury': see *daívyasya hárasaḥ* 8.48.2. *ducchúnā* 'an evil spirit' (*dus+śunā́*); see 1.116.21; also 7.55.3; *Ṛgveda Maṇḍala* VII, Intro. p. XVII.

(7) And also drive away from our path that hostile mortal, that greedy wolf, who may harm us though innocent, O Brahmaṇaspati. For the sake of this sacrifice make everything easy for us.

(8) We invite you as the defender of our bodies and as an advocate who is fond of us, O Saviour. Destroy the revilers of the gods, O Bṛhaspati; may not the wicked ones enjoy a higher favour from you.

(9) May we obtain enviable riches worthy of men through you, O Brahmaṇaspati, who are great promoter; kill all those enemies of ours who attack us whether far away or being by our side, depriving them of all their possessions.

(10) May we store up highest vigour through you, who are our liberal and conquering companion, O Bṛhaspati; may not the reproachful and deceitful person rule over us. May we, as speakers of gentle words, prosper well with our hymns.

(11) You are the unyielding bull, accustomed to go to a battle call, a thorough tormentor of an enemy, and an overthrower of (rivals) in battles, an unfailing attacker of our defects and a tamer of even a formidable opponent proud of his strength.

(12) May not the weapon of him, who with a godless mind seeks to harm us and desires to kill us, thinking himself to be the fierce one among the rulers, approach us, O Bṛhaspati; may we (on the other hand) humble the pride of that wicked and defiant foe.

(13) Bṛhaspati, who is fit to be invoked in battles and approachable with a prayer, who goes to wars and wins every kind of wealth, has

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7. *sānukáḥ* is either an adj. from *san* (with irregular accent or from *sānu* (*samucchritaḥ*—Sāyaṇa) 'topmost, powerful'. *vṛkaḥ mártaḥ* is a Rūpaka; see on 7.68.8. *ápa vartaya patháḥ*: cf. 1.105.18*ab*; 10.127.6. *sugám* is a noun as at 7.104.7.

8. *adhivaktāram*: cf. 1.100.19*a*; 8.96.20*c*; also *adhivākā́* at 8.16.5.

9. b: *manuṣyà vásu*: see *náryam vásu* 6.53.2a. cd: *taḍítaḥ* (adj.) 'adjacent, neighbouring' see 1.94.7*d*. *anapnásaḥ* (*ápnas* from *āp* 'to obtain); see *svápnasaḥ* (*marutaḥ*) 10.78.1; *ápnasvatī dhī́* 10.42.3*c* and *vīrávad gómad ápnaḥ* 10.36.13*c*.

10. Mark the contrast between the *duḥśáṁsa* enemy and *suśáṁsāḥ vayám*. *c*: 1.23.9*c*; 7.94.9*c*; 6.71.3*d*; 10.25.7*c*.

11. *an-anudáḥ* 'unyielding'; see 2.12.10*c* (*ná anudádāti*).

12. *śā́s* 'a ruler'; see *divyám śāsám índram* 3.47.5*b*. *ugró mányamānaḥ*: 'The object of *man* in the Ṛv. is put in the same case as its subject, when the two are identical, and refer to two different aspects of one and the same person thus *ugró mányamānaḥ*; see also *amarmáṇo mányamānasya vṛtrásya* 3.32.4; *éka íd apratírmányamānaḥ* 5.32.3; *revā́n iva* (*aham*) *mánye* 8.48.6. *c*: *prā́ṇak* (*prā́nas*): Sāyaṇa, in view of the Pada Pāṭha, which does not separate *pra*, takes it as a form of *pṛc*, here as also at 1.18.3 (*sam pṛṇaktu*) and accounts for the accent by *cādilope* (P. 8.1.63); but at 7.94.8 he renders the word by *pra-āpnotu*.

completely destroyed, like so many chariots, all our deceitful and obstructive foes.

(14) Burn with the most fiercely burning brand the demons who have exposed you of proved strength to scorn. Show forth that laudable strength, which may be yours, O Bṛhaspati. Put to rout the revilers completely.

(15) Bestow on us that glorious treasure, which should be more precious than that of our enemy, which shines bright, which is resourceful among men, and which blazes by its own strength, O Bṛhaspati, born from the Ṛta.

(16) Do not (hand) us (over) to the robbers, who, the enemies, revelling in the home of Malice, have coveted our foods and who miscalculate the strength of the gods in their hearts. O Bṛhaspati, they do not know anything beyond the Sāman.

(17) For, Tvaṣṭṛ, the wise god, created you from all created things and from every Sāman. That Brahmaṇaspati, who knows and removes every defect, is the killer of the evil spirit for supporting the great Ṛta.

(18) The mountain went asunder for your glory, when you set free the stall of the cows, O Aṅgiras. With Indra as your companion, you forced out the flood of waters which was enveloped in darkness, O Bṛhaspati.

(19) You are the controller of this, O Brahmaṇaspati; appreciate our hymn and inspire our offspring. All that the gods favour is blessed.

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13. *námasā upasádyaḥ:* cf. 3.14.5*b*; 5.8.4*b*; 6.1.6*d*; 8.49.6*a*. *ráthān iva:* The simile suggests the ease with which the foes are killed; see *pradhī́n iva* 4.30.15*c*; *pā́trā iva bhindán* 7.104.21d.

14. In *c* supply *vīryam* (from *b*).

15. The treasure must be accompanied by *krátu* and *śávas* i.e. mental and physical powers.

16. In *a* supply *parā dāḥ;* see 7.1.19; 8.71.7. *c: vráyaḥ* (from *vrī*) 'strength'; *ví-ā́-óhate* 'miscalculate' (the accent due to *yé*). *paráḥ* 'what is beyond' i.e. mightier than our Sāman. *parás* with an ablative as at 5.3.5 (*ná tvát kā́vyaiḥ paró asti*). Geldner takes *d* slightly differently: 'they do not know anything beyond their sāman'; they exclusively depend upon their Sāman without taking into account Bṛhaspati who is above it. Sāman in this case would be the 'magic spell' of the non-Aryan. This is doubtful.

17. *dhartári* is loc. infinitive. *bhúvanebhyaḥ-sā́mnaḥ:* The former is the material, the latter the operative cause in the creation; see 2.17.6*ab*. *ṛṇacíd* and so *ṛṇa-yā́*, which latter is the same as *ṛṇa-yā́vā* at 1.84.4 'attakcer' (i.e. the remover of defects).

18. *ví ajihīta* 'opened itself up'; see *ví jihīṣva* at 5.78.5*ab*. *támasā párīvṛtam:* It was encompassed by Vṛtra who was himself growing strong in darkness; see 5.32.6*b*; 10.113.6*d*; see 1.56.5*cd*. *ab* refers to the Vala episode, *cd* to that of Vṛtra.

May we loudly praise (you) in the sacrificial assembly, being gifted with brave sons.

20 (II.28) *Varuṇa*

(1) May this (hymn) of the self-glorious and wise son of Aditi excel by its greatness all the existing ones. I beg for good fame from the mighty Varuṇa, the god, who is extremely delightful for worship.

(2) Possessed of pious thoughts and praising you, O Varuṇa, may we be very fortunate under your law, greeting you day after day like our sacrificial fires, at the approach of the Dawns which are rich in cows.

(3) May we be under the protection of you who are rich in heroes and possessed of extensive praise (by the poets), O Leader, O Varuṇa. Forgive us in order that we may have your friendship, O gods, O unopposed sons of Aditi.

(4) The son of Aditi, the Disposer (Varuṇa) has released these forth; the rivers follow the eternal law of Varuṇa. They are not tired; they do not unyoke. Like birds, they bound forward all around in their wandering.

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19. *asyá*: see 1.116.25. The reference here is to the creation lying before the poet's mind (*bhuvanasya*); cf. 2.33.9*c* and 9.85.3*d*. Geldner and Oldenberg (*Noten* I.p.207) construe *asyá* with *sūktásya* and take *bodhi* to be a form of √*bhū*. But it is better, I think, to supply *bhuvanasya* after *asyá* rather than construe it with *sūktásya* in another Pāda. Besides *ca* in *b* suggests a cause-and-effect relationship between *bodhi* and *jinva*, thus *budh* 'to know'; cf. also 1.131.6*b*; 1.147.2*a*.

20 (II.28) *Varuṇa*

1. Supply *vacaḥ* in *a* and *vacāmsi* in *b*; see 7.101.5*a*; also 3.33.10. In c construe *áti* with *mandráḥ*. *bhū́reḥ*=*bhūryojasaḥ*: cf. 1.184.3; 10.120.2.
2. *agnáyo ná:* cf. 7.72.4*d;* 10.35.1 and 6. The sacrificial fires are kindled at the break of the dawn; hence Uṣas is said to be greeted by them. *ánu dyū́n*: cf. 1.71.6; also *dyúbhiḥ* 7.18.2; 10.7.4-5; *úpa dyúbhiḥ* 5.53.3; 8.40.8.
3. c: Aditi's sons are here introduced along with Varuṇa, as the forgivers of sins; see 2.27.14; 7.51.1; 8.67.1-25.
4. ab: Varuṇa is here credited with the release of waters; also see 7.87.1. *váruṇasya ṛtam:* see *te ṛtásya khā́m* in v.5. *Ṛta* is said to belong to Varuṇa as he is the foremost among the guardians of Ṛta. Generally, *Vratas* are said to belong to different deities, and this is probably the only passage where *ṛta* is said to belong to a deity; for others cf. 3.54.3; 5.12.2. *c: ví mucanti: ví muc* signifies a longer rest after unyoking the horses; see 1.104.1; 1.177.4; 3.35.3; 3.43.1; 6.40.1; 10.160.1 etc. The form *ví mucanti* (not *ví muñcanti* as recorded in Grass. through oversight at p. 1048) is also found at 5.62.1 (consequently the forms *ví muca* and *ví mucadhvam* need not be considered as Ao. ipv. as is done by *VGS* p. 406,

(5) Loosen from me my crime like a tying rope; may we promote your stream of Ṛta, O Varuṇa. May not a thread snap asunder while I weave (the web of) my hymn; may not the amount (of work) of the artisan fall off before the proper time (of its completion).

(6) Remove completely my fear from me, O Varuṇa; favour me, O holy Sovereign. Loosen the danger from me like the tying rope from a calf; I am not the master of even my own twinkle, when away from you.

(7) Do not (strike) us, O Varuṇa, with your weapons which punish the perpetator of a crime at your command, O mighty God. May we not wander away from light; loosen completely from us the obstructions, in order that we may live.

(8) We have (sung) a hymn to you in the past and even now, O Varuṇa; may we sing it in future, O mightily born God. For unviolable laws are, indeed, fixed in you as in a mountain, O god who are difficult to deceive.

(9) Chase away the crimes which are surely committed by me; (and) may I not suffer for what is done by others, O King. Many, indeed, are the Dawns that have not yet shone; ordain us to be living through these, O Varuṇa.

(10) Protect us, O Varuṇa, from him who as a friend or companion, speaks out a frightful thing to me, a timid one, in a dream, or from a robber or wolf, who seeks to harm us, O King.

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but only as pr. ipv.). Both *muc* and *muñc* appear to have been used side by side. *ni viś* on the other hand signifies 'rest for a night, encamp', see 1.32.10*a*; 7.49.1. *párijman*: see 2.38.2d (loc. 'in the course of wandering') *raghuyā́*: see on 4.30.13 below.

5. *a*: see 1.25.21; 7.86.5*d* and v.6 below. *b*: see *vratā́ni áditer ṛdhántaḥ* 7.87.7. *c*: *dhī́* is conceived as a piece of cloth as at 10.106.1*b*. *d*: *ṛtú* is 'the proper season' for completion etc.; see 7.103.9. *apásaḥ* is to be repeated with a different accent; *apásaḥ ápasaḥ mā́trā́* 'the portion of the work of the artisan'; see *yajñásya mā́trām* at 10.71.11.

6. *c*: *áṁho ví mumugdhi*: see below on 6.74.3*d* and 7.86.5*d*. *d*: *īśe*: *aham* is the subject; in *a bhiyásam* is to be pronounced as a word of two syllables and this is true whenever the word occurs after the Yati in the longer lines (of 11 and 12 Akṣaras).

7. *a*: supply *vadhīḥ*; cf. 1.104.8*a*; 7.46.4*a*. *c*: see v.11*c* below and 2.33.1*b*; 7.56.1*ab*; 8.21.16*a*. *d*: see 4.12.4*d*.

8. *párvate ná*: *párvata* is an Upamāna for firmness; see 1.52.2; 10.173.2.

9. *ab*: see 7.86.5*ab*. *anyákṛtena* i.e. *ṛṇena*; see 6.51.7*a*; 7.52.2: In the last two passages the root *bhuj* is used with the accusative of the cause of suffering; here it is the instrumental. *c*: see 1.113.10, 13.

10. *stenáḥ—vṛko vā*: see *paṇí—vṛka* 6.51.14*cd* (*vṛka* used in a secondary sense as at 2.23.7) *ab*: see Av.8.6.7*ab*. For *duṣṣvápnya* and its removal see 8.47.14-18 and 10.162.6.

(11) May I not feel the want of a dear patron and relative who gives liberally, O Varuṇa; may I not remain away from easily manageable riches, O King. May we sing aloud at a sacrificial assembly, being gifted with brave sons.

21 (II.33) Rudra

(1) May your good grace come to us, O Father of the Maruts; do not separate us from the sight of the Sun. May the hero (Rudra) forgive us in respect of horses. May we multiply through our children, O Rudra.

(2) May I enjoy a hundred winters owing to the most blissful herbs given by you, O Rudra; drive away from us our enemy, farther away the danger, and far away the diseases (escaping) in various directions.

(3) You are the best of all the creatures, O Rudra, owing to your grandeur, (and) strongest among the strong ones, O Vajrabāhu. Do carry us safely to the other end of the calamity. Separate from us all the attacks of physical injury.

(4) May we not anger you, O Rudra, with our prayers, nor with our bad praise, nor with a joint invokation, O mighty Lord. Raise up our heroes with your medicines; I hear that you are the best physician among the physicians.

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11. *śū́nam vid* 'to get the absence of; to be devoid of'. *mā́ vidam śū́nam āpéḥ:* cf. *mā́ sákhyuḥ śū́nam ā́ vide* 8.45.36; also *mā́ somyásya śū́ne bhūma* 1.105.3; *mā́ śū́ne ní ṣadāma nṛṇā́m* 7.1.11; also *mā́ aghnyáu śū́nam ā́ aratām* at 3.33.13 below.

21 (II.33) *Rudra*

1. *b*: see 2.28.7*c*; also 10.37.5*c*. In *c* Vīra is Rudra himself; *abhí kṣam* has the deity for its subject; see v.7*d* and 2.28.3; 2.29.2. *d*: *prajā́bhiḥ prá jāyemahi*: see 2.35.8*d*; 6.70.3*c*; 10.183.1-2.
2. *hímāḥ*: A variation of the usual *śarádaḥ*, perhaps the one signifies hard days, the other, happy ones. It occurs also at 1.64.14*d*; 5.54.15*d*; 6.48.8*d*. *d:* see 6.74.2*ab; víṣūcīḥ* (*yathā syuḥ evam*) *cātayasva* 'chase them so that they may run helter-skelter'; see below 6.74.2*a*.
3. *d: rápaso abhìtīḥ yuyodhi:* see *riṣáḥ sampṛcaḥ pāhi* 2.35.6*b* and *tanvò rápaḥ prā́cucyavuḥ* 10.97.10. For *rápas* with *yu* see 7.34.13*b*; 8.18.8*c;* also *arapā́ḥ* in v.6*c* and *apabhartā́ rápasaḥ* in v. 7*c* below. *c*: *pár̥ṣi*: see on *vakṣi-yákṣi* 5.26.1 below.
4. *námobhiḥ cukrudhāma:* The meaning is 'let us not anger you by our insistent and pressing prayers'; see 8.1.20. The poet in this latter place frankly says that one who is a lord of gifts must always be pestered with requests (*ká ī́śānam ná yāciṣat*). *sáhūtī* is a general invitation and not a specific individual one. This seems to have angered both Rudra and even Indra (for which see 7.27.4), except when they are invited along with Soma; see 6.74 (Somā-Rudrā) and 10.89.16*c* (s.v.5). *c*: *úd arpaya* 'cause them to rise' as against *ní arpaya* at 7.104.1*b*.

(5) With my hymns may I appease Rudra who is invoked with calls and offerings. May the soft-hearted golden god, who has a lovely chin and is easy to call, not expose us to this his displeasure.

(6) The mighty god accompanied by the Maruts has filled me, his supplicant, with a pious joy by (giving me) overpowering vigour. Being uninjured may I attain it like shade in the heat. May I secure Rudra's good grace.

(7) Where is that kind hand of yours, O Rudra, which acts like a cooling medicine and is a remover of injuries caused by the gods? May you now forgive me, O mighty God.

(8) I send forth a great good prayer of the great god (Rudra) to the brown white-robed Bull. Worship the Kalmalīkin with your prayers; we praise the vehement name of Rudra.

(9) The fierce god of many forms, the brown one with firm limbs, adorns himself with bright golden ornaments. Supreme power shall never depart from Rudra, who is the mighty ruler of this vast world.

(10) Deserving them, you hold the bow and the arrows; deserving it you wear the golden chain of varied forms. Deserving it, you distribute (among your worshippers) all this (your) wonderful power; nothing, indeed, is mightier than you, O Rudra.

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5. *hávate* is passive; *áva diṣīya* (*áva dā* 'appease') *rudrám* secondarily stands for Rudra's *héḍas* which the poet seeks to appease by a gift (*áva dā*). The propositions *áva* and *ápa* suggest 'removal' by mean of the action conveyed by the root to which they are prefixed without adversely affecting the meaning of that root, cf. the use of *áva i* and *áva yaj* and see on 7.58.5 (*Ṛgveda Maṇḍala VII*, p. 136). *ṛdu* (from *ṛ* to go) 'going down, soft'. Soma too is called *ṛdūdára* at 8.48.10. *udára* seems to have been used in the sense of 'a seat of the feeling of satisfaction' and *ṛdūdára* means 'one who is easily satisfied (or irritated?). *asyaí manā́yai* 'this unfavourable thought, impression' about us owing to reasons mentioned in v.4; see *durmatí* in v.14 below. Elsewhere *manā́* is 'a pious thought' of a bard (4.33.2).

6. *tvákṣīyasā váyasā* i.e. by giving it to me as a gift; see *várṣīyo váyaḥ kṛṇuhi* 6.44.9. *c: ghṛṇi* (loc. sing of *ghṛṇ*): supply *san* or *vartamānaḥ*; cf. 6.16.38*ab*; for the use of locative in place of ablative, see *támasaḥ jyótir vijānán* 3.39.7. *arapā́ḥ*: see vv.3*d*; 7*c*.

7. *bheṣajáḥ* adj. as at 10.137.6 (*ā́paḥ bheṣajī́ḥ*). *c*: cf. 1.114.4; 8.48.2. *d*: see v.1*c*.

8. *maháḥ* (gen.) is to be construed with *suṣṭutím* 'the great praise of the great god'.

9. *bhū́reḥ* either goes with *ī́śānāt* (see *váruṇasya bhū́reḥ* 2.28.1) or with *bhúvanasya* (see 7.95.2*c*).

10. *ábhvam* is a mysterious power in both good and bad sense. *d*: see 2.16.2*a*; supply *kim cid*.

(11) Praise the famous youth resting on a seat, fierce, deadly and dreadful like a wild beast; being praised, O Rudra, take pity on your singer. May your hosts overthrow some one else than us.

(12) I have bowed to you while you were approaching, O Rudra, as a son does to his greeting father. I praise the great leader who is the giver of abundant (riches); being praised do you give us your medicines.

(13) I long for those pure medicines of yours, O Maruts, which are most wholesome and blissful, O Mighty gods (and) which our Father Manu chose from you; (I long for) those as also for peace and bliss from Rudra.

(14) May Rudra's weapon avoid us; may the great disfavour of the impetuous god go away from us. Unbend your firm (bows) for the sake of our patrons; take pity on our child and offspring, O liberal god.

(15) Thus do you become the listener of our call, O far-famed Bull, O Rudra, so that, O god, you neither frown on us nor kill us. May we loudly praise you in the sacrificial assembly, (O gods), being gifted with brave sons.

22 (II.35) *Apām Napāt*

(1) Seeking a reward, have I sent an eloquent prayer (to him); may the son of the rivers find delight in my hymns. Will he, the child

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11. *d:* see 1.129.10*fg;* 8.75.13*ab*.
12. Supply *tvam* in *ab*; *vándamānam* 'bending low to greet the boy'; see 7.103.3*cd*. *cid* has the sense of *iva* according to Sāyaṇa and Geldner. Perhaps we have a Rūpaka here: 'even as a *kumāra* I have bowed down to you while you, my father, come greeting towards me' suggesting his innocence which deserved the father's grace.
13. *mayobhú* (nom. pl.): Maruts are Rudra's sons (v.1) and hence they too are said to have the *bheṣajá*; see also 8.20.23-26. *cd* refers to the 'cures' of Rudra as seen from 1.114.2*cd*.
14. *a*: see 6.28.7*d*; 7.46.3*ab*. The reference seems to be to lightning. *c*: Supply *dhanvāni* after *sthirā́;* see 6.59.7*ab*; 8.20.12*c*. *áva tan* is 'to unbend, loosen' as opposed to *ā́ tan* 'to stretch fully' for shooting. The bows of the enemy are meant as at 4.4.5*c*; 8.19.20*c*; 10.116.5*b*. *tokā́ya tánayāya* 'sons and descendants' see on 7.63.7; an unbroken line of descendants is meant.
15. *yáthā* 'so that' expresses the purpose as at 3.32.14*c*; 7.26.1*d* and 10.51.7*b*.

22 (II.35) *Apām Napāt*

In this hymn Apām Napāt is praised in his double role, namely, as the Fire of the mid region feeding on waters and the sacrificial Fire feeding on ghee here on the earth. Vv.11-15 describe the latter, v.13 particularly stressing their identity.

1. *gíraḥ supéśasaḥ karati* 'makes the hymns well adorned' with gifts; see *vā́japeśasam dhíyam* 2.34.6*d*. *karati* is not accented; the accent

of waters, of quick impulses, make them well adorned? For he shall surely enjoy them.

(2) Let us sing this hymn, which is well composed from the heart, to him; will he appreciate this? The noble son of Waters has created all creatures by the greatness of his supreme might.

(3) Some flow together; others directly approach (the sea). The rivers (constantly) fill their common reservoir. The pure Waters have surrounded the pure and shining Apām Napāt (in the mid region).

(4) Being decorated, the Waters, the bashful maidens, surround that youthful god. He has shone brightly for us with his resplendent and powerful (limbs) in the waters, unfed with fuel and wearing a gown of ghee.

(5) The three divine ladies seek to bring to this god who is unshakable, his own food; he has approached them like nurses, in the waters. He sucks the sweet milk of these who have become mothers for the first time.

(6) The birth of this horse (Apām Napāt), as also his light have manifested themselves just here. Defend our patrons against the attacks

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of the verb due to the presence of *kuvít* is not compulsory; see 5.3.10*cd*; 5.36.3*d* where the verb is not accented as in our passage in spite of *kuvít*. See Sāyaṇa on 5.36.3*d*.

2. *hṛdá ā́ sútaṣṭam* suggests both the skill in composition and the depth of feeling; see *hṛdá taṣṭā́n mántrān* 1.67.4.

3. *ab* refers to the rivers on the earth, while *cd* refers to the celestial waters; the two are mentally identified by the poet and hence Apām Napāt is called *nādyáḥ* in v.1*b*.

4. *ásmerā yuvatáyaḥ* are 'the serene, not smiling, young girls, who have become mothers'. On the other hand *smerā or saṁsmáyamānā yuvatí* is an unmarried girl, free in her conduct, with whom Uṣas is compared at 1.123.10; *hasrā́* expresses a greater boldness (see 1.124.7). For an ideal modest woman see 8.33.10. *śíkvabhiḥ: śikvan* is an adjective used as a noun in the sense of strong limbs; see 1.141.8*a*, 3.1.5*a*; *ghṛtá-nirṇij: ghṛtá* secondarily means 'water' as at v.14 below, see also *ghṛta-prúṣ ūrmí* of Waters at 7.47.1, water being so called owing to its nourishing properties.

5. The three goddesses are the many personified rivers, *tisráḥ* like *sapta* being descriptive. *ánnam*: Here it is water; in vv. 10-11 it is ghee. In *c* the poet distinguishes between the physical (*apsú*) and personified waters (*ā́po devī́ḥ*), the latter being compared with *kṛta* 'an artificial mother, a nurse' (see *kṛtaka tanaya* at *Meghadūta* 75). *pīyū́ṣa* is the first milk after the first delivery and *pūrva-sū́* means 'one who becomes a mother for the first time'; see 10.87.17.

6. *a*: *áśva* is Apām Napāt; construe *asyá ca sváḥ átra*; cf. *āvíḥ svar abhavat jāté agnaú* 4.3.11*d*; 10.88.2*b*. *riṣáḥ sampṛcah* is *riṣáḥ samparkāt* 'from a contact with disaster'; see *rápsaḥ abhītī* at 2.33.3 above. *ámāsu pūrṣú paráḥ* 'in unbaked walls, i.e., the rivers, far

of Malice and Calamity. Neither enemies nor falsehoods may reach him who is unforgettable and lying far beyond, in unbaked forts (i.e. the rivers).

(7) In his own home he, whose cow yields abundant milk, has developed his free will. He eats food which is easily available; that Apām Napāt, growing strong in waters, shines in favour of his worshipper for a gift of riches.

(8) All the other creatures and the creepers multiply themselves with children as the branches of this god, who, holy and untired shines abundantly in waters with his pure divine (lustre).

(9) For, Apām Napāt has occupied the bosom of the crooked ones, standing erect and wearing brilliance. The gold-coloured maidens carrying his supreme greatness, have surrounded him.

(10) He has a golden form and a golden appearance; that Apām Napāt has, indeed, (the same) golden complexion when he is seated (on the Vedī) away from his golden home. The givers of gold give him his sacrificial food.

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beyond our ken' and so *apramṛṣyá*; see *ná pramṛṣe* 3.9.2c. *āmā́su pūrṣú* surely implies the knowledge of walls with baked bricks. Stone walls were also known; cf. 4.30.20.

7. *sudúghā dhenúḥ* is the same as the *ápo devī́ḥ* in v.5. *své dáme svadhā́m pīpāya* 'developed his own free will in his own home'. i.e. without going out in search of food as he has a *sudúghā dhenú* just there; cf. 1.144.2d. *subhú ánnam* is the celestial waters for Agni's *svadhā́*; see 4.13.5; 7.8.3.

8. *śúcinā* i.e. *bhāmena;* see 6.6.3b. In *cd* the whole world, but the plants and creepers in particular as the abode of the sacrificial fire, are said to have arisen from him, like branches from a tree, through the medium of the rain water which he sends down; see 6.7.6cd for the same idea in the case of Agni Vaiśvānara; also 7.101.1; 7.102.2.

9. The idea in v.8*d* is sought to be supported here (see *hí*). *jihmā́nām* (contrasted with *ūrdhvā́ḥ*) clearly refers to *vīrúdham* mentioned in v.8*d*. Also see 1.95.5*ab*. *tā́su* in v.13 also refers to them. How Apām Napāt came down and settled himself in their bosom is described in 3.9.2 below. *vidyútam vásānaḥ* i.e. not leaving back his brilliance which belonged to him as Apām Napāt (cf. c.13c). *vidyút* signifies both lightning and brilliance. *mahimā́nam váhantīḥ*: cf. 8.65.4. *yahvī́ḥ* are the celestial waters.

10. Hereafter Apām Napāt as the sacrificial fire is described. *híraṇyaya yóni* is his seat of lightning in the mid air. Supply *āgatya* in *c; niṣádya* i.e., as the Hotṛ on the sacrificial altar. *hiraṇyadā́ḥ* are the patrons; see 10.107.2. *ánnam*: see v.11*d*.

(11) That hidden face and lovely name of this Apām Napāt grows powerful; gold-coloured ghee is the food of him whom the youthful maidens enkindle, just here.

(12) Let us wait upon this nearest friend among many with sacrifices, prayer, and offerings. I polish his top, seek to feed him with chips of wood, support him with his foods and honour him with songs all around.

(13) He, indeed, has generated the child in them as their bull; he also sucks them as their child (and) they too lick him (fondly). That Apām Napāt with unfaded colour has worked here with a body which resembles that of some one else.

(14) The youthful Waters bound forward around him with their natural garments on, carrying their nourishing fluid as his food to Apām Napāt, who always shines with smokeless (flames) and rests in this his highest abode (i.e., the heaven).

(15) I have offered a good home to my men (on the one hand); (on the other) I have offered an efficatious hymn to my patrons, O Agni. All that the gods favour is auspicious; may we praise you in the sacrificial assembly loudly, being gifted with brave sons.

23 (II.38) *Savitṛ*

(1) The divine Savitṛ, the great leader, has always risen up for

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11. His *ánīka* and *nā́ma* were hidden (*apīcyàm*), while he was in the mid-region. *ánīka* here corresponds to *rūpa* in the later pair *nāma-rupe*. *cd*: Apām Napāt, whose name and form were concealed so long, becomes manifest now by kindling. *yuvatáyaḥ* here are the ten fingers of the priest; cf. 1.95.2*ab*.

12. *sā́nu* i.e., of Agni, namely the tip of his flames; *sám mā́rjmi* 'brighten up' with ghee. For Agni's *sā́nu* see 4.55.7. In *d* construe *pári* with both *dádhāmi* and *vande ṛgbhíḥ* see 7.6.1*d*.

13. *sáḥ vṛṣā* is Apām Napāt; *tā́su* means *jihmā́su* (v.9*a*) *vīrútsu* (v.8), *śíśu* and *gárbha* being the sacrificial fire. Apām Napāt himself becomes his own son, when he puts his seed (through the rain water) in the plants. *cd*: *ánabhimlāta-varṇaḥ*: The golden complexion of Apām Napāt is well inherited by the sacrificial fire. *d*: *anyásya tanvà iva:* The two look different; but are not really so.

14. *adhvasmábhiḥ*: cf. *śukrébhiḥ śíkvabhiḥ* in v.4; also see 4.6.6*cd*. Apām Napāt is now identified with the sacrificial fire by saying that his youthful mothers, i.e., the waters (*yahvīḥ ā́paḥ*) bound forward, bringing him his food, namely, ghee, on the earth. *svayám átkaiḥ* (supply *parihitaiḥ*): Natural garments of the waters are the natural brightness on their surface, see 4.18.5*c*.

15. After the identification the sacrificial Fire is now addressed in the last stanza. *cd*: see 2.23.19*cd*.

23 (II.38) *Savitṛ*

The hymn describes Savitṛ as the setting sun, sending all the crea-

giving inspiration (to all), having that work to do. He now distributes a lovely gift to the gods and then gives a share to the sacrificer in his well-being.

(2) Standing erect, the god with ample hands extends both his arms in order that every one may obey; even the waters bend themselves before his law (and) this wind too comes to rest in the midst of his wandering.

(3) Even a traveller travelling with his swift horses may now unyoke (his chariot); he (i.e. Savitṛ) has stopped even a wanderer from his wandering. He has restrained the greed of even the eagles (lit. those that rush at the serpents). The Deliverer (i.e. the Night) has arrived in obedience to the law of Savitṛ.

(4) Weaving her extended web, She has once more spread it out (over the world). The wise artisan has laid down his tool in the midst

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tures variously to their respective homes, putting the whole world to rest and temporarily handing over the charge to Night. Naturally, however, the poet begins with Savitṛ's rise in the morning and after making a general reference to his work as the great Disposer during the day, goes to his proper theme in v.2. In v.4*cd* he again refers to him and his disposition of the seasons to show that his retirement in favour of Night was self-imposed and temporary since Night herself had arrived at his command (v.3*d*).

1. *savā́ya* 'for giving the urge' (rather inspiration); see 1.113.1c; also 4.54.6*ab* for Savitṛ's Savas. *tád-apāḥ* 'having that work' i.e. 'issuing of a direction; to do as his duty'. The word is used of an Adhvaryu at 2.13.3b and of Trita at 8.47.16*a*. *cd;* see 4.54.1-2 below. *váhni* is here used in its general sense of 'a leader'. *vītíhotra* is used of a sacrificer here and at 1.84.18*d* (also see 8.31.9*a*); but elsewhere it is used of Agni.

2. *a*: see *ūrdhva-bāhur viraumi eṣa na ca kaścit sṛṇoti mām Mb.* 10.5.62. Raising of the arms is intended for attracting attention; see 6.71.5*ab*. *bāhávā* (accu. dual of *bāhava-bāhu*); see 7.62.5*a*. *nímṛgrāḥ* (from *ní mṛj* 'to subjugate, bring down') means 'submissive, meek'. The waters too, the poet fancies, stop as it were at the bidding of Savitṛ: see 3.56.4*c*; also 3.33.6*c*.

3. *āśúbhiḥ* i.e. *aśvaiḥ*; see 5.55.1c; for *ví muc*, see on 2.28.4 above. *ahyárṣūṇām* (*ahi-ṛṣu* from *ṛṣ* to rush at): The eagles or vultures are meant. *ayān* is Aor. 3rd sing. of *yam*. *mókī* from *muc* is the Night. She frees all creatures from their work and gives them rest.

4. *a: sám avyat:* see 2.17.4d. The Night is conceived as 'a weaving

of his work. The divine Savitṛ, having rested for a while, had arisen once more (and) properly distributed the seasons; the quick-witted god has now arrived (towards the evening, after his day's work).

(5) The household and powerful glow of Agni stands out separately in different homes, throughout life. The mother has laid down the largest share for her son, sent to him according to his desire by Savitṛ.

(6) The seeker of gain, having gone to different places, has now returned; the desire of all wanderers has turned homewards. Every one has returned home leaving the work half done, in accordance with the law of the divine Savitṛ.

(7) All water-animals (have repaired) to their portion (of a home) in waters, assigned to them by you; the carnivorous beasts have spread themselves variously over the dry land. The trees (are assigned as a home) for the birds. No one ever violates these laws of the divine Savitṛ.

(8) Varuṇa goes to his watery home which is soft and most covetable, being active even when he closes his eyes (for sleep). All birds and beasts have repaired to their homes. Savitṛ has distributed all creatures, to their respective places of rest.

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girl' as at 1.115.4 and 2.3.6. *b*: The human artisan lays down his tools at the end of the day, leaving his work half done, if necessary. *saṁhā́ya* 'having rested' refers to Savitṛ's nightly rest. *ví adardhaḥ* (intens. ipf. 3. sing. of *ví dhṛ*): 'separately arranged; held apart each in its own time; see *vidhartā́* 2.28.4 and *eṣa setur vidharaṇaḥ* *Br.Up.* 4.4.22. *ará-mati* 'quick-witted' (adj. of Savitṛ).

5. *nā́nā ókāṁsi ví tiṣṭhate:* The different homes of men are meant. Hence Agni is called *dúrya* 'household'. The description is of the evening time, the mother and the son being ordinary humans. According to Sāyaṇa the stanza refers to the morning fire, *sūnu* and *mātā* being respectively Agni and Uṣas. On the other hand, it is quite likely that they are Agni and the Night, which is at the back of the poet's mind in vv.3 and 4; at 1.95.1 and 1.96.5*ab* Agni is called the *śíśu* of Night and Dawn, who feed him.

6. *víṣṭhitaḥ:* see *ví tiṣṭhate* in v.5. *jigīṣúḥ* in a general sense of 'seeking to succeed' in an undertaking is meant; cf. 1.86.4. *amā́ abhūt*: see *amā́ saté* 1.124.12*c*. *c*: see above v.4*b*.

7. *ápyam*: Supply *janma*; see v.8*a* and *ápyāḥ devāḥ* 6.50.11 and 7.35.11. Supply *ví tiṣṭhate* (from *ví tasthuḥ* in *b*) as the verb. *apsú bhāgám* is the object, *mṛgayás* (from *mṛgaya*) is 'a hunter of animals', 'carnivorous beast'. In *c* supply *hitāni* (see *hitám* in *a*). *cd*: see 10.10.5*bc*.

8. *yā́d-rādhyàm: yā́d+rādhyàm* (from *rādh*) 'to be enjoyed as long as it is pleasant', enjoyable at will.

(9) For the sake of welfare, I now call upon with my prayers that divine Savitṛ whose law neither Indra nor Varuṇa, neither Mitra nor Aryaman, nor Rudra, nor even our enemies, can violate.

(10) May we be glorifying Bhaga, Dhī and Purandhi; may Narāśaṁsa and Gnāspati protect us. May we be dear to the divine Savitṛ to the advent of riches and the gathering of the treasures.

(11) May that enviable gift assigned by you come to us from the heaven, the waters, and the earth, so that it may be blissful to your singers and to me, your bard having abundant hymns and your relative, O Savitṛ.

24 (III.9) *Agni*

(1) For the sake of protection, we, your mortal friends, have chosen you, the very fortunate, extremely radiant, boldly advancing unmenaced god, the child of Waters, (as our messenger and our invoking priest).

(2) When you went up to your mothers, the waters (in the heaven), being eagerly fond of the woods, that return of yours (to this latter) is

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thus 'as covetable, pleasurable as possible,' most covetable; cf. *yāc-śreṣṭhábhir ūtíbhiḥ* 3.53.21*b*. *ániśitam* (*ní-śitam* from *ní* and *śo* to sharpen) 'soft, comfortable; not sharp'. For *ní-śita* 'agitated, sharpened' see 4.24.8; 7.18.6. *nimíṣi járbhurāṇaḥ:* 'restlessly moving even during the closure of the eyes, i.e., watchful even during sleep'. At 8.25.9 it is said of Mitra and Varuṇa that they took cognizance of things even when they close their eyes (*ní cin miṣántā nicirá ní cikyatuḥ*). In *ab* supply *gāt*. *c: mārtāṇḍá* (*mṛtāṇḍāt jātaḥ*) is a bird; the term is applied to the sun at 10.72.8 in the sense of an incompletely developed bird. In Classical Sanskrit, the word is always written as *mārtaṇḍa*. *vrajám* is used in a general sense of 'a home'; or supply *vánam* (v.7c) before *vrajám*. *sthaśáḥ* 'in accordance with their residence (*stha*)'; see *ṛtuśáḥ* 10.2.5; *parvaśáḥ* 8.6.13; *śreṇiśáḥ* 3.8.9.

9. *idám* (adv.) now; *svastí* (adv.) 'for welfare'.

10. Supply *syāma* in *a* from *d*. All the three mentioned in *a* are deities, as at 10.65.14. *nárāśáṁsaḥ gnáspátiḥ:* Either these are two different deities i.e. Agni and Tvaṣṭṛ or the two are identical for which see 2.1.5; also 4.9.4 where Agni is identified with the Neṣṭṛ priest and thus latter with Tvaṣṭṛ as at 2.36.3 *avyāḥ* (3rd sing. of *av*, Optative); see *vṛjyāḥ* 2.33.14; and Whitney, 567a. *saṁgathé rayīṇám:* see *vájasya saṁgathé* 1.91.16; 9.31.4.

24 (III.9) *Agni*

1. *vavṛmahe* i.e., as a *dūta* and a *hotṛ*; see 1.12.1; 1.36.3 *suprátūrtim:* (from *prá tṛ* to advance) (Bv.cd.) 'vigorously advancing, boldly marching forward'; Agni is called *supratúr* at 8.23.29 and Indra's *prátūrtis* are mentioned at 8.99.5. *apám nápātam:* see on v.2.

2. *vanā́*: instru. sing. of *van-vanā́*; *kan-kā* with the instrumental of the object of love is also found at 8.62.4 (*yébhiḥ cākánaḥ*). The

unforgettable; because though you (apparently) went far away (from them), you have actually been here (in the woods on the earth).

(3) You have grown powerful in spite of the sharp invectives (of our rivals); immediately then you have become graciously inclined. Some of our priests, in whose friendship you are well established, go forth and forth; others sit around you.

(4) The wise gods who are above fraud found him out in waters, resting (fearless) like a lion (in his lair), having overcome many obstacles and closely following dangers.

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stanza is addressed to the fire which is recently produced from the Araṇis. What is meant is this: Agni loved to live in the woods, but could not directly enter them without destroying them; so he first went to the aerial waters, who are his mothers as Apām Napāt, and through them as rain waters he descended to the earth and on entering the plants through their roots together with the rain water, stayed there till he was produced by friction, for the sacrifice. The poet remarks that this curious operation on the part of Agni is unusual and so unforgettable. *d:* Agni apparently went far away from the place where he longed to live, i.e. the woods, but through a wonderful feat of extra-ordinary wisdom, he somehow managed to be just there. I do not think v.2 refers to Agni's flight into the waters which was due to other causes, for which see 10.51.52. Here he is said to have gone to his mothers, the Waters (he is significantly called Apām Napāt in v.1), *because he loved the woods* and evidently wanted the help of his mothers in achieving his object i.e., securing an abode in the interior of the woods.

3. This is addressed to the fire that now blazes forth into a flame and is ready for his sacrificial duties. *tṛṣṭám* does not surely refer to the smoke, which is never regarded as something unholy or unwelcome. It is not only called *yajatá* (7.2.1), and *darśatá* (1.36.9), but is also said to be the banner of Agni (5.11.3) and the priests are asked to produce it at 3.29.9*a*. Geldner's reference to 1.140.5 and 5.2.9. is not at all convincing. For the *kṛṣṇám ábhvam* in the former (i.e. 1.140.5) is, as he himself says on 1.92.5 and 4.51.9, either the Darkness or the Night, while the *ádevīḥ māyā́ḥ* in the latter (i.e. 5.2.9) correspond to the *śrídhaḥ* and *saścátaḥ* mentioned in v.4 of our hymn. *tṛṣṭám* (from *tṛṣ* to be dry) is used both as a noun and an adjective in the Ṛgveda; see *yád vācás tṛṣṭám janáyanta-rebhā́ḥ* 10.87.13*b* and *pratyág enam śapáthā yantu tṛṣṭā́ḥ* 10.87.15*b*. In our passage *tṛṣṭám* refers to the curses and imprecations of the rivals and enemies. In short, here Agni is said to have grown in spite of the rivals' curses, while in the next stanza he is said to have passed beyond superhuman obstructions and hindrances. V.3*b* describes the starting of the respective activities of the priests after Agni's gracious blazing forth.

4. This flight of Agni into the celestial waters in spite of obstructions and hindrances, for achieving the purpose mentioned in v.2*a*, was noticed by the wise gods, see below on v.5.

(5) Mātariśvan brought Agni from afar for the sake of the gods, after he had churned him out (from the woods), when he (i.e. Agni) had moved out (of his lair) of his own accord as it were, though concealed here (in the celestial waters for a long time).

(6) The mortals have seized you, such as you are, for the sake of the gods, O Carrier of oblations (to the gods), since you protect with your power all sacrifices, O youngest god helpful to men.

(7) That blissful (aspect), that wonderful deed of yours is manifest even to a simple-minded person, as the (household) cattle gather around you when kindled at the dead of the night, O Agni.

(8) Offer to that Agni who favours a sacrifice, who is sharp, and whose flames are purifying. Willingly worship that ancient adorable god who is a swift and active messenger.

(9) Three thousand, three hundred and thirtynine gods have worshipped Agni; they bathed him with ghee, strew the grass for him and immediately then made him sit down as their inviting priest.

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5. Agni, who was thus hidden, came out of his hiding place of his own accord as it were, when Mātariśvan churned him out (from the woods and not 'stole away'; cf. Renou, *EDP* XII pp. 90, 118) and brought him down from afar i.e. from the mid-region, to the earth for the sake of the gods; see 1.93.6*ab;* 3.5.10*cd.* The poet means to say that the unobserved entrance of Agni into the plants through the rain water was guessed by the gods and Mātariśvan, and when churned out by the latter from the plants, Agni willingly showed himself, thus giving the credit to Mātariśvan of having brought him from afar.

6. *devébhyaḥ* is to be understood twice; first as it is and then without an accent and so forming a part of the vocative; see for the same expression in *b,* 10.118.5; 10.119.13, 10.150.1. *yaviṣṭhya:* The word *yaviṣṭha* assumes this form when it stands at the end of a line of 8 or 12 syllables, as it is expected to yield the last four Akṣaras (instead of the usual three) of such a line. *táva krátvā*: cf. 1.143.2.

7. *daṁsánā* is what is described in cd; *bhadrám* i.e. *ánīkam;* see 4.11.1. *chadayati:* see *ácchāntsuḥ* at 10.119.6. *paśávaḥ sam-ā́sate:* Household cattle, sitting around the household fire for comfort and relief from cold during the winter nights are meant; see *gā́vaḥ uṣṇám iva vrajám* 10.4.2*b*. *apiśarvaré* 'at the dead of the night' when the cold is the severest; *api* conveys 'depth, closeness of contact etc.' The greatness of Agni is manifest even to those who cannot appreciate his importance for a sacrifice.

8. *śirám* (from *śo* to sharpen) 'sharp'; also cf. *śirā́śociṣam agním* at 8.71.10, 14. *ā́ juhota*: *ā́-hu* 'to feed' is used with the accusative of the deity as at 7.8.1*b*. *śruṣṭī́* (instru. sing.) 'with willingness, willingly'.

9. The number of the gods mentioned here is the largest, so far as the Ṛgveda is concerned; cf. 8.30.2; also *Av*.10.27.11-13, and Macdonnel, *VM*.p.19. The stanza is repeated at 10.52.6.

25 (III.29) *Agni*

(1) This is the churning contrivance; the generator is made ready. Bring here this queen of the people; let us churn the fire as before.

(2) Jātavedas is deposited in the two Araṇis like a well-placed foetus in pregnant women. Agni deserves to be praised day after day by wakeful men who bring him their offerings.

(3) Knowing it well, bring down (the Uttarā Araṇi) into the outstretched (Adharā Araṇi); being satisfied, she has immediately brought forth the Bull (i.e. Agni). He is possessed of red columns; bright is his lustre. The son of Iḷā is born at the sacrificial rite.

(4) Let us put you down in the seat of Iḷā, on the navel of the earth, O Jātavedas, for carrying the offerings (to the gods), O Agni.

(5) Churn out, O men, this wise, unwavering, intelligent, immortal, and lovely looking (Agni). Generate, O men, here in front of you, this very kind Agni, who is the foremost banner of the sacrifice.

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25 (III.29) *Agni*

1. *adhimánthanam* is a contrivance like the rope and a stick with which the fire is kindled from the Araṇi (*manthanasādhanabhūtam daṇḍarajvādikam*- Sāyaṇa). *prajánanam* is the Uttarā Araṇī which is conceived as the male generative organ; similarly *viśpátnī* is the Adharā Araṇi, which has depression in the middle of its surface wherein the stick-like Uttarā Araṇi is to be fixed for churning. The churning of the fire, in short, is conceived as an act of divine procreation; see vv.2 and 3.

2. *aráṇyor níhitaḥ*: As described in 2.35.9 and 3.9.2 Agni descends into the plants on the earth from his abode in the mid-region.

3. *uttānā́yām* i.e. in the lower Araṇi with her outstretched depression in the middle; see 2.10.3*ab;* also 10.142.5*cd*. Supply *prajánanam* from v.1 in *a*. Construe *právītā* (thoroughly satisfied) *sadyáḥ* (and not after a few months). *jajāna aruṣástūpaḥ* stands by itself with a verb supplied. *stū́pa* is the column of his flames; cf. 7.2.1c. *rúśad asya pā́jaḥ:* cf. 5.1.2c. *Ilā* is the personification of the nourishing sacrificial foods and Agni is called her son as he is fed on them; she is called *ghṛtá-hastā* (7.16.8) and *ghṛtá-padī* (10.70.8).

4. *nā́bhā pṛthivyā́ḥ* i.e. on the altar; cf. 1.143.4; 2.3.7. *havyā́ya vóḍhave:* The dative is caused by attraction; see *śárave hántavaí* 10.125.6. *ní dhīmahi:* see above 23.4*ab*. The reference to the 'establishment' here in the midst of verses referring to 'churning' is perhaps to indicate the purpose of churning (namely *nidhāna=ādhāna*) in advance. See Oldenberg, *Noten*, I, p. 236.

5. *ádvayantam: advay* (*dvay* denom. from *dvi*) 'to be faithful; cf. *ádva-'yāvinam hótāram* at 3.2.15. *yajñásya ketúm:* see 5.11.2; Agni is so called since his appearance heralds the starting of the sacrifice.

(6) When they churn him with their arms, the ruddy one brightly shines like a powerful horse in the midst of the fuel. Being unopposed like the wonderful (chariot) of the Aśvinā when they are on their usual march, he avoids stones, completely burning the blades of grass.

(7) As soon as he is born, Agni shines brightly as the well known powerful priest praised by the poets, very liberal, whom the gods have established at sacrifices as the praiseworthy and omniscient carrier of offerings (from men to the gods).

(8) Seat yourself, O invoking priest, in your own place, being well experienced; settle down our sacrifice in the world which is assigned to good deeds. Loving the gods, may you worship them with our offering; may you bestow ample vigour on the sacrificer, O Agni.

(9) Produce the mighty smoke, O friends; unfailing, go forth towards the prize. This is that Agni, who conquers armies being surroundedded by warriors and through whom the gods overpowered the Dasyus.

(10) This is your seasonal home, being born from which you have shone forth; recognizing it as such, be seated (on the Vedī), O Agni, and then do you help our hymns to success.

(11) He is called Tanū-Napāt while he is yet a child in the inside of the Asura; he becomes Narāśaṁsa when he is visibly born, and (is

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6. *citró ná yā́man aśvínoḥ: aśvínoḥ yā́man:* cf. 8.22.14; 10.92.13. Supply *ráthaḥ;* cf. 1.34.10; 3.2.15. *cd:* The reference is to the wild fire, caused by the word *vánesu,* which, in the context, alludes to the Samidhs in *b.* see 1.148.4; 4.7.10; 7.3.2; 10.142.4.

7. *cd:* The duty of carrying the offerings is assigned to Agni by the gods; see 7.11.4*cd;* 7.17.6*ab;* 10.46.10*ab.*

8. *své loké* i.e. in the fire-place on the Vedī. *sukṛtásya yónau* 'in the home of the pious deeds'; see 10.17.4*cd;* also *sukṛtásya loké* 10.85.24. The home of the pious, namely, the Svarga of the later day is meant; see 10.154.1-5. The concept of such a home has, however, yet taken full shape. *deva-avī́ḥ* 'one who favours the gods, i.e., worships them'; see also *devavī́tamaḥ* (Agni) 1.36.9*b. d:* see 3.18.4*b;* also 7.45.4*c;* 10.96.10*d.*

9. *b: vā́jam áccha itana* secondarily means 'proceed towards your goal'; the expression is from racing; cf. *vāmám ácchā gamema ragháro ná vā́jam* at 4.5.13.

10. *ayám yóniḥ,* as suggested by the words *yáto jātáḥ,* refers to the Araṇis which are heated on the Gārhapatya fire before churning; cf. *Āśv. Śr. Sū.* 3.10. But the *ṛtvíya* and *ghṛtávad yóni* at 10.91.4 on which he is seated, which is also meant (by Word Economy) as the object of *ā́ sīda* in c here; cf. v. 8 and 3.5.7 as also 6.16.41.

11. *āsuráḥ gárbhaḥ*: Asura is Agni *pitā* namely, the Uttarā Araṇi; see v.14*d* and vv.1-3 above. *vijā́yate* 'appears distinctly as a spark'. *ámimīta mātári* 'has measured himself in his mother, i.e. the Adharā

called) Mātari-śvan when he has measured (i.e. spread) himself over his mother. He became the horse of Vāta in the course of his movement.

(12) The sage is churned out by a careful churning (and) laid down by a skilful placing; for the sake of your worshipper make the sacrifices successful and worship the gods, O Agni.

(13) The mortals have produced the immortal, unmangled and victorious god of powerful fangs. The ten maiden sisters, working together in union, surround the manly Agni, when born.

(14) Attended by the seven priests, he has shone very brightly from old days in the lap of his mother, when he flared forth at her udder. The joyful god does not close his eyes day after day, after he was born from the belly of his mighty (father).

(15) Fighting the enemies like the onslaughts of the Maruts, the early born priests knew everything about the holy prayer. The Kuśikas have sent up their glorious hymn (to Agni); each one of them has separately kindled the fire in his own home.

Araṇi'. The poet tries to assign three different names to Agni corresponding to the three stages of his appearance in this world. Thus while he is yet in the Uttarā Araṇi, he is the son of his own self; he is Apām Napāt as we saw above, but not yet enjoying a separate existence, so he is yet the son of himself. When he appears as a spark, he is praised by men or mentioned by men as having made his appearance and so is called Narāśaṁsa. When he begins to grow on the body of the Adharā Araṇi, he is significantly called *mātári-śvan*. *sárīmaṇi* (loc. sing. of *sarīman* 'movement') may even be taken as a loc. infinitive 'when he wanted to move forward, he became the horse of Vāta' i.e. was urged to speed by the Wind'. *d:* cf. 8.43.4; also 1.58.5; 1.141.7.

12. *sunirmáthā* and *sunidhā́* are instru. adverbs; see *subudhā budhyamānaḥ* at *Av.* 14.2.31 and 75. *c: svadhvarā́* (neu. pl.) is always used with the root *kṛ;* cf. 3.6.6*d*; 6.10.1*d*; 7.17.3 and 4.

13. *sreman* is 'miscarriage' (from *srā* or *sri*). *dáśa svásāraḥ agrúvaḥ* are the ten fingers of the priest, who carries the generated fire to his seat as the Āhavanīya. They are called *keśínīḥ agrúvaḥ* at 1.140.8*a;* cf. also 9.1.8; 9.66.9. *púmāṁsam:* see 4.3.10*b*.

14. *saptáhotā* 'one who had seven priests as his worshippers'. This is a reference to the earliest form of the fire-ritual, see *Vedic Index* I, p. 112 and *RV.* 2.1.2. Even here *mātṛ* and *ásura* refer respectively to the Adharā and Uttarā Araṇis. Asura is surely not Vṛtra as suggested by Geldner.

15. *prayā́* (fem.) 'onrush' (from *pra*√*yā*). *b:* see 3.53.12 about the powers of the *bráhman* of the Kuśikas or Viśvāmitras.

(16) Since we have chosen you here (as our invoking priest) today, while the sacrifice is progressing, O wise Priest, you have, indeed steadily worshipped and toiled for us (in the past), do you approach our Soma offering, being wise and experienced.

26 (III.32) *Indra*

(1) O Indra, Lord of Soma, drink this Soma, this mid-day libation, which is very agreeable to you. Having puffed up your cheeks and unyoked your horses be delighted here, O impetuous Maghavan.

(2) Drink the Soma which is mixed with milk, well churned (with its ingredients) and bright; we have given it to you for your wild joy. Accompanied by the host of the Maruts, the Rudras, who are your bards, shower it down (in your belly) to your satisfaction.

(3) O Vajrahasta with a lovely chin, drink (the Soma) at the mid-day libation, accompanied by your followers, the Rudras, the Maruts, who, singing your might have increased your strength and vehemence.

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16. *ayāḥ* is Aor. 2nd sing. of √*yaj*. *c* is parenthetical, and is to be construed as a chief clause, as the accent of verbs in it shows. *prajānán vidvā́n*: see 3.31.5; 3.35, 4 and 8; 3.54.2 for the same expression.

26 (III.32) *Indra*

1. *pruth* without a preposition is intransitive and means 'neigh' (7.3.2); but with *ápa* (cf. 6.47.30; 9.98.11) and *prá* it is used transitively in the sense of 'chase away by means of the sound' and 'inflate or widen with a sound' respectively. The expression *praprúthyá śípre* goes with *mādayasva;* cf. *ví ṣyasva śípre ví sṛjasva dhéne* 'release or inflate your *śípras* and pour down the streams' 1.101.10; *ā́ te hánū harivaḥ śūra śípre rúhat sómo ná párvatasya pṛṣṭhé* 'Soma has mounted upon your chin and *śípras* as on the ridge of a mountain, O brave lord of the steeds' 5.36.2; *pītvī́ śípre avepayaḥ* 'Having drunk (Soma) you shook off your *śípras*' 8.76.10. The inflating, releasing or shaking of the *sípras* in the act of drinking Soma seems to indicate a feeling of satisfaction and delight. *ṛjīṣín: ṛjīṣá*, from *ṛj* 'to dash forth' (like *púrīṣa* from *pṛ*) means 'dash, straightforwardness'.

2. *gávāśiram śukrám sómam:* cf. *góbhir aktám śukrám ándhaḥ* at 4.27.5 and *sómāḥ śukrā́ gávāśiraḥ* at 9.64.28. *manthínam: manthá* is 'churning, brewing' and *manthín* is the juice which is prepared by brewing. At 10.86.15, however, *manthá* itself means juice so prepared. *brahmakṛtā gaṇéna:* The Maruts are often conceived as the bards of Indra composing and singing hymns for him; see 1.165.11; 8.89.3; 10.66.5. *rudraíḥ:* Maruts are so called because they are the sons of Rudra; cf. 1.85.1-2. *tṛpád ā́ vṛṣasva:* cf. 10.116.1*d*. The object of *ā́ vṛṣasva* is *sómam* in *b;* supply *jaṭhare* and cf. 1.104.9; 3.47.1; 10.96.13. See also *tṛpát piba* 2.36.5. *tṛpát* is a pr. pt. used as an adverb with a shift of the accent in the sense of 'to satisfy'; similarly used are *dravát* (1.2.5), *drahyát* (2.11.15) and *dhṛṣát* (8.49.4), respectively in the sense of 'quickly, firmly and boldly'.

3. *ab:* cf. 3.35.9*ab*.

(4) Those Maruts of Indra, who were his troop, and being inspired by whom, he, i.e. Indra, found out the vitals of Vṛtra who thought he was without any vital parts, have felt sweetly inspired.

(5) Accepting our libation like that of Manu, drink some for abundant strength, O Indra. Such as you are, O Haryaśva, do return to us owing to our sacrifices. Accompanied by your swift-moving (Maruts) you push down the waters and the floods.

(6-7) Since you let loose the waters to flow like the horses at a race, having killed with your ever-active weapon that godless Vṛtra who lay encompassing the divine ones (i.e. the Waters), we worship with a prayer that mighty, great, lofty, ageless, praiseworthy and ever young Indra whose greatness his dear worlds, Heaven and Earth, have measured (physically), but not comprehended.

(8) Many are the well-performed deeds of Indra; all the gods do

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4. *mádhumad vivipre* 'have felt inspired sweetly', i.e. have sung very eloquently after receiving Soma (*madhu*) as said in v.3. √*vip*, from which we get *vípra*, means 'feel inspired, shake with emotion, sing'; see ***vépiṣṭho vípraḥ*** at 6.11.3. *sárdhas*, from *sṛdh*, means 'overpowering might' here personified and used of the Maruts, in the sense of 'a mighty band or group.' *amarmáṇo mányamānasya:* see 5.32.5*b* and for the use of √*man* see on 2.23.12 above.

5. *saraṇyúbhiḥ* (*saraṇyú* is an adj. from the denom. *saraṇy*, itself from *saraṇa*, a noun from √*sṛ*) 'swift-moving', here refers to the Maruts; at 1.62.4*c*, however, it refers to the Daśagvas, i.e. the Aṅgirases. *apó árṇā sisarṣi:* cf. *ṛṇór apó anávadya árṇā* 'You push down, O faultless (Indra), waters and floods' 1.174.2.

6-7. V. 6 is the relative (direct address) and v. 7 is the chief clause (indirect address). *prá ásṛjaḥ* (Pada Pāṭha): The separation and accentuation of *prá* in the Pada Pāṭha is irregular. If Pada Pāṭha is neglected, we may separate *prá asṛjaḥ* (the latter with the Nighāta accent) and take *b* as the chief clause, emboxed between the two parts of the subsidiary clause in *a* and *cd*. The slight difficulty would then be the relative clause beginning with *yát* in *a;* but it would be removed by supplying *asi* as its verb. For the simile *átyān iva* cf. 3.33.1 and 2. *śáyānam-cáratā* and *devī́ḥ-ádevam*: A contrast is meant. *mamátuḥ—ná mahimā́nam mamāte:* The use of the different Padas, the Parasmai and the Ātmane, in respect of the same root *mā* 'to measure' seems to be significant; thus (*mahimā́nam*) *mamátuḥ* 'physically measured or contained' so far as others are concerned, but *ná mamāte* 'did not measure for themselves, i.e. did not correctly comprehend in their mind.' *mahimā́nam* is no doubt *śliṣṭa*: In the first case it means physical greatness as at 8.65.4, while in the second it is 'fame, abstract greatness consisting of valour and other martial qualities.'

8. *c* (same as 3.30.13*d*) mentions the cause and is the relative clause,

not violate the laws (of him) who has supported the heaven and the earth; the wonder-worker generated the sun and the dawn.

(9) O unmolested Indra, that greatness of your is unfailing when as soon as you were born you drank Soma. Neither the heavens nor the days, neither the months nor the years, may oppose the might of you, who are mighty O Indra.

(10) Soon as you were born, you drank Soma for wild delight in the highest heaven, O Indra; when you entered the heaven and the earth you immediately became the foremost supporter of your bards.

(11) Being stronger you slew Ahi who lay across the flood and was asserting his strength, O mighty-born Indra. Heaven itself may not come up to your greatness since you covered the earth with only one of your hips.

(12) For the sacrifice as well as the dear oblation with the pressed out Soma have been your invigorators, O Indra. Deserving a sacrifice, protect the sacrifice by our sacrifice; a sacrifice indeed has helped your Vajra in the slaughter of Ahi.

(13) I have brought Indra with protection by a sacrifice (in the past); may I make him turn hereward for a fresh favour, him—who has felt glorified by the old, the middle and the modern hymns.

(14) I have produced (this hymn) since Dhiṣaṇā has inspired me; let me praise Indra before the day which has to be safely crossed, so that he may carry us safely away from the danger at that time. Both

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while *b* refers to the effect and is the chief clause; see 4.54.4*ab*. *d* may even be taken as a relative clause or a new sentence.

9. *b*: see below 3.48.1-3. *tavásaḥ*: The shift of accent from the first to the second letter changes *távas* the noun (strength) into *tavás* the adjective ('strong'). *varanta:* cf. v.16 and 4.31.9; 8.66.2; 8.88.3.

10. *kārúdhāyāḥ:* cf. 6.44.12, 15; also *viśvádhāyasam agním* at 5.8.1.

11. *cd:* Indra is greater than Dyu because he can cover up the whole earth by only one of his sides; see 10.119.7 and 1.173.6; 8.4.8. *ávasthāḥ* from √*vas* 'to dress, to cover' etc. *ojāyámānam*: cf. 2.12.11.

12. *miyédhaḥ:* This is another form of the word *médha* occurring only at the end of a line and thus indicating a metrical origin. *yajñéna yajñám ava:* The poet means: Let there be a chain of sacrifices under your protection, one leading to another.

13. *yajñéna* is Karaṇe while *ávasā* is Sahārthe Tṛtīyā.*cd*: See above on 1.1.2 and 6.44.13.

14. Dhiṣaṇā is the goddess of poetic inspiration; see 1.102.1*b*; 6.11.3*a*. *jajāna* 'I produced'; see *stómam jījanam* 7.15.4; *jánāmi suṣṭutím* 8.43.2. *pā́ryam áhan* is the final day of battle which leads to the

sides call upon him as they do (on a boatman), who moves about (from bank to bank) with a boat.

(15) His cup is filled upto the brim; I have poured out the (contents of the) jar like a sprinkler for him to drink. The dear Somas have turned together to Indra for his delight to the right side (of the Vedī).

(16) Neither the deep ocean nor the encompassing mountains have opposed you, O oft-invited Indra, when for the sake of your friends you thus broke open the strong stall of the cows, being urged by them.

(17) In this battle for winning a reward let us successfully win the most heroic, fierce (but) sympathetic Indra who kills the enemies in battles and conquers their treasures for the sake of our protection.

27 (III.33) *Viśvāmitra-Nadī-Saṁvāda*

(1) Vipāśa and Śutudrī, being eager, rush forward with the mass of their waters from the bosom of the mountains, like rival mares let loose (at a race), like two lovely mother cows licking (their calf).

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other end i.e. victory. see *pārye diví* at 7.83.5. In c *yátra* refers to *áhan* and *yáthā* is a conjunctive meaning 'so that'. *nāvā́ iva:* Usually, this word is construed with *yā́ntam* and taken in the sense of a boatman, a ferryman, and *ubháye* is understood to mean people on both the banks of a river. *nāvā́ yān* may be compared with *āśúbhir yā́n* at 2.38.3. Yet in view of the constant association of this instrumental form of the word *naú* with the root *tṛ* or *pṛ* (*nāváyā* only once and *naubhíḥ* only twice), the only exception being 1.46.7 *ab*, it is most likely that the poet has meant *nāvā́ iva* to be construed with *pīpárat* in c, *yā́ntam ubháye havante* being a new clause containing a general statement. *yā́ntam havante* is significant; 'They invite him because he goes when called'. We may compare *suṣṭutím yā́ntā aśvinā* at 1.117.12*a*. For *nāvéva pīpárat* cf. *nāvéva pāraya* 1.97.7; *nāvéva parṣat* 1.99.1; *nāvéva pārayatam* 2.39.4; *nāvā́ ná parṣi* 5.4.9; *nāvéva parṣān* 5.25.9; *nāvā́ tarema* 6.68.8; 7.65.3, *nāvā́ pārayati* 8.16.11; *nāvā́ pipartana* 8.18.17; *nāvā́ ná parṣi* 9.70.10; *nāvā́ ná áti adadhāt* 10.56.7; also *nāváyā parṣā* 1.97.8; and *naubhíḥ ná parṣatha* 8.83.3.

15. *b: kóśam sisice* 'emptied the jar'; cf. 1.116.7*d* and 5.83.8*a:*

16. *varanta:* see on v.9 above.

17. *śunám* is an adverb; both this word and *śūnám* (3.33.13) are to be derived from the same root *śvi* to grow. The meanings of the two words however, have developed in opposite directions; one is 'growth' with fullness inside, while the other is 'growth' without it; see on 2.28.11 above for *śūnám.*

27 (III.33) *Viśvāmitra-Nadī-Saṁvāda*

1. *áśve iva:* For the simile cf. 6.6.4*b* where Agni's flames are so compared. In c supply *vatsam;* see v.3.

(2) *Viś:*—Being urged by Indra and seeking a command for a rapid course, you move towards the ocean like two chariot-horses; flowing together and swelling with your waves, each one of you mingles with the other, O bright ones.

(3) *Viś:*—I have come to the most motherly stream; we have come to the broad and beautiful Vipāś. Like two mother cows licking their calf, they are flowing together along a common bed.

(4) *Rivers:*—Swelling with this (our flood of) water, we are moving along our common bed prepared for us by the gods; our rapid course moving with speed cannot be checked. Desiring what (thing) does the poet call on us, the rivers?

(5) *Viś:*—Stop for a moment if you will, O holy ones, at my word of request which is accompanied by Soma. A mighty hymn has (gone) forth to the river; I, the son of Kuśika, have called upon you, seeking your favour.

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2. *prasavám:* The word seems to have a meaning which contains a mixture of the two roots *pra+sū* 'to urge' and *pra+su* 'to press', thus 'an impelled stream or course'. In v.6 it means only 'impulsion'. At 1.102.1c (where it is coordinated with *utsavá* 'after pressing'), and 9.50.2*a* on the other hand, the word probably means only the 'fore pressing' of Soma. *rathyà iva: rathyà* may be the dual form of either *rathī* 'a chariot-lord' or *rathya* 'a chariot horse' (cf. 6.37.3). In four out of the six passages where the same simile occurs, (namely in 2.39.2; 2.39.3; 3.33.1; and 7.39.1), the Upameya consists of two things and the dual *rathyà* is quite appropriate. But at 3.36.6 and 7.95.1, the Upameya is respectively *síndhavaḥ* (plu.) and Sarasvatī (sing.). It is evident that here the two are conceived as a unit (cf: *víśvā hárī* at 2.18.7, where *hárī*, the dual qualified by *viśva*, must be supposed to convey a pair of horses (conceived as a unit) and jointly employed as an Upamāna in respect of speed. This then suggests that the two are 'horses' rather than 'chariot-lords' (thus *rathyà* 'yoked to a chariot' and not *rathī*). The meaning 'two chariot-horses' forming a team is applicable in all passages. For *rathyà* cf. *rathyàso áśvāḥ* at 6.37.3. For rivers compared with horses see also v.1 above; 3.32.6 and 4.58.7.

3. *a* refers to Śutudrī; I take *saṃcárantī* (dual) as a participle standing for a finite verb like *cárantīḥ* in v.4. The sing. *vatsám* is used in sympathy with the Upameya *yónim*, like the dual *mātárā*.

4. *prasaváḥ* is here (and in v.11) conceived as a horse in full gallop: *sárga* is to be derived from the root *sṛj* which is technically used in the sense of 'release for running' at a horse race; it is used in the sense of a horse which is so released. Here it is used in the sense of 'speed' with which it is expected to run. See also *sárga-prataktaḥ átyaḥ* at 1.65.6. The plural used of the rivers is *ādarārthe*.

5. *évaiḥ* i.e. *svaiḥ évaiḥ; éva* is 'self-will, inclination' etc:; see 1.62.8; 1.100.2; 8.18.13. *somyā́ya vácase*: see *sómavatyā vacasyā́yā* at 10.113.8. Supply *eti* in c; cf. 6.49.4*a;* 7.34.1*a;* 10.26.1*ab.*

(6) *Rivers:*—Indra with the bolt in his arms has dug us out; he killed Vṛtra who had blocked up the rivers. The divine Savitṛ of lovely hands has led us forward; expanding ourselves (thus), we move at his instigation.

(7) *Viś:*—That heroic deed of Indra when he killed Ahi deserves to be praised for ever; with his bolt he killed the obstructors. The waters, seeking an outlet, have rushed forward.

(8) *Rivers:*—Do not forget this speech of yours, O singer, which the future generations may loudly acclaim. Do accept us in your hymns; O bard; do not degrade us among men; bow to you.

(9) *Viś:*—Do listen to your bard very well, O sisters; he has come to you from afar with his wagons and chariots. Bend down well; be easily fordable, O rivers, all the while keeping yourselves under the axles (of our carts) by your streams.

(10) *Rivers:*—We shall pay heed to your words, O bard; true, you have come from afar with your wagons and chariots. I shall bend myself to you like a nurse swelling (with milk) (to her child); I shall yield to you like a maiden to her lover.

(11) *Viś:*—When the Bharatas, that warlike band inspired and

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6. *paridhím*: cf. 4.18.6 below. *supāṇíḥ* is a significant adjective used also of Aśvinā, Tvaṣṭṛ and Mitrā-Varuṇā.

7. *pravā́cyam;* see *prá vocam* at 1.32.1 and 1.154.1. *śaśvadhā́*= *śaśvat* +*dhā,* i.e. 'in various ways'. *áyanam:* cf. *nir-áyanam* 10.135.6.

8. *etád vácaḥ* refers to Viśvāmitra's praise in v.7. *ā́ ghóṣān: ā́ ghuṣ* 'to acclaim, recite with approbation'; cf. 8.64.4*ab;* 10.89.16*c*. The stanza stresses the importance of a poet's composition, by which he can exalt or degrade men and their deeds as he chooses to do. The rivers recognise this and so offer their *namas* to Viśvāmitra. *d.* cf. below 7.75.8*c*.

9. *ánas* is a bullock cart for carrying luggage; the singular number is expressive of the class. *srotyā́bhiḥ adho-akṣā́ḥ (akṣāṇām adhaḥ)*: see *avódevam upári-martyam vácaḥ kṛdhi (devānām avaḥ martyānām upari)* at 8.19.12.

10. *pīpyānā́ yóṣā* (from *pī* 'to swell with milk') is a nursing mother; supply *śíśave* and see 1.186.5*b*. *śaśvacaí* from *śvac* 'to go, bend'. The verbal form is accented for emphasis; cf. *VGS.* p. 468. The repetition of the dative *te* in *d* shows that *máryāyeva kanyà* belongs to *d*. Each of the two rivers agrees to bend before the sage and uses a simile each in the two Pādas. For the second simile see 10.30.6*ab*.

11. *aṅgá* is a particle of endearment; cf. 1.118.3. *tvā:* Each is separately addressed. *grā́maḥ* stands in apposition to *bharatā́ḥ*. *índra-jūtaḥ:* The rivers too are *índra-iṣite;* (v.2); see also v.6. This is why the hymn

urged by Indra, will have crossed you, your rapidly moving stream may rush forth as before. I choose the favour of you who deserve a sacrifice.

(12) *Viś:*—The loot-seeking band, the Bharatas, have crossed; the poet has enjoyed the favour of the rivers. Swell on refreshing and fertilising; fill up your channels, roll on rapidly.

(13) May your wave throw up the yoke-pins; spare the harness, O Waters. Let not the two innocent bulls which are free from guilt, go to nothingness (i.e. die away).

28 (III.42) *Indra*

(1) Approach our pressed out Soma which is mixed with milk, which belongs to you and is favourable to us, with your horses, O Indra.

(2) Come to this gladdening juice which is pressed out by the stones and placed on the holy grass, O Indra. Have you satisfied yourself with it?

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has found a place in the midst of Indra hymns. *prasaváḥ sárgataktaḥ:* see on v.4 above.

12. *surā́dhāḥ* (nom. pl. as if the stem were *surādha*). There are many other words which are optionally treated as either ending in a vowel or a consonant, particularly in compounds; see on 7.97.2. *vakṣáṇāḥ:* see on 1.32.1; here the water-carrying veins, channels.

13. The verse refers to the crossing of a bullock cart. It is about to be drowned and the poet expresses his great concern for the saving of the bulls, regardless of the cart itself. No human being is suggested to be involved. It cannot be an enemy's cart, as there is not the least suggestion of a pursuing enemy in the hymn; and besides will the enemy pursue in a bullock cart? It is, therefore, likely that the verse refers to a lingering cart of the victorious Bharatas themselves, following the caravan as the last one. Before this could reach the other bank, the rivers had begun to flow with their full flood. But even at this stage Viśvāmitra, being sure of the favour of the Rivers, requests them to save the animals, if not the loot on the cart. At *Ṛgvidhāna* (2.2.4) the stanza is prescribed as a spell for the safe crossing of a fully laden bullock cart over a river in flood; while in the *Gṛhya Sūtras* (Śāṅkh. 1.50.20; *Kauś.* 77.15) it is prescribed for the new married girl while crossing deep waters on her journey to her new home.

28 (III.42) *Indra*

1. *gávāśiram:* see on 3.32.2. *āśír*, from *ā* √*śrī*, is a mixing ingredient like barley flour or curds, here warm milk; see (*sómaḥ*) *kṣīraíḥ madhyatá ā́śīrtaḥ* 8.2.9. *yás te asmayúḥ* 'which belongs to you, but also longs for us'; see 9.6.1, where Soma is called both *devayúḥ* and *asmayúḥ*.

2. *barhiṣṭhám:* The offerings are placed on the *barhis;* see 1.16.6; 7.13.1; 8.17.11; 10.15.11. *máda* is the stimulating drink i.e. Soma.

(3) My hymns thus sent up from here have gone to Indra, in order that he may return for the draught of Soma.

(4) We call Indra here with our hymns and prayers for the draught of Soma. Will he come?

(5) These Somas are pressed out, O Indra; put them in your belly, O Śátakratu, whose treasure consists of rich rewards.

(6) For we know you to be a daring conqueror of wealth in battles, O sage; so indeed do we beg for your favour.

(7) Drink this our Soma pressed out by the mighty (stones) and mixed up with milk and barley, having arrived here, O Indra.

(8) I send this Soma in his own home to you for drinking; may it feel delighted in your heart.

(9) We the Kuśikas seeking your favour, invite you, the ancient one, for a draught of Soma, O Indra.

29 (III.48) *Indra*

(1) The lovely Bull, soon after he was born, liked men to offer him the pressed out, gladdening juice. Drink first, at will, since it is so pleasing to your heart, of this good (juice) of Soma mixed with the tasteful fluid (i.e. milk).

(2) On the very day when you were born, you drank the mountain-bred nectar of the Soma stalk, longing eagerly for it. Your mother, the

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7. *yávāśiram:* see on v.1. *āgátya* goes with *piba; vṛṣabhiḥ* i.e. *grā́vabhiḥ;* see v.2; also 5.40.1; 6.44.20; 9.34.3.

8. *své okyè:* either Indra's *jaṭhára* (v.5) is meant as Soma's own home in view of 1.91.13c; 3.40.4c; or Indra is requested to consider the worshipper's home as his own and be very free there; see 5.76.4a; 6.41.1c; 7.32.4d; 8.33.2c. *rārantu* is Intensive Imperative of √*raṇ*; see *rārandhí sávaneṣu naḥ* 3.41.4a; *rārandhí no hṛdí* 1.91.13a.

29 (III.48) *Indra*

1. *prábhartum āvat:* Supply *jaritṝn;* cf. *yáḥ* (*somaḥ*) *ā́vitha índram vṛtrā́ya hántave* 9.61.22: Also cf. *prábhṛtim aviḍḍhi* at 2.24.1; *yáthā te:* supply *sam hṛde;* see 8.48.4a and 10.86.14c. *rásāśiraḥ: rása* here seems to mean milk; see on 3.42.1; see *rasā́yyaḥ páyasā* at 9.97.14. *somyásya:* supply *rasasya;* cf. 9.67.8.

2. *aṁśú* is often conceived as an udder of a cow, as here; *pīyū́ṣa* (√*pī*) is the first fully developed milk given by a cow after her calving; see 2.35.5; 10.87.17. The Soma juice is secondarily called *pīyū́ṣa* owing to its concentrated sweetness. *giriṣṭhā́m:* Soma plant grows on mountains and so it (see 9.85.10) as well as its juice is called *giriṣṭhā́* (9.18.1) or *parvatavṛdh* (9.46.1). *d: mahā́ḥ pitúḥ:* Tvaṣṭṛ

woman who brought forth, poured it out profusely for you at the house of your great Father in those early days.

(3) Having approached his mother, Indra demanded his food and looked upon the strong Soma as his (mother's) udder. The wise god moved about driving away others from it. Assuming many forms he has performed many great deeds.

(4) The fierce overthrower of mighty foes, this god of overpowering might assumes any form he likes. By very nature Indra overpowered Tvaṣṭṛ and drank his Soma kept in vats, having snatched it away (from him).

(5) Let us successfully invite at this battle for winning food, Indra, who is most heroic, liberal and fierce but willing to listen, who kills the enemies in battles and conquers their treasures for the protection (of his worshipper).

30 (III.59) *Mitra*

(1) Speaking to them Mitra urges men to activity. Mitra has supported the earth and the heaven. Mitra watches men unwinkingly; pour out an offering with ghee to Mitra.

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is meant as seen from v.4; see also 2.17.6*ab* together with 1.32.2*b*; 1.61.7ab; 1.85.9 and 6.17.10. *dáme:* Generally the word refers to Agni's home; very rarely to 'home' in general as here and at 6.74.1.

3. *aiṭṭa*: Ipf. Ātm. of √*īḍ* 'to ask for'. b: Construe *sómam ū́dhaḥ abhí apaśyat;* Indra is conceived as a calf and his mother as a *gṛṣṭí* (4.18.10) or a *pūrvasū́* cow. Accordingly Indra is called *gārṣṭeyá* at 10.111.2. *tigmám sómam:* Instead of the mother's udder Indra approached the Soma stalk for his nourishment. The Soma stalk looks like a cow's udder and is said to be milked by the gods at 9.85.10; also see 3.36.7; 9.95.4.

4. *b:* see *purudhá-pratīkaḥ* in v.3. Indra is well known for assuming any form at will from that of a horse's hair to that of a woman, or of a cow or of a horse, whether for hoodwinking an enemy (1.32.12*a*; 3.53.8*ab*; 6.47.18) or for helping a worshipper (1.51.13; 6.45.26). *tváṣṭāram abhibhū́ya:* see 4.18.3*cd*, 12*ad*. *āmúṣya* 'snatching away by force' i.e. as becomes a mighty warrior; see 8.4.4*c*; 10.67.6*d*; 10.99.5*d*. *camū́ṣu:* Supply *sutam;* cf. 8.82.7.

30 (III.59) *Mitra*

1. *bruvāṇáḥ yātayati* 'addresses and urges men to activity'; chirpings of the morning birds may be regarded as the address of Mitra. Or better construe *mitró bruvāṇáḥ* 'calling himself a friend' of men, urges them to activity. See 7.36.2*d*. In this second case *bruvāṇáḥ* need not be taken literally, but only in a secondary sense of 'proving himself as a friend by his acts'.

(2) May that mortal be prosperous, who brings you an offering and serves you by (obeying) your law. Being protected by you, he is neither killed nor conquered; no danger overtakes him either from near or from afar.

(3) Free from disease, rejoicing in the sacred nourishment, bending laws of the Āditya, may we be in the good grace of Mitra.

(4) This praiseworthy, mighty but kind Mitra is born as a king and a disposer. May we be in the favour and auspicious good grace of this god who deserves a sacrifice.

(5) The great son of Aditi, approachable with prayer, urges men to activity and is kind to his singer. Pour out this welcome offering into the fire for that most praiseworthy Mitra.

(6) The favour of the divine Mitra who supports men is the winner (of wealth); his glory is most wonderfully famous.

(7) Famous Mitra, who excelled the heaven by his greatness, has extended himself over the whole earth by his glories.

(8) The five tribes have yielded themselves to Mitra whose strength is for help. He supports all the gods.

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2. *prá astu: prá* √ *as* or *bhū* is 'to be pre-eminent or prosperous'; see 5.1.8d below and also 7.58.4*d*; 7.100.3*d*. Construe *práyasvān mártaḥ prá astu; práyas* is a sacrificial offering and *práyasvān* is the sacrificer who brings it to the gods. But sometimes *práyas*, the sacrificial food, is sought as a favour from the gods as at 1.31.7*d* and 9.87.6*c*. Hence here it is also possible to take *práyasvān* as a predicative adjective of *mártaḥ*: 'May that mortal be pre-eminent and possessed of (ample) sacrificial food (for being offered to the gods), *vraténa* i.e. *vratám upakṣiyán;* see v.3*c*. *c*: The same is said of the worshipper of the Maruts at 5.54.7. *ántito-dūrát:* see 2.23.5*ab*.

3. *mitájñavaḥ:* see 7.95.4; 'sitting on the haunches with bent knees and crossed legs'; see *ácyā jā́nu niṣádya* 10.15.6 and on 7.2.4. *váriman ā́ pṛthivyā́ḥ:* see on 4.54.4*cd* below.

4. *ápi syāma: ápi* as a preposition signifies 'depth, nearness' etc. cf. 3.1.21; 10.14.6; 10.131.7.

5. *námasā upasádyaḥ:* see 2.23.13*a*. *yātayájjanaḥ:* see v.1 above.

6. *sānasí* (adjective from √ *san*): *ávaḥ* of this god is *sānasí;* see *átyaḥ sānasíḥ* at 9.85.5 below.

7. Supply *babhūva* in *c* and construe *c* as the chief clause.

8. *páñca jánāḥ: páñca* is descriptive; like *sapta* and *deśa*, it signifies a large number, here all men. *abhíṣṭi:* (with accent shift) is used as an adjective at 3.34.4; see also *abhiṣṭídyumnāḥ uṣásaḥ* at 4.51.7 below. Here it is a noun 'whose strength is help, succour', (with accent on *bhi;* see *abhiṣṭimát várūtham* at 1.116.11 above.

(9) Mitra has made the nourishing foods obedient to his law both among men and gods for the sake of a person whose grass seat is spread out (at a sacrifice for the gods).

31 (3.61) *Uṣas*

(1) O Uṣas, very rich in treasures, accept the hymn of the singer, appreciative as you are, O bounteous one. You move according to the law, O goddess possessed of all choice gifts, being an ancient but ever young lady, a giver of abundance.

(2) Rousing the feelings of kindness, shine brightly, O Uṣas, O goddess, being immortal and coming in your lovely chariot. May the well controlled horses which possess abundant lustre bring you of golden complexion towards us.

(3) Facing all creatures you stand erect, O Uṣas, as the banner of immortality. Steadily pressing forward towards the same goal, roll on hereward like a wheel, O younger goddess.

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9. *devéṣu-āyúṣu:* see *devéṣu-mā́nuṣeṣu* at 4.54.3 below and 8.39.10*ab*. *iṣṭávratāḥ íṣaḥ* 'foods which seek (to obey) his law'; see *asyá vraté sajóṣaso víśve devā́so adrúhaḥ/ spārhā́ bhavanti rántayo juṣánta yat/* 'All gods who are beyond the reach of malice live under his law by common consent; enjoyable gifts (*rántayaḥ*) (meant for men) become covetable, since they willingly accept his law' (9.102.5). In this last passage *vratám* is to be supplied as the object of *juṣánta,* from *a*.

31 (3.61) *Uṣas*

1. *purāṇī-yuvatíḥ:* A favourite contrast. *ánu vratám* i.e. according to her own law; or according to the law of the gods; see 1.92.12c; 1.124.2*a*. *púrandhi* as an adjective means 'giver of abundance'; as a noun it is a deity as at 2.38.10 above or means 'abundance, fulness' as at 4.50.11 below (*púram* from √*pṛ* to fill) and also 1.123.6. *viśva-vārā* (*vārā* from √ *vṛ* to choose) 'possessed of all choice gifts'; cf. *viśvávāram rayím* at 1.48.13 above, and 5.80.3 below.

2. *sūnṛtāh su-nṛ-tā* 'character of being a good man'; thus 'kindness, nobility'; cf. *sūnára* 'kind, gentle person' used of Rudra at 8.29.1 and *sūnárī* used of Uṣas at 1.48.5. The word *sūnṛtā,* however, is sometimes secondarily employed as an adjective of Uṣas (1.123.5) in the sense of *sūnṛtā́vatī* (7.81.6) and *sūnṛta* is similarly used of Indra (8.46.20). See Renou *EVP* III p.17. *suyámāso áśvāḥ*: cf. 1.180.1; 5.55.1.

3. *a:* cf. 7.77.2*a*; also 1.92.9; *amṛtasya* (*jātau ekavacanam*) *ketúḥ*: Uṣas is so called, like Agni at 6.7.6, because her arrival indicates the arrival of the gods to the sacrifice. *samānám ártham* refers to her daily course in the heaven. *cakrám iva ā́ vavṛtsva:* see 4.31.4; 10.117.5 and *Meghadūta* (S.A.ed.) v.106.

(4) Collecting off (the darkness) like a woven garment, Uṣas goes forth as the queen of the world. Producing the sun's light, this lovely lady of wonderful exploits has extended herself from the very end of the heaven and the earth.

(5) I (address) your divine, brightly shining Uṣas. Bring forward your well composed hymn with a prayer to her. The bestower of the sweet has resorted to her light high up in the heaven. The shining lady of lovely appearance has shone forth very brightly.

(6) The holy (daughter) of Heaven is roused by (our) hymns; the rich one has gloriously occupied the two worlds. Go forth, O Agni, to meet the approaching, shining Uṣas, asking for lovely riches.

(7) The bull of the Dawns (i.e. the sun), urging her on, has entered the two great worlds at the bottom of the Ṛta. He, the great wisdom of Mitra and Varuṇa (incarnate), has distributed his light like the beautiful lady (Uṣas).

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4. *syū́ma* (from √ *siv*) is a woven garment: supply *tamaḥ* as the object of *áva cinvatī́* and the Upameya for *syū́ma*. Night is represented as weaving a garment or darkness for covering the world at 1.115.4 and 2.38.4; see also Av. 10.7.42. Uṣas, as the queen of the world, removes it and manifests the sun (*svàr* in c.) *svásarasya pátnī*: *svásara* is 'a nest, a home, a place where movement at will is possible'; *váyo ná svásarāṇi áccha* at 2.19.2; *haṁsā́so ná svásarāṇi* at 2.34.5. *d:* She seems to spread herself from the ends of the heaven and the earth, when she first appears on the horizon. *c*: *svàr jánantī*: cf. 7.78.3c.

5. In *a* supply *vivakmi;* see 3.57.4; 4.20.5. *vaḥ* in both *a* and *b* is decorative. *madhudhā́* 'bestower of the sweet, i.e. of the dainties'. *diví pā́jo aśret*: cf. 1.92.5; 7.79.1. *rocanā́* is here an adjective of Uṣas, as the Ātmane Pada form *prá ruruce* (intransitive in sense) suggests. Elsewhere, the word is used as a noun as at 1.19.6. At 3.5.10 Agni is called *uttamó rocanā́nām* 'best among the shining ones.' *raṇvásandṛk*: cf. 6.16.37; 7.1.21.

6. Construe *divó ṛtā́varī* (*duhitā́*); see *priyā́ diváḥ* (i.e. *duhitā́*) at 1.46.1; also see 1.92.5*d;* 5.80.1. Or else *divó arkaíḥ* would mean 'our hymns addressed to Dyu'. *drávinam bhíkṣamāṇaḥ* i.e. for his worshippers; see 4.41.9*ab;* 7.10.3*b*. *citrám* is adverb as at *citrám ucchántīm uṣásam* at 1.71.1; *citrám bhānti uṣásaḥ* at 6.65.2. For *āyatī́m uṣásam* see 5.1.1*ab* below.

7. *ṛtásya budhné* i.e. at the bottom of Ṛta; i.e. at the bottom of the home of Ṛta; see on 7.36.1; the horizon in the east is meant. For *budhná* contrasted with *ágra* and *mádhya* see 10.111.8. *uṣásām* goes with both *vṛṣā́* and *iṣaṇyán*: 'The Bull of the Dawns, urging them forth' (with the object in the genitive). *mahí māyā́*: see 5.63.4 below; the sun is also called a 'golden swing' sent up in the heaven by Varuṇa at 7.87.5. See also 5.1.12 where he is called *urūvyáñcam rukmám* 'wide-striding golden lump'. *candrā́ iva: candrā́* is Uṣas herself; see 1.157.*1b*. The particle *iva* here has the ultimate sense of a conjunctive since the Upameya *candrā́* also is Prakṛta. The poet means to say that both Uṣas and her lover, the sun, have arrived and manifested their light.

32 (4.18) *Indra*

(1) *Vāmadeva to Indra:*—This path is very well known and old, through which all gods have been born; through this, indeed, may he be born though grown great. May he not cause his mother to fall dead in this manner.

(2) *Indra to Vāmadeva:*—I shall not come out this way; it is difficult to enter. I shall come obliquely through the side. Many deeds, which are not yet done, have I yet to perform; I may fight with one and converse affectionately with another.

(3) *Vāmadeva to himself:*—He watched his retiring mother (thinking): 'I shall not be that I shall not follow; I shall surely follow her.' Indra drank Soma worth a hundred treasures (from the ample stock) of the pressed juice kept in the two jars at Tvaṣṭṛ's house.

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32 (4.18) *Indra*

The hymn is conceived as a dialogue between Indra, Indra's mother and Vāmadeva, the founder of the Vāmadeva family. The topic of their conversation is an incident or two from Indra's life and the aim of the whole hymn is the glorification of the early Vāmadeva by representing him as having direct communion with the gods.

Indra's mother had kept him in her womb for a long time, as she thought him to be yet a weakling. In course of time, however, Indra grew great and desired to come out of his own accord; he found the usual way to be too narrow for him and so came out of his mother's womb through her side. As a result of the strain in the process Indra fell unconscious, but was brought back to consciousness by the Waters. Immediately after rising up, Indra went after his mother to Tvaṣṭṛ's house and there drank large quantities of Soma preserved by him. Here he seems to have been opposed by his father and in the ensuing scuffle to have caused his death.

1. *ayám pánthāḥ:* The Yoni-mārga. The stanza is respectfully addressed to Indra, who, however, is mentioned in the third person; so supply *indraḥ* in the second half.

2. *nír aya* subjunctive 1 *sing.* = *ayai*; cf. Sāyaṇa. *durgáhā*: The word is always used in the plural in the sense of 'obstacles' as at 5.4.9 (along with *duritá*); 6.22.7; 8.43.30 and 10.182.1, besides our passage. *sám pṛcchai: sám pṛcchā* is comparable with *bandhupṛcchā* (3.54.16) i.e. 'inquiry after the well-being in the manner of a friend'; see 1.165.3; 10.69.9.

3. *parā-yatím:* i.e. 'going back to her house'; *ánvacaṣṭa:* The sequence of events is not properly maintained in the narration. This indeed took place after Indra rose up as said in vv.6 and 8.*b*: Indra's decision after deliberation is both negatively and positively expressed. *cd*: see 3.48.2,4 above.

(4) *Vāmadeva to Mother:*—Why did he, whom she (i.e. the mother) bore (in her womb) for a thousand months and many autumns, break off from her? For there is no equal of him among those that are born and those that are yet to be born.

(5) *Vāmadeva to Mother:*—Considering him to be like a defect, the mother hid away Indra (in her womb for long, though) he was filled fully with strength. Soon, however, he stood up himself wearing a (natural) garment even while he was being born, he fully filled the two worlds (by his greatness).

(6) *Vāmadeva to Mother:*—Like the law-abiding damsels, these (rivers) are now rushing forward restlessly, surging and thundering in chorus; ask them what they are reciting, what rock, what obstruction, have the waters broken through!

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4. It is generally assumed that the Samhitā read *kím sá* for *kím sáḥ* of the Pada Pāṭha; the Sandhi in both the cases would be the same. In that case *ṛdhak kṛṇavat* will have to be taken in the same sense as *gúhā akaḥ* (v.5), which is not quite right. I think it is more correct to take *ṛdhak kṛṇavat* in the sense of 'break off, tear away from', and *sáḥ* as referring to Indra: 'Why indeed did he break off from his mother and did not allow her to bring him forth as she wanted when she had lovingly borne him so long in her womb?' The second half supplies the answer together with v.5: 'His mother had kept him hidden in her womb (*gúhā akaḥ*) fondly believing him to be a weakling, not strong enough to come out in the world; but he was not so. On the other hand, he was the mightiest of all and so after waiting for long, he came out of his own accord, though in an unusual way, as he had important work to do'. I think *ṛdhak kṛṇavat, gúhā akaḥ* and *parā́ āsa* are not used in the same sense as is generally believed. The motive of *gúhā akaḥ* was love, while that of *parā́ āsa* was fear and displeasure. *cd:* see 1.102.6; 6.18.12.

5. *gúhā akaḥ* 'concealed him in her womb, did not allow him to come out thinking him to be a weakling'. *ní-ṛṣṭa* 'thickly or closely filled'; see 10.108.7b. *avadyám* 'unspeakable defect, a defective foetus'. *svayám átkam vásānaḥ* 'himself putting on the garment'; *svayám* is to be construed with both *vásānaḥ* (see *svayám icchámānam* v.10) and *átkam* (see *svayám átkaiḥ* at 2.35.14). *átkam* (*vásānaḥ*) is metaphorically used in the sense of (assuming) his natural powers; as a grown up person wears clothes (as again a *nagna* child); see *nṛmṇá vásānaḥ* 9.7.4, *asuryàm vásānāḥ* 3.38.7. The expression also occurs at 6.29.3c and 10.123.7c in respect of Indra and Vena.

6. *alalābhávantīḥ* is onometopoetic, suggesting the rustling sound of the rushing waters; but perhaps the word *alalā* (restless, onrushing) is to be connected with *álarti* (intensive of $\sqrt{}$*r* to go) at 8.48.8c. *samkrósamānāḥ*: *sám kṛś* like *sám* krand (2.11.8b and 9.90.4d) must be taken to mean 'a cry of joy'. *ṛtávarīriva*: The simile also shows the same; *ṛtávarīḥ* means the same as *ṛtajñā́ḥ* at 4.19.7b (where they are contrasted with *agrúvaḥ*), thus 'experienced and wedded wives'. They, who were so far *dāsapatnīḥ*, had now become *aryapatnīḥ* and hence *samkrósamānāḥ* and *alalābhávantīḥ* (see 10.43.8). *etá ví pṛccha:* Vāmadeva asks Indra's mother to consult the liberated

(7) *Vāmadeva to Mother:*—Why indeed do they sing the Nivids to him? The waters seek to possess for themselves Indra's unspeakable fault. Mother:—(True; this is so;) this son of mine has set free the rivers after killing Vṛtra with his great weapon.

(8) *Vāmadeva to Indra:*—It was not with joy that the young woman abandoned you; it was no joy when the waters took pity on the child (Indra); joy indeed it was, that Indra stood up with all his strength.

(9) *Vāmadeva to Indra:*—It was no joy, O Maghavan, when Vyaṁsa hit you and wounded your chin. But quickly did you get the upper hand though wounded, and pounded the head of the Dāsa with your weapon.

(10) *Mother to Vāmadeva:*—The youthful cow gave birth to her firm-limbed, onrushing, unassailable and impetuous bull (Indra); the mother (abandoned) that calf which sought to find out a path for itself to walk on, even when it was yet unlicked (and not cleansed)!

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rivers about the great powers of her son, as they had a personal experience about it. *bhananti*: The object is to be supplied from v. 7; it is *nivídaḥ*. *kám* in the sense of 'indescribably formidable', thus approaching the classical *kimapi, ke'pi*. *paridhím ádrim:* cf. 3.33.6b above.

7. *índrasya avadyám* i.e. Indra himself as an *avadyá*, as his mother had wrongly taken him to be. See *áraṇasya réknaḥ* i.e. *araṇaṃ réknaḥ*, the same as *anyájātam śéṣaḥ* and *anyódaryaḥ áraṇaḥ* at 7.4.7-8. Vāmadeva means: What you regarded as *avadyá* is strongly claimed for themselves by these rivers and highly praised by them. In *cd* the mother ultimately is convinced and concedes to Indra's greatness.

8. *mámad* is an adverbial form from the root √ *mad* in the sense of 'happily, fortunately' etc. *caná* has to be taken in a negative sense as its use in the case of unwelcome incidents indicates. *paráśa:* see *parāyatīm* in v.3. *kuṣávā* (from √ *su* to bear) probably signifies a demoness who causes a bad delivery and is a danger to the life of the child. The stanza recounts four successive events at the time of Indra's birth: Indra's mother left him; Indra fell unconscious; the waters came to his rescue and revived him; lastly, assuming his natural powers, Indra stood up. The incidents in vv.2 and 3 come after this though in the narration they have come up earlier.

9. The stanza continues the narration; this time two more incidents of a single event namely the duel between Indra and Vyaṁsa are recorded. *Vyàṁsa* (shoulderless) like *apād* and *ahasta* is very likely to be construed as an adjective of Vṛtra or Ahi. This is the only passage where Indra is said to have been struck on his chin by Vṛtra; on the other hand, at 1.56.6*cd*, Indra is said to have brought down his Vajra on Vṛtra's *hánu;* also see 1.52.15*cd* and 10.152.3*ab*. *śíraḥ sám piṇak:* see 1.52.10; 8.6.6; 8.76.2.

10. *gṛṣṭí* is *sakṛt prasūtā gauḥ;* Indra's mother is so called and Indra too is called *gārṣṭeyá* at 10.111.2. *árīḍham* 'not licked', not even cleansed

(11) *Mother to Vāmadeva:*—And the mother did love the powerful child (saying): 'These gods are abandoning you, O son'. But then Indra, when about to kill Vṛtra, said: 'Friend Viṣṇu, take your very wide strides.'

(12) *Vāmadeva to Indra:*—Who made your mother a widow? Who sought to kill you whether sleeping or moving about? What god was in sympathy with you, when you finished your father seizing him by the foot.

(13) *Indra to Vāmadeva:*—I cooked the dog's entrails owing to extreme poverty; I did not find a sympathiser among the gods. I saw the 'wife' disrespected; and surely the hawk had brought for me the sweet soma.

33 (4.30) *Indra*

(1) None is higher, nor greater than you, O Vṛtra-killer. None is indeed as great as you.

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by licking as is done by the cows immediately after the birth of the calf; for a similar idea in Agni's case, cf. 5.11.3*a* below. *cd* is meant to show the perfectly independent nature of Indra.

11. Viṣṇu helped Indra in killing Vṛtra: see 6.20.2; 8.100.12.

12. The questions in the first three Pādas are suggestive; they are meant to show how Indra was driven to the wicked and unbecoming act of killing his father under exasperation. *śayúm-cárantam* 'at any cost and under any circumstances'. *mārḍīké ádhi āsīt: mārḍīké* √ *as* here signifies 'to be in sympathy with'; for which cf. *bháva mṛḍiká utá no abhíṣṭau* 6.33.5*b* and 6.48.12*c*. On the other hand, at 8.48.12 below, the expression *mṛḍiké* √ *as* is used in the sense of 'to enjoy the sympathy of'. The answer to this last question is in the negative; see v.13*b* *pādagṛhya:* see *hastagṛhya parā naya* at *Av*.5.14.4. This incident of Indra's killing his father is not mentioned elsewhere.

13. *ávartyā:* cf. *ávartim* at 1.118.3 above. *śúnaḥ āntrā́ṇi pece* seems to be a proverbial and metaphorical expression for 'doing an unbecoming act'. *jāyā́m* is of course Indra's mother (*pitur jāyām*) so called with reference to Indra's father who is mentioned in the immediately preceding stanza. The allusion seems to be to the scolding of Indra's mother by his father for allowing him to approach his valued possession of Soma in large quantities (3.48.1-3). So supply *bhartrā*. *d:* Hereafter, Śyena brought Soma to him from the heaven and there was no need for him to approach anyone for it; see hymns 4.26-27.

33 (4.30) *Indra*

1. *nákiḥ-nákīm and mā́kiḥ-mā́kīm* are pronominal adverbs used to convey an emphatic negation.

(2) Your men always faithfully follow (you), as all the wheels do (the horses of the chariot). You are surely known as great.

(3) Even all the gods together could not fight with you, when you crossed the days at night.

(4-6) (You were supremely matchless) where you stole away the disc of the sun for the sake of the fighting Kutsa and his oppressed (men), O Indra; and where all alone you overpowered all the infuriated gods and crushed the haters; and where for the sake of the mortal (Etaśa) you set free the sun. You fully protected Etaśa by means of your powers.

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2. *te* is either to be construed with *kṛṣṭáyaḥ* or as a dative indicative of regard or fear as at 1.50.2 but not as accusative with any; see Oldenberg, *Noten* I.p. 27. In the simile, supply *árvataḥ* corresponding to *tvā* (supplied from v.3) and compare 1.155.6; 4.1.3; 4.31.4 and 8.6.38.

3. *anā́:* This is an older form of *anayā,* adverbially used in the sense of 'thus', like *amuyā. yuyudhuḥ: yudh* is often used in the sense of 'fight successfully, conquer by fighting'. c: When you concluded the days by introducing nights; the ending of the day was against the interest of the gods, as the night brought on the cessation of sacrificial rites. The gods opposed this work of Indra; but Indra carried out what he wanted to do; cf. 2.19.3*d*. *ā́ átiraḥ*: see v.7*c* below.

4. The *tṛcā* vv.4-6 is held together by the commencing word *yátra.* Yet v.6 is an independent unit containing a subordinate (*ab*) and also a chief clause (*c*). The two preceding stanzas (vv.4 and 5) are intended to be subordinate clauses as seen from the accent of the verb; they are to be construed contextually with v.3*ab,* as suggested by *utá* in v.4. It would appear that v.4 mentions one more event where the disc of the sun was removed from the heaven by Indra against the will of the gods, when too they sought to decide the issue by means of a straight fight with Indra. The result in both the cases was quite expected and is recorded in v.3*ab*; v.5 shows the difficult nature of the task (*ṛghāyatáḥ devā́n*). *vanū́n* 'inimically inclined' is an adjective of *devā́n* and *áhan* means simply 'thrashed, punished,' (not killed) like *vádhīḥ* in v.8 and *sám piṇak* in v.9. *vanū́* (√ *van*)=*vanū́s*; see on 7.97.2. *bādhitébhyaḥ*: Supply *nárebhyaḥ;* cf. 10.80.5*b*. *sū́ryam cakrám muṣāyáḥ:* √ *muṣ* with two objects as at 10.68.10.

5. Mark the contrast between *víśvān devā́n áyudhyaḥ éka ít* and *víśve devā́saḥ tvā ná yuyudhuḥ* of v.3 (and the use of √ *yudh*). *áhan:* see on v.4 above.

6. V.6 proceeds to record one more event where the sun's disc was removed from its place; hence the word *utá.* This time it was to help a mortal sacrificer (*mártyaḥ súṣviḥ* or *súnvan*) called *etaśa.* See for the story of *etaśa* 1.61.15 and 2.19.5 but also cf. Macdonnel, *VM.* 150.

(7) And are you indeed still most furious in an instant, O liberal Vṛtrahan? Here surely you have crushed the demon.

(8) And this deed of might and manliness did you perform, O Indra, namely, that you punished the daughter of Heaven, that woman of wicked intentions.

(9) Great as you are, you crushed Uṣas (i.e. her chariot), even that daughter of Heaven who considered herself great!

(10) That frightened Uṣas fled away from her battered chariot when mighty Indra smashed it to pieces.

(11) This completely battered chariot of this Uṣas lies in the river Vipāś; she herself has fled to distant regions.

(12) And with your mysterious power you have stopped the river Vibālī which was spreading herself over the earth, O Indra.

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7. The poet is anxious to know whether Indra has still retained that old fury which he had shown while killing Dānu. For a similar question see 6.18.3*cd*. The word *dā́nu* signifies a demon in general except at 1.32.9 and 3.30.8 (in the cd. *sahádānum*), where it means Vṛtra's mother. Here too very likely she is meant, as the poet seems to have mentally gone from one wicked woman to another in v.8.

8. *durhaṇāyúvam:* It is difficult to say why Uṣas is so called. Perhaps the poet fancies that she tarried too long and did not intend to vacate the path for the sun, which she must do after sun's rise; see *ā́raik pánthām yā́tave sū́ryāya* 1.113.16*c*; also *mā́ cirám tanúthā ápaḥ nét tvā stenám yáthā ripúm sū́ro tápāti arcíṣā* 5.79.9*bc*. *vádhīr:* √ *vadh* in the sense of 'strike' like √ *han* in v.5. Also see 8.79.8*c*.

9. The adjectives of Uṣas in this stanza show why scaring her away to distant regions is called *vīryàm* and *paúṁsyam* in v.8. *sám piṇak:* √ *piṣ* used in the sense of 'strike' like *vadh*. This perhaps refers to shattering of her chariot (see *súsampiṣṭam* in vv.10 and 11).

10. This breaking of the cart of Uṣas is also alluded to at 2.15.6; 10.73.6 and 10.138.5. The legend has for its basis the natural phenomenon of the light of the dawn being dispersed by the rising sun, representing Indra; see on v.8.

11. *vípāśi ā́*: 'on the river *Vipāś*; the dispersed rays of the Uṣas are seen reflected on the nearby river and she herself has retired to far off regions (*parāvátaḥ;* accus. pl.).

12. Hereafter the poet recounts other exploits of Indra, each introduced by the particle *utá* (except vv.19-22), the first of them being in respect of the river *Vibālī* occurring to his mind naturally after the mention of *Vipāś* in v.12. *vibālī́* is a significant name 'one who has crossed beyond her childhood' and hence *vitasthānā́m;* the river in flood is meant. *pári sthāḥ* 'you obstructed' i.e. stopped from flowing; the reference to this river is not found elsewhere; but perhaps it is meant by the words *mahī́m dhúnim* at 2.15.5*ab*. See also 1.61.11; 2.13.12; 4.19.6 and 5.31.8 where Indra is said to have stopped rivers in spate for the sake of his worshippers.

(13) And you boldly snatched off Śuṣṇa's wealth when you battered down his forts.

(14) And from the great mountain you threw down that Dāsa Śambara, son of Kulitara.

(15) And you felled down thousands and hundreds and five more (of the Dāsas) of the Dāsa Varcin like the fellies (of a wheel).

(16) And Indra of a hundred powers gave a share in his own hymns to the abandoned son of the maiden.

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13. *dhṛṣṇuyā́* is an instrumental adverb from the fem. base of the adj. *dhṛṣṇú* meaning 'boldly'; similarly formed are *raghuyā́* from *raghú*, *āśuyā́* from *āśú*, *urviyā́* from *urú* and *sādhuyā́* from *sādhú*. *ṛtayā́* 'truly' from *ṛtá* and *naktayā́* 'by night' from *naktā́* are similarly formed from nouns and *amuyā́* from the pronominal form *amú* in inflection of *ayam* see *VGS*. p. 307. *abhí prá mṛkṣaḥ* from *abhí prá mṛś* 'to attack, snatch by force'; see *dṛḍhā́ cid aryáḥ prá mṛśá abhí ā́ bhara* 8.21.16.

14. The mention of *púraḥ* in v.13*c* leads the poet to Śambara, another lord of forts, though the mention of his *púrāḥ* themselves is delayed upto v.20 owing to the hurried chain-like allusions to other exploits of Indra. Thus vv. 13-15 allude to Indra's demon-enemies, 16-21 to his human proteges, among whom even a pair of disloyal Aryan chiefs finds a place in v.18 (probably because they too were once his proteges, but later turned disloyal). Among these in v.20, he comes to Divodāsa, when, however, he completes his narration of Indra's exploit in this case by mentioning the destruction of the hundred forts of his (i.e. of Divodāsa) enemy Śambara. *bṛhatáḥ párvatāt ádhi:* see 1.130.7; 2.12.11; 6.26.5*cd*; 7.18.20*d*. The *bṛhán párvata* is evidently the hundredth mountain fortress where Śambara lay concealed for safety after being driven away from the remaining ninety-nine. This is called *veśyà* (4.26.3*c*) or *nivéśana* (7.19.5*c*) elsewhere, from where he was finally flung down.

15. Varcin was an ally of Śambara, but had his forts on the plains and was a leader of a very large number (hundreds and thousands) of warriors; see 2.14.6; 6.47.21; 7.99.5. *pradhín iva:* see on 2.23.13 for the simile, which suggests absence of opposition and so, ease in killing.

16. *párāvṛktam* (from *parā* √ *vṛj*) 'the abandoned'. This son of an unmarried girl (*agrú*) was sought to be hidden after his birth by his mother through shame. She put him in a clay-pot, which was easily available to her and tried to bury him in an ant-hill which offered her a ready grave. But in this operation, the boy's limbs were broken and eyes lost. Indra, however, saved him both from disfigurement and death; see 2.13.12 and 2.15.7. At 1.112.8 the rescue of this boy is assigned to Aśvinā, because such cures of physical defects lay within the province of these physicians and surgeons. At 1.116.21 the Aśvinā are called *índravantā* and at 1.182.2 they are also called *índratamā*. See above on 1.116.9 and on v.19 below. *ukthéṣu ābhajat:* A place was allotted to him by the side of Indra in the Sūktas, which glorified the god in respect of this particular exploit. For similar references see 2.13.12*d*; 3.33.8*c* and 10.49.8*b*.

(17) And wise Indra, lord of strength, enabled Turvaśa and Yadu to cross the river without being wet.

(18) And in an instant you killed the Āryan chiefs Arṇa and Citraratha on the yonder bank of the river Sarayū.

(19) You guided to safety the two forelorn beings, the blind and the maimed one, O Vṛtrahan; that favour of yours cannot be imitated.

(20) Indra battered down a hundred forts of solid stone for his worshipper Divodāsa.

(21) For the sake of Dabhīti, Indra with his mysterious power and weapons sent to sleep thirty thousand of the Dāsas.

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17. *asnātārā* 'without having to bathe', i.e. without swimming, or dipping their bodies in water; see 2.15.5*b*.

18. *ā́ryā:* The adjective suggests that these once loyal kings had now turned traitors; see 5.12.5 for similar persons in the case of Agni.

19. *dvā́:* The two, blind and the lame, are not named anywhere else in the Ṛgveda in relation to Indra. The same pair, however, is mentioned at 8.79.2 and 10.25.11, the miracle in both cases being ascribed to Soma. It is to be noted, however, that in the absence of the words *dvā́ jahitā́* in our passage, the pair of adjectives *andhám* and *śroṇám* would have undoubtedly been taken as referring to a single individual namely Parāvṛj as seen from 1.112.8; 2.13.12*cd*; 2.15.7 and 4.19.9. In view of the fact, that the cure of the physical defects of blindness and lameness in the case of the maiden's son Parāvṛj is the only one among the exploits of Indra, (such cures being the special field of the divine physicians and surgeons, the Aśvinā). I may hazard a suggestion: It is very likely that the words *dvā́ jahitā́* in our passage were grandiloquently employed by our poet in the vicinity of the mention of the two other pairs in vv.17 and 18; they really refer to one and the same person namely Parāvṛj. If, however, these two are really separate and *ánu nayaḥ* is meant to be significant, we may assume that Indra assisted them to help each other to cross a river ford on foot (as suggested in the vicinity of vv.17 and 18 which allude to a river-crossing) and that the stanza does not refer to any cure of a physical defect. This then may be regarded as the earliest reference to the well known Andha Paṅgu Nyāya of the Sāṅkhya Philosophy; see my article on Andha and Śroṇa in Ṛv. 4.30.19, *Bhāratīya Vidyā*, Vol. XIX p. 87ff.

20. Usually ninety-nine forts are mentioned; but sometimes, even a hundredth is mentioned counting the last one, from which he was pushed down; see on v.13 and 2.14.6; 2.19.6; 6.31.4; 6.47.2.

21. *ásvāpayat:* Magic sleep is meant; they were first laid low by means of this (*svápnena abhyúpyā* 2.15.9) and then killed by Dabhīti. The leaders of these Dāsas were Dhuni and Cumuri as known from other passages like 2.13.9; 2.15.9; 6.20.13; 6.26.6; 7.19.4; 10.113.9. We might compare the Viśvarūpadarśana scene in the *Bhagavadgītā* (Adhy. XI) and Śrīkṛṣṇa's words *mayaivaite nihatāḥ pūrvameva nimittamātram bhava savyasācin (v.34).*

(22) And you, who moved all these things, are the sole unrivalled sovereign, O Vṛtrahan, O Indra.

(23) And today none may destroy whatever manly deed worthy of Indra, you may intend to perform.

(24) May the divine Aryaman, Pūṣan, Bhaga, and Karūḷatī grant us every kind of wealth of yours, O Shatterer (of enemy's forts).

34 (4.33) *Ṛbhus*

(1.) I send my hymn like a messenger to the Ṛbhus,—I pray to the Śvaitarī cow for spreading itself out (like a carpet)—the skilful artists, impelled by the wind (as it were), who have reached the heaven by their own active natures.

(2) When the Ṛbhus served their parents with personal attendance, active service and skilful labour, just then they obtained the friendship of the gods. The wise ones have brought prosperity to our prayer.

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22. See 4.17.5; *samānáḥ gópatiḥ:* See *éka íd rājā* 10.121.3*b*. *víśvāni cicyuṣé:* He moves away from their place all enemies, all things which are unmoved by others; he is, therefore, called *acyuta-cyút*. √ *cyu* signifies 'pushing back an adversary from the firm position he takes in a duel', thus defeating him; see 3.30.4*ab*.

23. See *yád adyá cit kṛṇávaḥ kás tvā pári*. 'Who can oppose (you) when today you may do that' 1.54.5.

24. *vāmám deváḥ:* Geldner sees a covert reference to the name of the Vāmadeva to whom the Maṇḍala is ascribed by tradition. *kárūḷatī* is generally supposed to be Pūṣan, who is said to be toothless. But he seems to be different from both Pūṣan and Bhaga as indicated by the repetition of *vāmám* in the last Pāda.

34 (4.33) *Ṛbhus*

1. *dūtám iva:* For the same simile see 5.43.8*ab;* 6.63.1*ab*. *śvaítarī dhenuḥ* i.e. (*śveta-rā*) a white cow, consequently cow's white milk. *upastíre* is infinitive of *upa* √*stṛ* 'to spread out' as a seat or carpet; milk is called *śukrám upastíram* at 9.62.28 (a white spread out carpet) and at 9.69.5, water is said to be Soma's *upastáraṇam* ('a spread out seat or carpet'). *vā́tajutāḥ: vā́taḥ ná jūtā́ḥ;* see 4.17.12*d*; 9.97.52c. *apásaḥ* is significant; they are said to have become divine by means of their *ápas* or skilful work at 4.35.8*ab;* also 1.110.6*cd;* 1.161.7*d*.

2. *páriviṣṭī* and *veṣáṇā*, both instru. sing. in form are from *viṣ* 'to work'; also Upadhyaya S.A., Hymns to the Ṛbhus in the Ṛgveda, in *Bhāratīya Vidyā* XXII, 1962. vv.2 and 3 refer to the miraculous rejuvenation of their parents by the Ṛbhus. *puṣṭím avahan* 'brought prosperity' by their rich gifts; see v.10c, 4.41.10*ab*. Or as Geldner suggests, *puṣṭí* in the sense of 'glory' as at 6.63.6:—'They brought glory, beauty to our hymn' by being mentioned in it. *manā́* (*man*) 'a prayer, a hymn', here; but at 2.33.5 it means 'thought'.

(3) May Vāja, Vibhvan and Ṛbhu, the followers of Indra and the enjoyers of the sweet food, who made their old worn out parents, lying low like (the newly cut) sacrificial posts, young once more, favour our sacrifice.

(4) The Ṛbhus attained immortality by these holy works when for an year they guarded the cow, when for an year they painted flesh over her, and when for an year they brought to her the light (of life).

(5) The eldest said: Let me make two cups (out of the one); the younger said: Let me make three; the youngest said: Let me make four. Tvaṣṭṛ admired that speech of yours, O Ṛbhus.

(6) The heroes (i.e. the Ṛbhus) spoke what was bound to come off. Thus indeed they performed (the miracle). (In that) the Ṛbhus followed their own will. Tvaṣṭṛ loved it when he saw the four cups, shining like the days.

(7) When the Ṛbhus slumbered for twelve days at the house of Agohya enjoying his hospitality, they made his lands fertile; they led the rivers (through them). The plants grew on the dry land; waters flowed over the low ground.

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3. *sánā-jarṇā* are both adjectives of only *pitárā*, *śáyānā* is the common property and *yū́pā* are the freshly cut trees, laid low on the ground for drying before they are raised and fixed as sacrificial posts; see 3.8.7*ab*. *psáras* is food; Soma is called *máhi psáras* at 9.2.2 and 9.74.3. At 1.41.7, a hymn is metaphorically called *máhi psáraḥ*.

4. *mā́ḥ ápiṁśan*: The means of decoration, painting etc., is sometimes put in the accusative as here; see also *māṁsám ékaḥ piṁśati* 1.161.10, where the same legend is recorded. *bhā́sas* (n. from √*bhās* to shine) here signifies brightness of life, life-breath; at 1.161.10c in the same context *śákṛt* seems to signify just the opposite, the unessential parts, which were removed (*ápa abharat*).

5. According to 1.161.1-5 the gods promised through Agni, that the Ṛbhus would be admitted to a share at the sacrifice, if they could perform the miracle described here, namely, making of four cups out of a single one (this probably refers to the moon and her four phases). Tvaṣṭṛ was not very sure about their capacity to do this, in the beginning; but he admired their work, when he actually saw it. *karéti=kara=karai iti* (against Pada Pāṭha).

6. *satyám ūcuḥ* is explained by *evá hí cakrúḥ*; they said only what they could execute. *ánu svadhā́m jagmur etā́m*: 'they followed their own inclination'; *ánu* is to be construed with *jagmuḥ*: see *índra svadhā́m ánu hí no babhū́tha* 'O Indra, you have followed our will, inclination' 1.165.5*d*. For this sense of *svadhā́* cf. 2.35.7.

7. For the story of Agohya, see also 1.110.2-3; 1.161.11-13 and Macdonell, *VM*. p. 133.*cd*: They brought fertility to the land by leading canals of water into it.

(8) May those helpful, skilful, deft-handed Ṛbhus who created the easy-rolling chariot that waits upon the heroes, who produced the all-inspiring and all-beautiful cow, bring us wealth.

(9) For the gods liked their work when they carefully considered it with wisdom and attention. Vāja became the skilful artist for the gods, Ṛbhukṣan for Indra and Vibhvan for Varuṇa.

(10) Being delighted with our hymns, bestow on us O Ṛbhus, abundance of riches and treasures as persons longing for a lasting home bestow their friendship (upon the neighbours), —you, who fashioned with your natural intelligence the easily yoked bay horses for Indra.

(11) They (i.e. the gods) have appointed your drink and enjoyment at this time of the day. Gods do not stand for the friendship of any one except him who toils hard for them. Such as you are, bestow riches on us, O Ṛbhus, at this third libation.

35 (4.46) *Indra-Vāyu*

(1) Drink the best of the sweets pressed at the sacrifices, O Vāyu; for you are an early drinker.

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8. *nare-sthám: nara* here refers to the *Aśvinā*, for whom the chariot was fashioned according to 1.20.3. The cow was for Bṛhaspati; see 1.161.1*ab*.

9. *krátvā mánasā dī́dhyānāḥ* 'taking stock of it with the help of their wisdom and intelligence'; the expression *hṛdā́ mánasā* is slightly different, *hṛ́d* referring to the heart, i.e. feeling or sentiment, in addition to *mánas*, i.e. pure reason.

10. *mitrám dhā* 'to bestow friendship'; cf. 10.108.3; the word *mitrám* is used in the sense of both 'a friend' (cf. 3.59.1) and 'friendship'. *kṣemayántaḥ* 'longing for a lasting home'; see *kṣéti kṣémebhiḥ sādhúbhiḥ* at 8.84.9 and *dhruvákṣemāsaḥ párvatāsaḥ* at 3.54.20. For the same simile, see *agním devā́so mā́nuṣīṣu vikṣú priyám dhuḥ kṣeṣyánto ná mitram* at 2.4.3. *rāyás póṣam dhattá* is to be construed with *ukthā́ mádantaḥ* in *a*; the root *mad* is used with an accusative as at 7.49.4.

11. *idā́ áhnaḥ:* see *idā́nīm áhnaḥ* at 4.54.1*b*. *dhuḥ:* The subject is *devā́ḥ. ṛté* governs the ablative; so supply *sakhyā́t* after *śrāntásya* and *anyasya* before *sakhyā́ya. śrāntá:* The root *śram* is generally used in the sense of 'a fruitless labour', though at 4.12.2*a* and 8.67.6ab, it conveys the sense of 'a pious labour'; at 1.179.3*a*, which passage contains the same idea as ours, the word *mṛṣā* is added to make it more emphatic: *ná mṛṣā śrāntám yád ávanti devā́ḥ* 'since the gods do not favour a person who has laboured in the wrong direction i.e. who does not offer a sacrifice to the gods'.

35 (4.46) *Indra-vāyu*

1. In the first two stanzas, Vāyu is the chief deity and Indra is his companion; after this both are equally important. *ágram* is to be construed both as a noun ('the best part') going with *mádhūnām* (see 4.27.5*c*, 4.47.1*b*) and as an adverb 'first' as suggested in c., cf. also *agrepā́ḥ* at 4.34.7 and 10.

(2) Coming with a hundred succours, borne by your teams and with Indra in the same chariot, do you two satisfy yourselves with the pressed juice, O Vāyu (and Indra).

(3) May your thousand horses bring you to our delicious offering for a draught of Soma, O Indra and Vāyu.

(4) For, you mount upon your chariot which has golden seats, which favours a sacrifice and which moves in the heaven.

(5) Come to your worshipper in your chariot of ample lustre; do come here, O Indra and Vāyu.

(6) Here is the pressed juice, O Indra and Vāyu; drink it together with the gods, at the house of the worshipper.

(7) May your march be (directed) here, O Indra and Vāyu; here be the unyoking (of your horses) for drinking Soma.

36 (4.50) *Bṛhaspati*

(1) The thoughtful ancient sages have placed in the forefront that Bṛhaspati, who mightily stayed apart the ends of the earth by his thunder, who is the resident of the three worlds and has a delightful tongue.

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2. *índra-sārathiḥ:* (Bv.) *sārathi* here means 'going in the same chariot,' as an equal. In the simile *abhīśūn iva sārathiḥ,* 6.57.6, it means a driver. *tṛmpatam:* The dual is used in view of Indra.

7. *vimócanam* 'unyoking', i.e. of the horses; *vi* √ *muc* signifies a longer rest; see on 2.28.4.

36 (4.50) *Bṛhaspati*

The hymn is divisible into three parts; the first, vv.1-6, glorifies Bṛhaspati's important role in the liberation of the celestial cows (imprisoned in Vala's cave) by Indra, whose name, however, is not mentioned for obvious reasons. The second part, vv.7-9, stresses the importance of a Brahmin priest for kings in their wars and other affairs, being supposed to be a counterpart of Bṛhaspati on the earth. Vv.10-11 form the concluding part where Bṛhaspati is invited as the chief guest with Indra as his companion, to the poet's sacrifice. See on 11.23 above and 10.68 below.

1. *ví tastámbha:* The same cosmic exploit is ascribed to Aja, the unborn god, at 1.164.6; to Agni at 6.8.3; to Varuṇa at 7.86.1; to Maruts at 8.94.11 and to Soma at 9.101.15. *triṣadhasthā́ḥ:* The three *sadhásthas* or abodes are heaven, mid-air and the earth; Soma, Viṣṇu and Sarasvatī are similarly described as *triṣadhasthá.* Agni is called *triṣadhasthá* from this point of view; but even the Vedi where he is kindled is called *triṣadhasthá, sadhástha* referring to the fire-places on it. See 5.11.2b and also 1.47.4a. *rávena: ráva, ravátha* or *viravá* 'a thundering war-cry' is the characteristic weapon of Bṛhaspati; see vv.4 and 5; also 9.80.1; 10.67.6; 10.68.8. *pratnā́saḥ ṛṣayaḥ* are the Aṅgirases; see 4.2.15-17.

(2) These sages who raised (their banner) for our dappled, active and unmolested herd of cows (stolen by Vala), who had thundering movements and were jubilant in a manner easily recognizable (by the pent up cows); O Bṛhaspati, do protect the home of this herd.

(3) Your (friends), loyal to Ṛta, have sat down, (coming) from the farthest distant place, O Bṛhaspati. The wells dug out for you and milked out by the stones are showering abundance of the sweet (juice) on all sides.

(4) First born from the great light in the highest heaven, possessed of seven mouths and being (a bull) controlled by seven reins, mightily born Bṛhaspati has blown off the darkness with his thunder.

(5) In the company of his well praising and singing band, that Bṛhaspati broke by his thunder the rocky Vala. Roaring repeatedly, he drove out the lowing cows which sweeten the offering.

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2. *dhunétayaḥ* (*dhuna* from √ *dhvan* and *íti* from √ *i* to go) 'those whose march is resounding'. '*supraketám* is adverb (*praketá* is knowledge, recognition'; cf. 10.129.2). *abhí tatasré: abhi* √ *taṁs* to raise (a banner), as a superior person, either for protection or for attack. Here it is for the protection of a friend, while at 10.89.15*a* it is for attacking an enemy, as the word *śatruyántaḥ* near it shows. *yé* refers to the *ṛṣayaḥ* in v.1. *ūrvám* i.e. the cows in it; *asya* in *d* refers to the herd of the poet's own cows; the celestial cows in Vala's cave are called its source or origin (*yónim*). *d* must be considered as an address to Bṛhaspati by the poet who has mentally travelled to the ancient times: 'O Bṛhaspati, do save these celestial cows which are the source of all the future cows'.

3. Here, too, the reference is to the early Aṅgirases and their sacrifice to Bṛhaspati and Indra at the time of the liberation of the cows. *ṛtaspṛśaḥ* are the Aṅgirases; *khātáh avatā́ḥ*: 'dug out wells' are the Soma stalks under the image af wells full of water. *ádridugdhāḥ*: 'milked out with the help of stones'. The same stalks, cut into small pieces are now conceived as the udders of a cow. *virapśám* (*vi* √ *rapś* 'to burst') is a noun meaning 'abundance'. For this sacrifice of the Aṅgirases, see 1.13 and 2.16 above; also 3.31.9*ab*.

4. *saptá āsyaḥ* 'having seven mouths' i.e. secondarily 'seven times eloquent'; *saptáraśmiḥ*: supply *vṛṣabháḥ*; see on 2.12.12. *adhamat támāṁsi*: Because he has arisen from great light and also because he has liberated the luminaries viz. Agni, Uṣas and Sūrya; see 1.62.5*ab*; 6.17.5.

5. The *guṇá* is of the Aṅgirases, the Ṛṣis alluded to in vv. 1-3. *b*: Vala himself is called *phaligá* 'a rocky reservoir'; see 1.62.4*cd*; 8.32.25*a*. *havyasū́daḥ*: The cows are so called because they sweeten the *hávya* i.e. soma, by their milk. *vā́vaśatīḥ*: The cow responded to the war cries of Bṛhaspati; see 1.62.3*cd*.

(6) Let us thus serve our mighty Father to whom all gods belong, with sacrifices, prayers and offerings. May we be the lords of treasures possessed of good offspring and brave followers, O Bṛhaspati.

(7) He alone, as the King, has overpowered all the opposing armies by his strength and heroism, who offers to the well worshipped Bṛhaspati, praises him and bows to him making him enjoy the frontmost rank.

(8) That king alone, whose priest precedes him (i.e. enjoys a higher rank than the king himself) dwells well placed in his own home. Nourishing food becomes abundant at all times for him and his men bend before him of their own accord.

(9) Unopposed does he conquer treasures belonging to both the enemies and the friends. The gods favour that king who gives full satisfaction to his priest when he seeks his help.

(10) Drink you and Indra, O Bṛhaspati, the Soma at this sacrifice being delighted, O gods possessed of the treasures of the mighty. May these very loyal drops (of Soma) enter you; grant us wealth which is associated with all brave sons.

(11) O Indra and Bṛhaspati, lead us to prosperity; may the good grace of you two be with us. Protect our hymns, rouse the feelings of liberality (in our patrons) and exhaust the hostilities of our invaders and foes.

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6. *viśvádevāya* 'to whom all gods belong', i.e. by pleasing whom, all gods can be pleased; but on the other hand, he and Agni are also called *viśvádevya* 'belonging to all gods' i.e. serving all gods; see 3.2.5; 3.62.4. The fourth Pāda looks like the concluding line of a hymn, which actually is at 5.55.10, 8.40.12 and 10. 121.10; but here and at 8.48.13, it represents only an interim request of the poet.

7. *prátijanyāni:* Supply *dhánāni*; see v.9; or in view of *abhí tásthau, máhāṃsi*; see 5.28.3d. *dyumná;* see 4.4.9d. *súbhṛtam* i.e. by other worshippers. *pūrvabhā́jam* 'one who has enjoyed the first rank'; see *pū́rva éti* in v.8.vv. 7-9 refer to a king who honours the Brahmin priest and keeps him happy.

8. c: cf. 5.36.6c.

10. *vṛṣaṇvasū* 'possessed of wealth of a mighty god'. *svābhúvaḥ* (*su ābhū*): cf. 1.51.9; 1.64.1.

11. *púrandhīḥ* 'fullness, abundance'; see on 3.61.1 above. *jajastám* (pf. ipv. of √*jas*); cf *jásamānāya vṛkáya* at 7.68.8 below: *jásuraye śayáve* at 1.116.22 above (both adjectives from the same root). *vanúṣām árātīḥ*: cf. 7.83.5; 7.97.9; also 6.68.6.

37 (4.51) *Uṣas*

(1) This most frequent and righteous light (of Uṣas) appearing in many places has risen up from the darkness in front of us. Now may the Dawns, the shining daughters of the Heaven, prepare the paths for men.

(2) The lovely Dawns have stood up in the east like posts erected at the sacrifices. The pure and purifying Dawns while shining, have thrown open the doors of the stall of Darkness.

(3) Shining today, may the liberal Dawns distinguish our patrons for the bestowal of a gift. May the Paṇis sleep in the ugly interior of the darkness without awaking.

(4) Will that march of yours, whether old or new, take place today, O divine Dawns, by which you shone gloriously upon the seven-mouthed Aṅgiras, Navagva and Daśagva, O Rich one?

(5) With your punctually yoked horses you go round the worlds in a moment, O divine Dawns, awakening every two-footed and four-footed creature that is sleeping, for moving about.

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37 (4.51) *Uṣas*

1. *purūtámam* 'most frequent'; see 1.124.6 and *śaśvattamáyāḥ uṣásaḥ* at 1.118.11. *vayúnavat* 'possessed of Vayunas', i.e. keeper of the religious customs, rites etc. thus 'pious, righteous'. Agni is said to have taught these to men at 1.145.5, and Uṣas, to have established them among them at 1.92.2 and 6; she herself observes these and keeps a watch while men observe them. See 7.75.4c. At 6.21.3, Indra is said to have made the refractory (*avayunám*) *támas* obedient to laws (*vayúnavat*) with the help of the sun.

2. *mitáḥ sváravaḥ* 'sacrificial posts fixed and erected for the purposes of a sacrifice.' *támaso vrajásya dvárā:* Tamas is here imagined to have a *vrajá* 'a stall' full of cows in the form of darkness; Uṣas breaks open its doors in order to empty its contents and thus makes Tamas run away as a pauper. At 3.5.1d Agni is said to have done the same but the idea of a *vrajá* is absent there.

3. The stanza contrasts the attitude of Uṣas towards the liberal patrons and the miserly Paṇis. *ábudhyamānāḥ* 'not awaking'; i.e. lying in eternal sleep or death. *támaso vímadhye:* cf. *dīrghám támaḥ* at 1.32.10 and *dīrgháḥ támisrāḥ* at 2.27.14, which similarly signify 'death'. For the idea in the stanza, see also *prá bodhaya uśaḥ pṛṇató maghoni ábudhyamānāḥ paṇáyaḥ sasantu* 1.124.10ab.

4. *sanáyo návo vā yā́maḥ* 'Your old visit to our ancestors and your new visit to the modern sages'. *saptásye:* see above on 4.50.4.

5. *dvipā́d* and *cátuṣpād* are employed as neuter nouns as at 10.27.10b, though they are used as masculine ones at 8.27.12 and 10.117.8. Construe *sasántam jīvám* (masc.) *dvipā́d cátuṣpād* (neu.) *ca carā́thāya prabodháyantīḥ*.

(6) Where, indeed, and which one is that old one, among these dawns, on which they (i.e. the gods) assigned their tasks to the Ṛbhus? When the bright Dawns gloriously move about, looking young and very much like each other, they cannot be distinguished from one another.

(7) Those, indeed, those blessed Dawns existed formerly, which felt glorious in giving help and which were born in Ṛta and were unfailing, worshipping at which, a worshipper, toiling, chanting, and praising with hymns, has obtained riches in a moment.

(8) They unfailingly attend together in the east, equally extending themselves from the same place. Awaking from the seat of Ṛta, the divine Dawns become active like the herds of cows.

(9) Those same Dawns of equally unchanged colour move forward now, concealing the black monster with their bright (rays) shining pure and bright by their forms.

(10) O divine daughters of the heaven, bestow on us while shining, riches accompanied by offspring, rising up from your soft (bed). May we be the lords of good vital strength.

(11) Holding the sacrifice as my banner, I address you, O shining daughters of Heaven. May we be famous among men; may Heaven and Earth, the goddess, grant this to us.

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6. *vidhā́nā* are the tasks which the gods assigned to the Ṛbhus about the Deva-camasa at 1.161.2-4. *vidadhúḥ* i.e. *devāḥ*. *ná ví jñāyante* 'are not distinguishable from one another'.

7. *abhiṣṭí-dyumnāh:* see *abhíṣṭi-śavase* at 3.59.8. *ṛtájātāḥ ata eva satyāḥ*. *ījānáḥ śaśamānáḥ:* cf. 1.113.20*b*; also 6.1.9*a*.

8. *ā́caranti* 'faithfully attend'; see *ācáraṇeṣu* at 1.48.3 and on *jārá iva ācárantī* at 7.76.3*c*. *samanā́* 'evenly' is an instrumental used adverbially. *ṛtásya sádasaḥ:* see *ṛtásya budhné* at 3.61.7. *gávām ná sárgāḥ:* At the appearance of the Dawns, the cows are released for grazing; see 4.52.5; 7.36.1; with these cows, the poet compares the dawn. *sárga* (from √ *sṛj*) means 'what is released', i.e. a herd of cows, or a horse let loose for running a race. In expressions like *sárgatakta*, *sárga* secondary means 'speed' which is achieved by a race horse.

9. *ámītavarṇāḥ* (*ámīta* from √ *mī* to destroy), see *ánabhimlātavarṇaḥ apā́m nápāt* at 2.35.13. *gū́hantīḥ* i.e. concealing it by their light; cf. *gūḍhví támaḥ* at 7.80.2 (and note) *ásitam ábhvam* is the darkness (not Night, as Geldner suggests). For *ábhva* 'a mysterious creature', see on 2.33.10 above. *rúśadbhiḥ* (mas.) supply *arcíbhiḥ* (1.48.13) or *bhānúbhiḥ* (6.65.1). *tanū́bhiḥ* is feminine.

10. *syonā́t:* Supply *sádasaḥ;* see v.8*c*. I construe *ab* and *c* together; *syoná* is usually used with reference to the seat of the deities. Thus Agni is called *syonaśī́* at 1.73.1; 7.42.4; similarly his *syoná* seat is referred to at 1.31.15; 6.16.42. Also see 10.70.8; 10.110.4, 8.

11. *yajñáketuḥ:* see *yajñámanmā* at 7.61.4*d*; both refer to the sacrificer; also see v.7*c* above. By Word Economy it suggests *yajñáketuḥ* (adj-

38 (4.54) *Savitṛ*

(1) The divine Savitṛ, who distributes lovely gifts to men, deserves to be worshipped now and is fit to be praised by our men at this time of the day, so that he may bestow on us best riches.

(2) You first assign (highest) immortality to the gods, who deserve a sacrifice, as their best share. Immediately then you disclose to men your gift (of another kind of immortality) namely, unbroken chain of lives (from generation to generation).

(3) Whatever (wrong) we have committed against the divine tribes owing to ignorance, poor wits, oppulence or human nature, (in respect of all that), O Savitṛ, declare us authoritatively to be free from guilt both among the gods and here among men.

(4) That work of the divine Savitṛ cannot be destroyed, since he has to support the entire world. Whatever this god of lovely fingers urges over the expanse of the earth or in the vault of the heaven, all that is brought out true.

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of *uṣasaḥ*) for which see 1.113.19*b*. The last Pāda begins with *tád dyaúśca,* though not shown in the Poona edition.

38 (4.54) *Savitṛ*

1. *idā́nīm áhnaḥ*: see *idā́ áhnaḥ* at 4.33.11.
2. *uttamám amṛtatvám* 'highest deathlessness' is the best share (*uttamám* goes with *bhāgám* and *amṛtatvám*) allotted to the gods of Savitṛ; to men too, he allots another kind of *amṛtatvá* through the medium of children and grandchildren; this is called *anūcīnā́ jīvitā́* 'lives, one followed by another' continually in the line; see, *prajā́bhir agne amṛtatvám aśyām* 'May I enjoy *amṛtatvá* through my children and grandchildren, O Agni' 5.4.10d; also *ā́ vo yakṣi amṛtatvám suvī́ram* 'May I enjoy *amṛtatvá* characterised by good progeny by your worship' 10.52.5. For *anūcīnā́ jīvitā́* see 10.18.5-6. *dā́mānam: dā́man* (masc.) from √ *dā* to give.
3. In *a* supply *ā́gaḥ*: see *ánāgasaḥ* in *d* and 4.12.4*b*. *átra* 'with reference to this offence'. *dī́nair dákṣaiḥ*: see *krátvaḥ dīnā́tā* at 7.89.3 below. *prábhūti* is the same as *prabhutvam* in the famous saying *yauvanam dhanasampattiḥ prabhutvam avivekitā* namely 'unchecked power'. *puruṣatvátā:* The form is instrumental of the abstract noun from *púruṣa* with the double affix *tva* and *tā* and thus means the same as *puruṣátā* 'human nature'; cf. 7.57.4; 10.15.6. The double form again occurs at 5.48.5.
4. *váriman* or *várṣman pṛthivyā́ḥ* or *diváḥ* 'on the surface of the earth or the summit of the heaven' i.e. anywhere on the earth and in the heaven; see 3.5.9; 10.28.2; 10.70.1.

(5) You assign to these big mountains spacious homes (on the earth), where Indra is regarded as the greatest. Just when they began to spread out (their wings) while flying, they stood to obey your directions, one by one, O Savitṛ.

(6) In accordance with those directions of yours, O Savitṛ, which direct good fortune to me thrice every day, may Indra, Heaven and Earth, Sindhu with Waters and Aditi with Ādityas grant us protection.

39 (5.1) *Agni*

(1) Agni is roused by the fuel of men to greet the approaching Dawn resembling a milch-cow. Like the active (birds) flying up to the branch (of a tree from the ground) his rays move up towards the firmament.

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5. The stanza refers to the legend of the flying mountains; they were assigned firmly fixed spacious homes on the earth, where they were under the command of the great Indra. *índrajyeṣṭhān kṣáyān*: 'homes where Indra is regarded as great'. These are the places, which are roomy, spacious, where the mountains can extend themselves as much as they like, on the surface of the earth. The mountains are thus made *dhruvákṣemāsaḥ* (3.54.20). *pastyàvataḥ kṣáyān:* cf. *pastyàvat barhíḥ* at 2.11.16. Or perhaps, in view of the epithets *índrajyeṣṭhā,* 1.23.8; 6.51.15; 8.83.9 and *bṛhadgiri* (5.57.8) used of Maruts and also considering the *nighāta* accent of *ebhyaḥ* in *b*, we might render *ab* as:—"You urge the Maruts, with Indra as their overlord to live on the big mountains; to these latter, you urge roomy homes (on the earth); so that they might not fly from place to place in search of spacious homes. The significance of the epithet *índrajyeṣṭhān* and the relevance of the mention of the Maruts here, however, remain doubtful; see Oldenberg *Noten* I. p.307. *cd:* The mountains tried to fly with their wings as they liked (*patáyantaḥ viyemire,* with *pakṣān* supplied in view of 8.47.3), but immediately they stood down as soon as Savitṛ urged them to do so. Elsewhere Indra is said to have fixed the mountains when they were agitated; see 2.12.2; 2.17.5. In the *Maitrāyaṇīya Saṁhitā* 1.10.13, Indra is described as having cut off the wings of the mountains and fixed them on the earth once for all. The word *índra-jyeṣṭhān* is probably suggestive of this role of Indra in the episode. That Indra and Savitṛ often worked together is seen even from 3.33.6 and 10.139.3*cd*. *ebhyaḥ* certainly goes with *párvatebhyaḥ* and both are dative forms.

6. *trír áhan:* see 1.142.3*c;* also *trír áhnaḥ* at 1.116.19. Perhaps a reference to the three Savanas by Śleṣa. *saúbhagam:* cf. 2.28.2*a* above.

39 (5.1) *Agni*

1. *práti ábodhi* 'was awakened to greet'; Uṣas is here compared with a milch-cow and Agni with her calf; see 2.2.2*ab* for the same simile. Also cf. 3.5.1*ab* and 3.61.6*cd*. *yahvā́ḥ* are young birds; they fly up to a branch of a tree for shelter, when scared away from the ground, where they have alighted for feeding. The flames of Agni going upwards are compared with such birds.

(2) The inviting priest is roused to worship the gods; Agni has stood up gracious in the morning. The bright lustre of the kindled fire is seen; the great god is wholly released from the darkness.

(3) The pure Agni is anointed with pure streams of cow's ghee, when he has roused the tying rope (i.e. hymn) of the band (of his singers). Immediately then the reward seeking gift is brought forth; standing erect, he licks the outstretched gift with his tongues.

(4) The minds of the pious men move towards Agni, as their eyes turn towards the sun. When Night and Dawn of different complexions generate him, the white horse (i.e. the sun) is born at the beginning of the day.

(5) The lovable one is born at the beginning of the day; the ruddy one is placed in the midst of the congenial woods. Bestowing his seven gifts on every house, Agni has sat down as a more competent inviting priest.

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2. *yajáthāya devā́n*: *yajáthāya,* the dative of the noun *yajatha,* (from √yaj 'to worship') is used here as also at 3.17.1*d* and at 7.10.5*d* in place of the infinitive *yajádhyai,* with *devā́n* as its object. *pītáye* is similarly used in place of *pātave,* with an object like *mádhu* or *ándhāṁsi* at 7.59.5; 8.33.13; and 8.97.8. see Whitney, sec. 271*h* (p. 273). *támaso nír amoci*: cf. 10.107.1*b*.

3. *gaṇá* is the band of worshippers as at 6.56.5; also see 6.40.1c; Agni is called *gaṇaśrī́* at 8.23.4. The *raśanā́* of this *gaṇá* is their *dhī́* or hymn, with which Agni is bound as it were and carried to the sacrifice for service, as said at 4.1.9 (*prá tám mahyā́ raśanáyā nayanti*); also cf. 9.87.1*d*. A *dhī́* is conceived as a *raśanā́* made up of several threads at 2.28.5c; perhaps even the *raśmī́n* at 1.109.3*a* refer to those of a *dhī́*. For *gaṇásya raśanā́m*, see *gáṇyā gīḥ* at 3.7.5 and for *raśanā́m ájīgaḥ* see *dhíyo ajīgaḥ* at 7.10.1*d*. *góbhiḥ* i.e. with cows' ghee; in *cd* the *dákṣiṇā* is that which is offered to Agni himself, namely, ghee. *uttānā́m* stretched out, i.e. offered; cf. 10.27.13; the image is of a motherly female fully stretched out on the earth for her young ones. *yujyate:* see *áyujran niṣṣídho martyatrā́* 'The gifts have been brought in among men' 1.169.2; and *yujé bráhma pūrvyám* 10.13.1. But a superimposition of *ratha* on *dákṣiṇā* seems also to be intended, as suggested by the adjective *vājayántī;* see *rátho dákṣiṇāyā ayoji* (1.123.1) and *suvṛd rátho vartate dákṣiṇāyāḥ* (10.107.11). *juhū́bhiḥ* is as usual used with a double meaning: '(licked) with his tongues', and '(offered) with ladles'.

4. *cákṣūṁṣi iva:* As the priests look at the rising sun, so do their thoughts turn to Agni for the sacrifice. Here the Upamāna is Prakṛta and the Upamā-vācaka has the sense of a conjunctive. Their eyes turn to the sun *and* their minds to Agni for sacrificial services. *uṣásā vírūpe* i.e. Night and Uṣas of different complexion, *uṣásā* being meant for *náktoṣásā*. *śvetó vājī́* 'the white horse'. Both Agni and Sūrya are meant as in the first half; see also 7.77.3 below.

5. Mark the intended Śṛṅkhala Yamaka between vv. 4 and 5 as also 5 and 6. *hitó hitéṣu:* The word *hitá* is Śliṣṭa; it means 'favourable' (*hi* to urge) and 'placed' (from √ *dhā*); *saptá rátnā: saptá* is descriptive; it means many; see for the same expression 6.74.1c below.

(6) Agni has sat down as a more competent priest on the bosom of his mother, in that lovely place. And the holy and youthful poet established in many places is kindled in the midst of the people as their supporter.

(7) They invoke with prayers that priest Agni who is good at sacrifices and who invites (the gods). They decorate with ghee that faithful horse who extends himself over the two worlds (by his lustre) in accordance with the Ṛta.

(8) Being fit to be decorated, he, the house-loving Agni is served in his own home. He is our kind guest, highly praised by our poets. A Bull of a thousand horns, having that as your special power, you surpass all other (Agnis) by your might, O Agni.

(9) In a moment do you surpass all the other Agnis for him, O Agni, to whom you have disclosed yourself as the most beautiful, praiseworthy, wonderful, radiant and dear guest of the human tribes.

(10) Men bring you offerings from far and near, O youngest god. Appreciate the prayer of the most glorious, distinguished poet; great and extensive is your auspicious protection, O Agni.

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6. The *upástha* of the mother is the Vedī on the earth and the *surabhí* (soft to touch) *loká* on it is the fire-place. cf. *surabhí yóni* at 10.107.9. For *surabhí* cf. Renou *EVP* 4.38. *puruniṣṭháḥ:* The word ends either in *a* as here (see Pada Pāṭha), or in *ā* as at 8.2.9*a*. From *puru-nis-* √*sthā* 'living completely in many places'. *kṛṣṭīnám* is to be construed with both *dhartá* and *mádhye*.

7. Supply *bhāsā* or *bhānunā* in *c*; see 6.1.11; 10.88.3. *ṛténa* i.e. according to Ṛta; see 10.108.11.

8. *mārjālyàḥ* 'fit to be washed, anointed'; perhaps from *mṛjāla* (*mṛjā* + *āla*). *své*: Supply *dame*; see 1.1.8; 1.143.4; 2.35.7. This is also suggested by the following word *dámūnāḥ*. In *c sahásraśṛṅga vṛṣabhá* is Agni, who is said to be sharpening his horns (i.e. his flames) at 5.2.9 and 8.60.13. Yet at 7.55.7 below the words are evidently used of the moon. *tád-ojāḥ:* see *tád-apāḥ* at 2.38.1 above. *prá asi anyā́n:* The root *prá* √ *as* is usually used with an ablative and means 'to be superior to'; see 1.173.6*a*; 4.26.4*ab*. Here it stands for both *prá* and *áti* of v. 9*a* below, and hence treated like the latter; the correspondence between v. 8*d* and v. 9*a* is obvious and is meant for the Śṛṅkhalā as in vv. 4-6.

9. *prá áti eṣi anyā́n:* see 7.1.14. *anyā́n* refers to other non-sacrificial or sacrificial fires who do not show such great favour to their sacrificers. See also 7.1.4. *viśā́m mā́nuṣīṇām:* The *daívīḥ víśaḥ* and the *dā́sīḥ víśaḥ* are also sometimes mentioned in the *Ṛgveda;* see 3.34.2 and 6.25.2.

10. *balím bharanti* 'bring you their tribute which is due to a king; see 8.100.9*cd* and also 7.6.5; 10.173.6. *bhándiṣṭha* is superlative from the root *bhand* 'to shine, to be auspicious, etc.' At 1.97.3*a* a poet is called *bhándiṣṭha* 'most shining by his praises; most auspicious' as

(11) Mount upon your refulgent chariot surrounded by the holy gods, today, O bright Agni. Being well acquainted with the paths and the vast mid-region, bring here the gods for enjoying the offering.

(12) We have sung a praiseful hymn to the mighty, wise and holy bull, (Agni). Gaviṣṭhira has rested his hymn with a prayer in Agni, like the wide-striding gold in the heaven (i.e. the sun).

40 (5.11) *Agni*

(1) Agni, the skilful and watchful defender of the people is born for our fresher welfare. He, whose face is anointed with ghee, the pure one, shines gloriously for the Bharatas with his mighty, heaven-kissing (lustre).

(2) Men have kindled Agni, the foremost banner and the leading priest of the sacrifice, on (the place) containing his three abodes. May that wise, invoking priest, (having arrived) in the same car with the gods and Indra, sit down on the grass-seat for (their) worship.

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here. *sumatím cikiddhi:* see 2.43.3*b* and also *vácasaḥ cikiddhi* at 4.4.11; *idám vácaḥ cikiddhí* at 5.22.4 and *idám me ā́ cikiddhi* as at 10.28.4*a;* also cf. 1.151.7*d;* 7.18.4*d;* 7.21.10*b;* 8.22.6*c* and 9.96.2*d.* Geldner (following Oldenberg, (*Vedic Hymns* II, p. 364-65) takes *bhā́ndiṣṭha* as an adjective of Agni, *sumatí* as his favour and the 3rd Pāda as an address to his follower by the poet. But this unnecessarily breaks the context of Agni, to whom the stanza as a whole is addressed. Renou, *EVP* XIII. p. 104 agrees with this view.

11. *yajatébhiḥ:* Supply *devebhiḥ;* see 2.5.8; 6.50.2. *sámantam* may be taken either as an adjective of *rátham* (surrounded, i.e. closely associated with), or as an adverb meaning 'together with'. *vidvā́n* in c is to be construed with both *pathīnā́m* (gen.) and *antárikṣam* (accu.); cf. *vidvā́n patháḥ* at 10.98.11.

12. *b:* Mark the prominent Anuprāsa; *váco vandā́ru:* see *vándate gī́ḥ* 1.173.12; *vandate vā́k* 10.115.8. The word *vandā́ru* itself is used in place of a noun in the sense of 'a hymn' at 4.43.1 and 6.4.2; cf. also *vandā́ruste tanvàm vande* at 1.147.2*d.* In the second half the common property in the simile is *śukram* supplied. The *uruvyáñcham rukmám* in the heaven is of course the sun; see 5.61.12*c;* 6.51.1*d* and 7.63.4*ab.* Sūrya is *śukrá;* see 1.43.5; 6.4.3; similarly *dhī́* or *manīṣā́* is *śukrā́;* see 1.143.7; 7.34.1.

40 (5.11) *Agni*

1. *ghṛtápratīkaḥ:* see on 1.143.7 above. Supply *bhānúnā* after *bṛhatā́;* see on the one hand 3.21.4*c* and *diví spṛśanti bhānávaḥ* 1.36.3*d* on the other. *bharatébhyaḥ:* see *bharatásya agníḥ* at 7.8.4*a;* Agni is also called *bhā́rata* (4.25.4; 6.16.19) and once even *bharatá* (1.96.3*c*) in the Ṛgveda. The Bharatas were an important clan under the leadership of King Sudās; see above 3.33.11-12 and below 7.83.6-8.

2. *yajñásya ketúm:* see on 3.29.5 above; *triṣadhasthé:* Supply *sthāne* or *barhíṣi* from c; see 1.47.4*a* where *barhís* secondarily stands for the sacrificial Vedī with its three fire places. Elsewhere Agni himself is called *triṣadhástha* (6.12.2); see on 4.50.1 above. For *sadhástha* in the sense of a 'fire-place', see 3.23.1*a.*

(3) You are born pure though uncleansed, from your mothers; you have arisen as the delightful poet of your worshipper. They have strengthened you with ghee, O well fed Agni; the smoke, which is your banner, has rested in the heaven.

(4) May Agni enjoy our sacrifice very well; men variously bring Agni in every home. Agni has become a messenger carrying our oblations (to the gods). Those who choose Agni, choose one who is gifted with a poet's wisdom.

(5) This sweetest hymn is offered to you alone; may this prayer be very agreeable to your heart. These hymns fill you full with strength and glorify you as great rivers do the ocean.

(6) The Aṅgirases found you out, lying concealed in every wood; such as you are, you are born as a great power. They call you the son of strength, O Aṅgiras.

41 (5.26) *Agni*

(1) O purifying Agni, bring here the gods with your flame, with your delightful tongue, O god, and worship them.

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3. *ásammṛṣṭaḥ* yet *śúciḥ:* Human child requires to be cleansed after its birth; not so Agni. *mātróḥ:* The two Araṇis are meant; see 7.3.9*c*; 8.60.15*a*. At times they are even called *pitróḥ;* see 1.31.4*c*. As a matter of fact, of the two Araṇis, the upper one is called *pitṛ* and the lower one *mātṛ;* see 3.29.1 and 11 above. So that both may be called by either name, with the help of Ekaśeṣa. *vivásvataḥ:* The word is sometimes used to signify the first sacrificer, the first ancestor of the sacrificing mortals. *dhūmáḥ ... ketúḥ ... diví śritáḥ:* see 4.6.2*d;* 6.2.6*ab;* 7.3.3*c;* 10.81.1. He is also called *dhūmáketu* at 1.44.3 and 8.44.10, as in later literature.

4. *sādhuyā́*: see on *dhṛṣṇuyā́* at 4.30.13 above. *ví bharante*: cf. *ví bhṛtaḥ* at 1.71.4; 3.55.4.

5. *mádhumattamam vácaḥ:* See *mádhumattamāḥ stómāsaḥ* at 8.3.15*ab*, also *mádhumad vácaḥ* at1.78.5*ab; ghṛtā́d mádhunaśca svā́dīyaḥ vácaḥ* at 8.24.20, *śám hṛdé:* see 1.73.10*ab;* also 8.17.6; 8.82.3. For the simile in *cd* see 1.190.7*ab;* 6.36.3*cd;* 8.6.35 and 8.44.25.

6. *śiśriyāṇám váne-vane:* see 10.91.2*ab*. *sáho mahát:* Agni himself is called 'great power' incarnate; he is also called *bṛhád bhā́ḥ* 'great light' at 1.45.8; 7.8.4. Indra's weapon is similarly called *sáho ápratītam* at 5.32.7*b* and Vṛtra is *apratimānám ójaḥ* at 8.96.17.

41 (5.26) *Agni*

1. *vakṣi-yakṣi*: Termination *si* is sometimes directly added to the root in the sense of a request; see Whitney, *Grammar*, sec. 624; Macd. *VGS*. p. 349*b;* see below on *rāsi* at 7.95.6.

(2) We beg of you, who look like the sun, O ghee-topped god of lovely rays; bring here the gods for the sacrificial feast.

(3) Let us enkindle you, whose work is to invoke the gods for a feast, who are glorious and great at a sacrifice, O wise god.

(4) Come with all the gods for the gift of our offering, O Agni; we choose you as our inviting priest.

(5) Bring good physical strength to the sacrificer who presses the Soma, O Agni; be seated with the gods on the grass seat.

(6) Being kindled, O conqueror of a thousand (treasures), you uphold the sacred laws, as a praiseworthy messenger of the gods.

(7) Lay down the all-knowing youngest divine priest Agni, who carries our oblations (to the gods).

(8) May this sacrifice, which affords most ample space to the gods, progress continually; spread out the grass for them to sit on.

(9) May the Maruts, Aśvinā, Mitra, Varuṇa and the (other) gods with all their followers occupy this (seat).

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2. *ghṛtasno: ghṛtasnu* is found with accent on both the first and the second member; in the first case it is a Bv.cd. with *snu-sānu* as its second member, while in the second, *snu* is from *snā* to bathe; so the word means either 'ghee-topped' or 'swimming in ghee'. In present stanza, the word being without accent, it is not possible to say in which sense it is used; see Oldenberg, *Noten* I, p. 15. *svardṛśam:* (Upapada Tatp.) 'One who looks on (in the case of men etc.) or like the sun, (in the case of gods)'; see 5.63.2 and 7.83.2.

3. *vītí-hotram* (Bv.cd.) 'one whose work is to invite (*hotrám*) at the sacrificial feast'. *hotrám* is *hotṛ*'s work (from *hū* to call); see 2.1.2*a*. For another *hotrá* see on v. 7 below. See Renou, *EVP* XIII. p. 118.

4. Agni is called *havyádāti* 'giver of offerings' at 3.2.8; 6.48.2. *dāti* is both an action and an agent noun.

5. *satsi:* see on v.1 above.

6. *dhármāṇi puṣyasi:* cf. 3.3.1*d;* 9.64.1c.

7. *hotra-vā́ham: hotrá* from *hu* to offer, is the same as *havya;* see 6.11.1*d;* 10.53.4-5. *yáviṣṭhyam:* This is another form of *yáviṣṭha* (superlative of *yúvan*), found only at the end of lines of eight or twelve Akṣaras, and has always the value of four Akṣaras (*yáviṣṭhiyam*).

8. *devávyacastamaḥ:* see 1.142.5 above; *devávyacas* (Bv.cd.) 'having enough space for the gods'. *vyácas* (from *vyac* to comprise) means expanse, ample space; see *samudró ná vyáco dadhé* 'has ample space like the ocean' 1.30.3; *dvāro ... devébhyo bhavata suprāyaṇā́ḥ* 10.110.5.

9. *sárvayā viśā́:* The *daívi viś* is meant; see *devā́nām víśaḥ* at 1.50.5 and on 5.1.9 above.

42 (5.57) *Maruts*

(1) Come for our welfare, O Rudras, enjoying together, led by Indra and possessed of golden chariots. This hymn from us joyfully approaches you, as the springs of the heaven do a thirsty man, who longs for water.

(2) You are spirited, armed with axes and lances, mighty bows, arrows and quivers. You have good horses and chariots, O sons of Pṛśni; being possessed of powerful weapons you gloriously march forth, O Maruts.

(3) You shake off the heaven and the mountains (so as to shower) riches for your worshipper. Trees bend down through fear of your march; you cause the earth to tremble, O sons of Pṛśni, when you have gloriously yoked your dappled mares, O fierce ones.

(4) The Maruts have the vehemence of Vāta, the gowns of rain, a mutually similar good appearance like the twins and a lovely beauty. The mighty and spotless gods who yoke brown and red horses, are as vast as the heaven owing to their greatness.

(5) Possessed of ample fluid (i.e. rain) and ornaments, the liberal gods of sharp appearance are not stingy in their gifts. The noble-born bards of the heaven, having golden chests by nature, have enjoyed immortal fame.

(6) The spears rest on your shoulders, O Maruts; overpowering might, vigour and strength are placed in your arms. Heroic spirits are put in your heads and weapons in your chariots. Every kind of beauty is painted on your bodies.

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42 (5.57) *Maruts*

1. *rudrāsaḥ:* The sons are identified with the father as at 1.85.2. *índravantaḥ:* 'Possessed of Indra as their leader'; Aśvinā at 1.116.21 and the Ṛbhus at 4.33.3 are similarly called *índravantaḥ*. *práti haryate matíḥ:* This joyful approach is mutual; at 1.57.4 Indra is requested (*práti no harya tád vácaḥ*) to 'joyfully approach the poet's hymn'. *vaḥ* is dative corresponding to the Upamāna. *tṛṣṇáje:* for the simile see 7.33.5*ab* (*úd dyā́m ivét tṛṣṇájo nāthitā́so ádīdhayuḥ*). *diváḥ útsāḥ* are the clouds; cf. 2.24.4*d*.
2. *śúbham* is adverbial accusative like *śubhé* the dative in v.3.
3. *dhūnuthá dyā́m vásu:* The root *dhū* is used with two accusatives, one of the thing which is shaken off and the other of the thing from which something is shaken off as at 3.45.4. *b:* cf. 5.60.2; 8.7.34.
4. *varṣá-nirṇijaḥ:* see introductory note on 1.19 for the Maruts and the rains. Also see 3.26.5; 5.53.2, 6, 10; 5.58.7 and 7.64.1.
5. *purudrapsā́ḥ* (Bv.cd.) see *drapsā́ḥ* 'drops of rain' at 5.63.4 above. *amṛtam nā́ma* 'immortal name, fame'; see 1.68.4; 1.87.5. *divó arkā́ḥ: arká* is personified as at 7.24.5; 1.167.6.
6. see on *mā́ḥ ápiṁśan* in 4.33.4 for *śríḥ pipiśe*. also cf. 1.85.2; 1.166.10.

(7) You have given us a gift consisting in cows, horses, chariots, brave sons and lovely (gold), O Maruts. Make us a recommendation, O sons of Rudra; may I partake of your divine favour.

(8) O givers of ample gifts, O manly Maruts, O immortal knowers of Ṛta, O unfailing listners, O young poets, O dwellers on lofty mountains, take pity on us while you grow very great.

43 (5.63) *Mitrā-Varuṇā*

(1) You mount upon your chariot (of Ṛta) in the highest heaven, O defenders of Ṛta, O gods of unfailing laws. The shower of the heaven swells pleasantly for him whom you two favour, O Mitra and Varuṇa.

(2) You rule over this world as sovereign rulers, looking like the sun, at the sacrifices, O Mitra and Varuṇa; we ask for your gift, namely, the rain and immortality. The roars move about between the heaven and the earth.

(3) Mitra and Varuṇa are the fierce sovereigns, mighty and active rulers of the heaven (and also) of the earth. You follow up the (heaven's) peal of thunder with lovely clouds. You make the heaven send down rain by the mystic power of 'The Mighty One'.

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7. *práśastim kṛṇuta:* Sarasvatī is similarly requested at 2.41.16. *ávasaḥ bhakṣīyá:* see *sutásya bhakṣīmáhi* at 8.48.7*ab* below.

8. *hayé* is a particle of address like *he* in Classical Sanskrit. It is considered as extraneous to the sentence at two of the three places where it occurs (5.58.8; 10.95.1), but not at 2.29.4. Nor is it treated as a vocative form as the accent shows. The third Pāda is clearly a fusion of two types of a Triṣṭubh line: one which has a caesura after the fourth (opening) and the other which has it after the 5th and consequently has the break and the cadence, each having three Akṣaras only as in 5.58.3*d*. All the adjectives of the Maruts, except the last, are vocatives and are accented as independently addressed ones. See VGS. p.466 f.n. *bṛhadgirayaḥ:* see *giriṣṭhám mā́rutam gaṇám* at 8.94.12. *girí* probably refers to rain clouds; see 1.19.7 above.

43 (5.63) *Mitrā-Varuṇā*

1. *d:* see 1.54.7*d*; *vṛṣṭíḥ diváḥ:* see 5.83.6 below. The hymn particularly aims at requesting Mitra and Varuṇa to send down rains; hence Parjanya in v.4 and Maruts in vv.5 and 6 are introduced in the latter part of the hymn.

2. *svardṛ́śā:* see on 5.26.2. *amṛtatvám:* see on 4.54.2 above. *tanyú* is the thunder and the same as the *ráva* in v.3 and *tanyatú* in 1.116.12.

3. *rávam* i.e. of the Dyau, namely the thunder *ásurasya māyáyā:* Here and in v.7 *ásura* seems to be an abstract concept having no reference to any deity in particular; see also 10.177.1.

(4) Resting in the heaven, the sun, the luminary, moves about as your mystic power, as your wonderful weapon, O Mitra and Varuṇa. You conceal him in the heaven with a cloud and the shower (of rain). O Parjanya, your drops of rain, full of sweetness, burst forth.

(5) The Maruts yoke their easy rolling chariot for glory, as a brave warrior does in battles, O Mitra and Varuṇa; the peals of thunder move all over the beautiful regions. Sprinkle us with the milk of the heaven (i.e. the rain), O Sovereigns.

(6) Parjanya utters out a lovely, vehement and food-giving speech, O Mitra and Varuṇa; the Maruts have well covered themselves with clouds by their mystic power. Make the ruddy and taintless heaven pour down rain.

(7) You guard your laws by your own rule, by the Asura's mystic power which you possess, O wise Mitra and Varuṇa; you rule over the entire world according to Ṛta; you fix up in the heaven that wonderful chariot i.e. the sun.

44 (5.73) *Aśvinā*

(1) Whether you are in a distant place or in a near one, whether in many places or in the mid-region, do come (to us), O Aśvinā, O feeders of many.

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4. The sun is called the *māyā́* of Mitra and Varuṇa; see 3.61.7*c*; it is also their wonderful weapon and chariot (v.7). *párjanya:* see on v.1 above. *citrám:* This is a favourite word of our poet, as also of the poet of 7.75 below.

5. *marútaḥ:* see on v.1. For the connection of the Maruts with rains see introductory note on 1.19 above. *citrā́ rájāṁsi:* The regions of the mid-air are meant; see 1.166.3*cd;* 3.62.16. *diváḥ* is to be construed with both *tanyávaḥ* and *páyasā*, and perhaps (with changed accent) is meant to be understood even with *samrā́jā*; see 1.100.1*b* (the last by Word Economy).

6. *tvíṣīmatīm vā́cam* is thunder with lightning; see *abhríyām vā́cam* at 1.168.8*b* and also *tisró vā́caḥ jyótiragrāḥ* at 7.101.1ab. *írāvatīm:* see 5.83.4*c*.

7. *cítryam rátham:* see v.4. Mark how all the three words *dhárman*, *vratá* and *ṛtá* are all employed in the stanza. Of the three *dhárman* and *vratá* are made by the gods for men to obey, while the third *ṛtá* is above them; it is to be followed by both gods and men.

44 (5.73) *Aśvinā*

1. *purú* is used adverbially in the sense of 'in many places'; cf. *purú puruhūtā́ḥ* at 8.2.32b; each Pāda begins with *yád*. Supply *tad api* in *d* and construe *ā́ gatam* as the chief clause.

(2) With a desire for a choice gift, I approach the resistless ones here, who visit many places and perform many miracles. For the sake of enjoyment, do I invoke them who are most powerful.

(3) You have gloriously fixed that wonder, viz. one wheel of your chariot. (With the other) you fly to other Nāhuṣa's generations, to other regions, owing to your greatness.

(4) That indeed of yours was here well performed, which, namely, all your exploits, is praised (by our poets). Visiting many places and absolutely faultless, you two together have accepted our relationship.

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2. *varasyā́* is instrumental of the noun *varasyā́* from the denom. *varasy* (*vā́ras* from *vṛ*); see *mā́ruto gantā́ gṛṇató varasyā́m* 6.49.11. *ádhrigū* 'whose march is resistless' (from *a /dhṛ /gā*); but perhaps like every other word ending in *gu* (such as *bhū́rigu* 8.62.10, *śā́cigu* 8.17.12. *pṛ́śnigu* 1.112.7 and *saptágu* 10.47.6 this too is to be traced to *gó* 'the cow' ('one whose cow is resistless'). The word is used not only of a deity, but also of a mortal at 8.93.11 (*ná minánti svarā́jyam ná devó ná ádhrigur jánaḥ*) and 8.22.11 (*yád ádhrigāvo ádhrigū...aśvínā hávāmahe*). In the case of the deity the *gó* is his bounty (see 8.14.3; also *asaścátam dhenúm* at 2.32.3), the *gó* in the case of the poet is his *vā́c* or the hymn. *bhujé* is the dative of *bhúj* 'enjoyment'; see *tvā havāmahe bhujé* 1.127.8.

3. *vápuṣe:* see *śubhe* and *śriye; anyā́* goes with *yugā́* as well as *rájāṁsi* both of which are accusatives of desitnation. Construe: *anyád vápuḥ cakrám īrmā́ yemathuḥ* (*anyena cakreṇa ca*) *anyā́ nā́huṣā yugā́ rájāṁsi ca pári dīyathaḥ. nā́huṣā yugā́* is the same as *mā́nuṣā yugā́* at 1.144.4d. *anyā́ rájāṁsi:* see *anyā́ bhúvanāni* at 2.35.8. Supply *anyena cakreṇa,* as suggested by *anyád cakrám* and the contrast between *īrmā́* and *anyā́ rájāṁsi*· *vápuḥ* (noun) 'a wonderful sight'; here it stands in apposition to *cakrám;* cf. 1.144.3; 7.66.14; 8.69.13. Even though otherwise, the chariot of Aśvinā is said to have three wheels (see 1.118.2) corresponding to the three occupants, here as also at 1.30.19 and 8.22.4, Aśvinā are said to have performed a miracle by resting one wheel of their chariot here on earth and flying to distant regions and people with the help of the other one (thus having only two wheels like other chariots). The purpose of the miracle is to show how Aśvinā are extremely quick in rendering help even to persons situated very far from each other and so probably the mention of the number of the wheels is only incidental (*avivakṣita*) and not definitive.

4. *enā́*: Accented *enā́* without a noun in the instrumental following it must be construed as an adverb ('thus, just here'); *enā* standing for an antecedent noun is not accented. *víśvā:* Supply *dáṁsāṁsi* (vv.2 and 7). *yád* stands in apposition to *víśvā* and is also the *antecedent* of *tát* in *a.* Sāyaṇa takes *víśvā* as vocative addressed to Aśvinā. Geldner here takes *enā́* as referring to the chariot (against accent) and construes *víśvā* (*yugā́*) *ánu* 'among all generations'. *bándhum:* see above on 1.154.5; relationship with the other deities too is claimed by Ṛgvedic poets. See 3.54.16; 7.72.2; 8.73.12 (with Aśvinā); 8.18.19; 8.27.10 (with Ādityas); 8.20.22; 10.64.13 (with Maruts); 3.60.1 (with Ṛbhus) and 10.144.5 (with Indra).

(5) When Sūryā mounted upon your swiftly gliding chariot forever, your ruddy birds, the tormentors (of the enemy), surrounded it (i.e. the chariot) with their (powerful) glow (for its protection).

(6) Atri thinks of you with (a grateful) mind, owing to your favour, when with his mouth he hastens to your spotless Gharma.

(7) Fierce is your mighty horse, who is used to gallop; his roar is heard during your marches, when Atri makes you return to him with your miraculous powers, O manly Aśvinā.

(8) (Our hymn) swelling with the sweet offerings clings to you, O Rudras, O gods, fond of the sweets. Cooked offerings shall be offered to you when you may cross beyond the oceans' (waters).

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5. *pári varante* 'surround for protection'; see *ghṛṇā́ vā́yo'ruṣā́saḥ pári gman / tá ū ṣú vām ajirám ceti yā́nam yéna pátī bhávataḥ sūryā́yāḥ* 'By their heat your ruddy birds surrounded it; that swift chariot of yours was very well known, with the help of which you became the lords of Sūryā' 4.43.6. *ātápaḥ* in our passage are 'tormentors of the rivals', At the end of the Svayaṁvara when Sūryā chose the Aśvinā and mounted upon their chariot, their horses surrounded their chariot by means of their powerful heat for defending it and its occupants. In a Svayaṁvara the successful candidate has often to defend himself and his bride against the attacks of the disgruntled rivals, who may try to snatch off the bride by force. For *ghṛṇā́* (instr.) in the sense of 'powerful heat' see *ghṛṇā́ tápantam sū́ryam* at 9.107.20.

6. Legend of Atri: *sumnéna* 'owing to the feeling of comfort' due to the great favour of Aśvinā; or *sumnā́* in the sense of 'a hymn' as at 3.14.4; 6.63.3 and 10.93.2; Atri takes note of you by means of his mind and his hymn. *arepásam gharmám: gharmá* in the Atri Aśvinā context always means 'the hot milk offering'; Aśvinā brought to Atri three things: *himá* or a shower of snow to cool the heat; *gharmá* or their own milk offering to stimulate and refresh him; and lastly their *omán* or *omyā* which means 'protection against any possible attacks by the enemy in future'. see *N. W. Brown Volume of Studies*, p. 228. *āsnā́ bhuraṇyáti* 'approaches eagerly with his mouth'. This shows Atri's great eagerness which could not brook delay; it also suggests that the *gharmá* was held near his mouth by the Aśvinā, like a kind nurse as Atri was too weak to hold the pot in his own hands.

7. *kakuháḥ* 'a tall animal mentioned as yoked by the Aśvinā to their chariot' (1.184.3*c*; 4.44.2*d* etc.). It is also used as an adjective to qualify a human patron (8.6.48), Indra (8.45.14), Viṣṇu (3.54.14) and the Maruts (2.34.11). It secondarily seems to mean "tall, great, glorious' like the words *siṁha* and *vyāghra* in Classical Sanskrit. *samtaníḥ* (*sam* √ *tan*) 'thunder, loud roar'; used of Soma at 9.69.2 and 9.97.14.

8. Construe *mádhvaḥ* with *pipyúṣī* and supply *dhīḥ*; see *dhíyam mádhor ghṛtásya pipyúṣīm* at 8.6.43. *samudrā́*: Supply *arṇāmisi*; see 6.72 3*cd*. Or *samudrā́* is treated as a neuter noun like *vā́śā* at 2.24.13; *páśu* at 3.53.23, *vrajā́* at 5.6.7; *mahiṣā́* at 5.29.7 and *vā́jā* at 6.48.4.

(9) Truly, indeed, do they call you the sources of happiness, O Aśvinā. As such you are the most often invited gods on your march, the most kind-hearted gods on your march.

(10) Let these glorifying hymns be most pleasing to the Aśvinā, which we have fashioned like chariots. We have sung a mighty prayer.

45 (5.80) *Uṣas*

(1) The priests greet with their prayers the divine Uṣas, the great one, who is shining, who is holy on account of Ṛta, the red-complexioned goddess who brings in the sun.

(2) This lovely lady goes forth awakening the people and making their paths easy to tread. The great Uṣas, who has a great chariot and who impels all to activity, sends up her light ahead of the days.

(3) This Uṣas yoking (her chariot) with her ruddy bulls, has brought us wealth in an unfailing manner, never missing (her way). Digging out the paths (for men) for their welfare, the goddess, praised by many, shines very brightly, bringing all gifts with her.

(4) This resplendent Uṣas becomes doubly strong while she manifests her (lovely) body in front of us. She very well follows the path of Ṛta; like an experienced lady, she does not loose her directions.

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rúdrā: This epithet is applied to many deities such as Agni 1.27.10), Indra (8.13.20), Soma (9.73.7), Mitrā-varuṇā (5.70.2) in addition to Rudra himself and his sons, the Maruts. *pakvā́ḥ pṛkṣaḥ*: cf. 4.43.5; the Gharma offerings of cow's milk are meant. Cow's milk is often called *pakvam payaḥ* placed by the gods in them who are themselves *āmā́* or unbaked; cf. 1.62.9; 1.180.3; 2.40.2; 6.17.6.

9. *yā́man* 'during the march of the gods towards their worshippers'. *yāmahū́tamā*: 'most often invited on their march'; cf. 8.73.6 and *yā́mahūti* at 10.117.3 below.

45 (5.80) *Uṣas*

1. *aruṇá-psum:* See *aruṇá-psavaḥ gāvaḥ* of Uṣas at 1.49.1 above. *svàr āváhantīm:* see 7.77.3 below.

3. Supply *ratham* as the object of *yujānā́*; see *yujé rátham páribhyām* at 7.23.3. *ápra-āyu* 'not going, lasting'; see *áprāyuvo rakṣitāro devā́ḥ* 1.89.1; in our passage the word is used adverbially 'so as to last long'; 'in a lasting manner'. See *áprāyuṣe* also (1.127.5) and on 7.97.2.

4. *prajānatī́* 'one who is thoroughly experienced or well acquainted with (the quarters); see *prajānán vidvā́n* at 3.29.16 above. *ná díśo mināti:* see *díśaḥ sū́ryo ná mināti prádiṣṭāḥ* 3.30.12; also *kṣetravíd hí díśa āha vipṛcchaté* 9.70.9.

(5) Like a beautiful damsel conscious of her beautiful form, like one who stands erect after taking her bath, this Uṣas has stood up for our (admiring) gaze. Uṣas, the daughter of Heaven, has arrived with her light, driving away the hateful foe and the darknesses.

(6) Facing all men, this daughter of Heaven drops down her (upper) garment like a lovely girl; disclosing her covetable gifts to the worshipper, the youthful lady has once more displayed her light as before.

46 (5.83) *Parjanya*

(1) Address the mighty god with these hymns; praise Parjanya and serve him with a prayer. The roaring Bull of refreshing gifts puts his seed in the plants (to grow) as their germ.

(2) He fells down the trees and strikes down the demons; the whole world is afraid of him who wields a mighty weapon and even a sinless person runs away from the powerful god, when Parjanya roars and strikes down the wicked people.

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5. *tanvò vidānā́* 'now who knows her body i.e. is conscious of her personal charms'; we have two similes here: one of a lovely girl who stands before men for being admired (v.4b and *kanyèva tanvà śā́śadānā éṣi* 1.123.10) and the other of a bathing beauty who stands out in the open after bath with her hair freely flowing over her shoulders (corresponding to the spreading rays of Uṣas).

6. *ní riṇīte ápsaḥ* 'releases her (upper) garment', i.e. she discloses her healthy bosom for being admired; see *saṁsmáyamānā yuvatíḥ purástād āvír vákṣāṁsi kṛṇuṣe vibhātī́* 1.123.10cd; *jāyéva pátye uśatī́ suvā́sā uṣā́ hasréva ní riṇīte ápsaḥ* 1.124.7cd; *ā́vir vákṣaḥ kṛṇuṣe śumbhámānā úṣo devi rócamānā máhobhiḥ* 6.64.2cd.

46 (5.83) *Parjanya*

This is a beautiful hymn addressed to Parjanya, describing his activities in a vivid manner. Food is conceived as a creation resulting from the cosmic union between Parjanya and the earth. The imagery is very charming. Though the hymn is composed in different metres, it forms a compact unit. V. 1 is introductory; vv. 2-4 vividly describe the effects of the different aspects of the advancing storm and are introduced by the words *yát parjányaḥ*. Note how the *jagatī* is chosen for this triplet by the poet as it is more suitable for descriptive poetry. V. 5 is a transition to the poet's prayer for Parjanya's blessings which are described in vv. 6-8. Finally vv. 9-10 express the poet's delight at the granting of his prayer, concluding with a request to desist from excess. Mark also the delightful effect of introducing an Anuṣṭubh (v. 9) between the two Triṣṭubhs (vv. 8 and 10).

1. *jīrá-dānu*: *jīrá* from *ji* 'to quicken, enliven'; see *bhū́mim parjányā jínvanti* 1.164.51. Also *jīrā́ ráthānām* 1.48.3 above. *rétaḥ gárbham dadhāti* 'puts his seed i.e. rain-water, so as to grow into a child' in the form of fruits and flowers, see 7.102.2 below.

(3) Like a car-borne person lashing his horses with a whip, he, indeed, manifests his messengers of rain. The roars of a lion rise up (in the sky) from afar, when Parjanya produces the showering cloud.

(4) The winds blow forth; the lightnings fall. The plants shoot up; the heaven swells (with water). Food for the whole creation is born when Parjanya favours the earth with his seed i.e. the rain.

(5) Such as you are, grant us your mighty protection, O Parjanya, in whose law, the earth repeatedly bends low, the hoofed animal bounds forth (with joy) and the plants assume their different forms.

(6) Grant us the shower of the heaven, O Maruts; fully fatten the streams of your mighty horse. Come hereward with this thunderer, showering down waters as you are our mighty Father.

(7) Roar aloud, thunder, lay down the germinating seed (in the plants); draw well the skin bag which is now unfastened and turned downwards. May the high and the low places be levelled (with water).

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3. *varṣyā́n dūtā́n*: The rain-clouds are meant. *siṁhásya stanáthāḥ* is an example of Atiśayokti in the making. The cloud is identified with a lion; a lion's roar is characteristic. Maruts are compared with a roaring lion at 1.64.8, Agni at 3.2.11 and Bṛhaspati at 10.67.9. *varṣyàm nábhaḥ* 'water of rains'; in the *Ṛgveda nábhas* never means 'sky', but either 'a rain-cloud' (*dyaúr iva smáyamāno nábhobhiḥ* 2.4.6) or merely 'rain water' (*nábho vásānaḥ pári yāsyadhvarám,* said of Soma at 9.83.5) as here. *Nighaṇṭu* 1.12 too gives it as an *udakanāma*. See also *nábhasvatīr ā́ vām carantu vṛṣṭáyaḥ* 'may your showers, bringing rain water move towards us', 8.25.6.

4. *sváḥ* 'the sky'; the word usually means 'the sun, or sun's light'; but here and at 8.98.3 (also see 10.154.2) it means 'the sky'.

5. *viśvárūpāḥ óṣadhīḥ:* plants of different kinds and forms; see 10.97.2, 7 and 15.

6. *divó vṛṣṭím*: see 5.63.1*d* above. *vṛṣā́ áśva* is Parjanya, *dhā́rāḥ* are his *rétaso dhā́rāḥ*, the rain being meant as in vv. 1 and 4. Maruts are requested to fatten these streams as they are closely associated with rains; see above 1.19 introduction. In *cd* Parjanya himself is addressed, as in the preceding and the following stanzas. *stanayitnú* is the rain-cloud; cf. *stanáyanti abhrā́* at 1.79.2; also 4.17.12*d*.

7. *gárbham ā́ dhāḥ*: See on v. 1 above. *udanvát rátha* is the rain-cloud; in v.3 the cloud was fancied as the horse of a chariot, here as the chariot itself. In *c* again the same is conceived as a big water skin of a water-carrier. *d:* Owing to ample rain water, let high and low places be made level and so undistinguished.

(8) Go up to the pitcher; pour it down. Let the streams, being released, flow forward; moisten the heaven and the earth with ghee (i.e. the nourishing fluid, rain). Let there be a good drinking place for the cows.

(9) When, O Parjanya, roaring and thundering, you kill the evil doers, all this that exists on the earth greets you with joy.

(10) You have poured down the rain; now hold it up well. You made the dry places fit to be gone beyond. You have produced the plants for our enjoyment and so you have won a hymn of praise from the people.

47 (6.28) *Gāvaḥ*

(1) The cows have come and done good to us; may they rest in the cowpen and make themselves happy with us. May they have abun-

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8. *mahā́ntam kóśam*: The great pitcher is the rain-cloud; in *ab* we have an image of one who draws water from the well with buckets (*kóśa*) or skin-bags, and sends it down in channels for irrigating fields. *ghṛtá* is of course the nourishing fluid, the rain water. *suprapāṇám* is 'a good drinking place', where cattle can be watered with ease; see 6.28.7 below and 10.40.13*c* (*kṛtám tīrthám suprapāṇám śubhaspatī*). At 10.4.1*c* Agni is compared with a *prapā́* (a place where drinking water is available) in a waterless desert. *ághnya* (or *ághnyā* as at 8.69.2) is a milch-cow; see below 7.68.9*cd*. Here however, the word stands for cattle in general.
9. *práti modate*: see 10.97.3*a* below.
10. *dhánvāni* are 'waterless deserts'; the meagre springs of water in these deserts are revitalised after the first rains. These are usually difficult to cross owing to want of water during the journey; see *dhánvan ná tṛṣṇā́ sám arīta tā́n abhí* 'may (the wickedness) attack them (i.e. the foes) as thirst does (a man) on a waterless desert' 9.79.3. See also *dhánvan iva prapā́ asi tvám agne* 10.4.1. This is why they were dreaded; see 3.45.1*d*; 10.93.6*d*. The reference is *not* to 'dry beds of rivers, which when filled, help the wayfarer to cross', as Peterson suggests. *prajā́bhyaḥ* is ablative; see *víśvasya vā́cam avidan manāyóḥ* 1.92.9. *kám* stresses the dative as at 4.30.6 above and 7.88.3*d* below. It, however, turns the Triṣṭubh into a Jagatī Pāda.

47 (6.28) *Gāvaḥ*

The hymn incidentally seeks to establish the greatness of a cow mainly on the strength of the utility of her milk in the preparation of Soma, which is the favourite drink of Indra. This is why the hymn has found a place here in the midst of the Indra hymns. She is on that account even identified with Indra in point of covetability and respectability in v. 5*cd*. In v. 4 the cows are said to be beyond the reach of a charger and are never subjected to a sacrificial slaughter like a *vaśā́* (a barren cow) or an *ukṣán* (a bull). In v. 6 her services to the ailing humanity are mentioned. At 8.101.15-16 the cow is greatly exalted and associated with the gods themselves. But the main purpose of the hymn is clear from v. 8; as laid down at *Kauśika Gṛhya Sūtra*, 19.1-2,

dant progeny and many different forms here, yielding milk for Indra through many more dawns (to come).

(2) Indra helps the sacrificer and the liberal donor; he surely gives him and never robs him of his property. Increasing his wealth again and again, he places the faithful worshipper in the middle of an unbroken row of pasture lands, (or better, well protected stretch of meadow land).

(3) They do not perish; a thief may not injure them. An enemy may not threaten even their unguarded movement. A rich man remains for a long time in possession of these cows, with which he worships the gods and gives (his gifts to the priests).

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while administering salted water to cows which suffer from illness or barrenness, from defective pregnancy, or from some disease of milk. *upapárcanam* is the medicated sanctified water which is expected to reach and remove the defects of the bull's seed in the womb of the cow and of the milk, which latter is the chief source of Indra's strength through the medium of Soma, in her udders. The prayer in v. 1*cd* is in keeping with this; the cows should have many calves of different colours and should continue to yield their milk for the sake of Indra through many mornings to come.

1. *pūrvír uṣásaḥ* is an accusative of time. c: see 10.169.3. *d*: *índrāya* i.e. for the sake of Soma-offering which is meant for Indra. The milk is called *āśír* or the mixing ingredient; cf. 3.53.14; 8.69.6; 10.49.10; 10.67.6.

2. *ábhinne khilyé*: *khilá* or *khilyá* is an uncultivated piece of land, here evidently preserved as a pasture land for the cows to graze. *ábhinne* is generally understood in the sense of 'unbroken' or 'uninterrupted' by other pastures or fields, thus 'a very vast one'. But the usual sense of the root bhid in the *Ṛgveda* is 'to break', i.e. to 'destroy' (and not 'separate') as in Classical Sanskrit. So Sāyaṇa: *abhinne śatrubhir abhedye*, (this corresponding to *ábhayam* of v. 4). This seems to be borne out also by the correspondence between *ab* and *cd*: In *ab* we have *úpa íd dadāti—ná svám muṣāyati*, while in *cd* we have *rayím íd vardháyan khilyé ná bhedayati*, i.e. a positive gain followed by a negative one in each half. *khilá* or *khilyá* (the former at *Av.* 7.115.4, the latter also at Ṛv. 10.142.3) would appear to be a protected meadow or pasture, probably by a surrounding compound or hedge and the adjectives *urugāyám* and *ábhayam* in v. 4 very likely refer to the *khilya* supplied from the context and meant to be contrasted with the battlefield (in *a*) or with the slaughter-house (in *b*). Here I am reminded of an old Marathi word *khillāra* (*Jñāneśvarī* IX.321) used in the sense of 'large herds of cows'. This word is obviously to be derived from *khilyāgāra* or 'pasture-house'. If again we have to distinguish between *khilá* and *khilyá* we may derive the latter from the former and take *khilya* to mean 'what belongs to, or is grown on a *khilá*'.

3. *tāḥ* is both a nominative (with reference to *naśanti*) and an accusative (with reference to *dabhāti*). *vyáthis* (from *vyath* to shake) is 'an uncertain, unguarded, so a free or uncontrolled movement'.

(4) A horse that raised the dust does not overtake them; they do not go to the place of slaughter. The cows of the sacrificing mortal lustily wander about over (a strength of land), which has ample space to move about and is free from danger.

(5) The cows are Bhaga; the cows have seemed to me to be Indra. The cows are the draught of Soma which is the best. These cows are no other than Indra, O men; I do long for this Indra, with my mind and heart.

(6) You make even a slender man fat and even a gloomy looking man possess a gay appearance. O cows, with auspicious voice, you make a home auspicious; your great vital power is loudly praised in the learned assemblies.

This same meaning has to be understood for the word at 4.4.3*d*. (*ágne mā́kiṣṭe vyáthir ā́ dadharṣīt*). *āmitrā́ḥ* (*amitrasya sambandhi*) is a partisan of an enemy.

4. *reṇú-kakāṭo árvā* is a war-horse, a charger. *reṇú* is the dust which is raised on the battle-field by the charging horses, bulls, etc.; see 1. 33.14*c* (*śaphácyuto reṇúr nakṣata dyā́m*); also *íyarti reṇúm* at 4.17.13*b*; 4.42.5*cd* and *areṇú paúṁsye* at 1.56.3*a*. At 6.18.2 Indra is significantly called *bṛhád reṇuścyávanaḥ* 'one who defeats, raising ample dust.' In all the last four passages Indra is assumed to be a charging bull. *saṁskṛtatrám* is a slaughter-house (of course, at the sacrifice), from *sám* √ *kṛt* or *kṛnt*. It corresponds to *śásana* at 10.89.14*c*. *ab* means 'they are neither used for war, nor as a sacrificial victim'. A milch-cow was never offered as a victim, though a *vaśā́* or a barren cow and an *ukṣán* or a bull sometimes was, as seen from 8.43.11; 10.91.14 etc. *urugāyám ábhayam*: Supply *khilyám* as suggested in v. 2.

5. *sómasya bhakṣáḥ*: 'a food consisting of (the best) Soma'; see 10.34.1c, where our *prathamásya* corresponds to its *maujavatásya*, also *mádhwno bhakṣám* at 8.100.2 and 9.83.4 ('food consisting of *madhu*'). *sá janāsa índraḥ*: The poet imitates the refrain of 2.12 and tries to convince the wavering believers. *hṛdā́-mánasā*: The joint reference suggests 'a sincere and thoughtful desire'; the heart is the seat of feeling and the mind, that of thought; see below on 7.86.8.

6. *kṛśám-aśrīrám*: cf. the *ánnakāma kṛśā́* at 10.117.3. The cows make even a weak, anaemic or pale person possessed of a lovely face by their milk. *váyaḥ* 'power' to help both the gods and the men by their milk. *sabhā́su*: *sabhā́* is an assembly of learned men; see 8.4.9; also *sabhéyam vīrám* at 1.91.20 and *sabhéyo vípraḥ* at 2.24.13. It was desired that one should be honoured at such Sabhās and should have a son who also may be thus honoured. This Sabhā should be compared with the Rāja-sabhā or the Vidvat-sabhā of the later days. On the other hand the *sabhā́* which is mentioned at 10.34.6 below is the harbinger of the Dyūta-sabhā of the Epics and the Smṛtis.

(7) Possessed of good progeny, you graze good grass and drink pure waters at a good drinking place. May not a robber or a wicked reviler have you within his power. May Rudra's weapon avoid you altogether.

(8) May this medicinal mixture rest closely in these cows, in the seed of the bull, (and) in your strength (i.e. the strength-giving milk), O Indra.

48 (6.53) *Pūṣan*

(1) We have yoked you like a chariot, O lord of the paths, for acquiring food and for wisdom, O Pūṣan.

(2) Lead us towards manly wealth and a brave gentle householder whose gifts are always extended.

(3) Urge on to a gift, even him, who does not want to give, O glorious Pūṣan. Soften down the mind of even a Paṇi.

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7. *suprapāṇé*: see on 5.83.8 above. *rudrásya hetíḥ* is the lightning; see above 2.33.14.

8. *upapárcanam: úpa* √ *pṛc* to reach *closely*; see 9.69.2 below. Also the word *samparka*. *upapárcana* is the sanctified water which is meant to reach the innermost recesses of the cow's body, her womb and her udders, correcting their defects, and making them fruitful.

48 (6.53) *Pūṣan*

1. *vā́jasāti* as well as *dhā́* are both to be regarded as the purpose of the yoking; see *sá no mahā́n dhiyé vā́jāya hinvatu* at 1.27.11; *té no hinvantu sātáye dhiyé jiṣé* at 1.111.4. Here the word *dhī́* is used in the sense of 'wisdom' or 'foresight', while in vv. 4 and 10 it means 'a hymn'. *dhiyé vā́jasātaye* '*zum Preisgewinn für unser Gebet*' (Geldner). This use of the dative *dhiyé*, on the analogy of the dative by attraction of an infinitive (Whitney 982A) is very doubtful. Geldner has similarly treated this dative form *dhiyé* at 1.111.4 (*té no hinvantu sātáye dhiyé jiṣé* (*die sollen uns aneifern dass das Gedicht den Preis gewinne*). Thus in *dhiyé vā́jasātaye* or *dhiyé sātáye*, we may assume that one dative is attracted by another, the former having really the force of an instrumental. Perhaps we may compare *ahám rudrā́ya dhánur ā́ tanomi brahmadvíṣe śárave hántavā u* (10.125.6) where the dative *śárave* has the sense of the instrumental *śárvā*, *brahmadvíṣe* a dative by attraction (like *sātáye* by the attraction of *jiṣé* as 1.111.4 above?).

2. *náryam vásu*: see *náryāṇi bhójanā* at 4.36.8; *náryam* is also to be taken with *vīrám* for which see 7.1.21d. *práyata-dakṣiṇam* 'one whose *dakṣiṇā́* is continuously (*prá*) extended', i.e. one who is very liberal.

3. *āghṛṇe*: This is a characteristic epithet of Pūṣan; it suggests the burning vehemence of the god in dealing with the miserly persons. It is to be compared with the *ghṛṇā́* of the horses of the Aśvinā at 5.73.5 and of the sun at 9.107.20 (*ghṛṇā́ tápantam sū́ryam*).

(4) Clear the paths for acquiring food and kill the obstructors; may our prayers be crowned with success, O fierce one.

(5) Pierce the hearts of the Paṇis with your sharp weapon, O sage; and then make them submissive to us.

(6) Pierce it well with your sharp weapon, O Pūṣan; demand of him what is dear to his heart. And then make him submissive to us.

(7) Scratch and tear to pieces the hearts of the Paṇis, O sage; and then make them submissive to us.

(8) Scratch and tear to pieces the heart of every one (of the Paṇis) with that prayer-inspiring weapon which you hold, O fierce Pūṣan.

(9) We seek the favour of that goad of yours, O fierce One, which is furnished with a tuft of cow's hide and which wins back the cattle.

(10) And make our prayer the winner of cows, horses and food in order that we may enjoy (them) like men.

49 (6.54) *Pūṣan*

(1) Join us with a learned man who straightway guides us, O Pūṣan, and who alone may say 'Here it is'.

(2) May we be united with Pūṣan, who may show us with confidence the houses (of patrons) and may say 'These alone are they'.

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4. *ví cinuhí* 'collect away, clear off', see 4.37.7 (*ví no pathás citana*).
5. *ā́rā* seems to be a weapon of punishment used against human enemies of the poet, while *áṣṭrā* is mentioned in connection with the tending of the cattle; for the latter see v. 9 and 4.57.4; 6.58.2 and 10.102.8. *īm* is a pronominal form adverbially used for nouns of any number and gender. The idea in vv. 5-7 is that the Paṇis will yield to us what is dear to their hearts, i.e. the money only when their hearts are pierced for rousing their feelings of compassion, and they are threatened with death.
7. *kikirā́* 'broken to pieces', from *kir* to scatter.
8. *hṛdayam* here stands for a group; so *kikirā́* (plural) is used.
9. *gó-opáśā* 'having a tuft of cow i.e. cow's hide' (Bv. cd.); *opaśá* is the same as *avapaśa* (Prakritism), from *pāś* to bind, means 'a tuft, a crest' for which see 9.71.1 and 10.85.8.
10. *nṛvát* 'as in the case of a brave man' is adverbially used.

49 (6.54) *Pūṣan*

1. *sám vidúṣā naya*: cf. *sám* (*ṇo neṣi*) *sūríbhiḥ* at 5.42.4; *gṛhā́m* cf. 10.85.26. *idám* refers to the lost but recovered property.
2. *abhiśā́sati*: Mark the sense of *abhí* suggesting superiority; *imé evá* refers to those rich patrons whose liberality is above suspicion. *evá* in both the stanzas indicates definiteness in the guidance of Pūṣan.

(3) The wheel of Pūṣan does not break; his seat does not fall off. His rim does not shake.

(4) Pūṣan does not forget him who serves him with an offering. Being foremost, he obtains wealth.

(5) Pūṣan may go after our cows; Pūṣan may guard our horses. May Pūṣan give us food.

(6) Go after the cows of the sacrificer, who presses the Soma and also of us who are your bards.

(7) Let none perish, let none be injured; let none break itself in a pit. And come back with all of them uninjured.

(8) We beg for riches from Pūṣan who hears, who is active, whose property is never lost and who is the lord of riches.

(9) May we never be injured under your holy law, O Pūṣaṇ. We are here your bards.

(10) May Pūṣan put his right hand far and all around; may he send us back our lost property.

50 (6.55) *Pūṣan*

(1) Come here, O son of Deliverance; let us come together, O shining god. Be the leader of our sacrifice.

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3. *cakrá, kóśa* (box used as a seat by the driver), and *paví* are the part of the chariot of Pūṣan, which never gives way even when Pūṣan moves in difficult places while doing his work mentioned in vv. 5-7.

6. *yájamānasya utá asmā́kam*: The poet often asks for the blessings of the deity both for themselves and their patrons. See on 7.12.2.

7. *mā́kir mā́kim*: see on *nákiḥ* at 4.30.1 above.

8. *rāyáḥ* is to be construed with both *ī́śānam* and *īmahe*, as with both *sákhāyam* and *īmahe* at 6.55.2 below.

10. *naṣṭám*: Supply *vedas*; see *ánaṣṭa-vedasam pūṣáṇam* in v. 8; or supply *paśum* and see 1.23.13c.

50 (6.55) *Pūṣan*

1. *vā́m* is a short form of *āvām* caused by metre; see Sāyaṇa. *vimuco napāt* 'son of unyoking'; the same epithet is also used at 1.42.1. Pūṣan is also called *vimocana* 'a deliverer' at 8.4.15-16; *vimúc* as a verbal noun may be taken to mean 'the Night' which compels a traveller 'to unyoke'; see *mókī* at 2.38.3 above. He is the son of the Night (*mātúḥ* in v. 5 seems to refer to the Night) as he is produced by her as it were. But it is also quite likely that *vimúc* is only a personified 'deliverance' from dangers (*áṁhas* etc.), resulting from the nightly darkness. See *aṁhomúcam índram* at 10.63.9 and *sú asmát muñcata ví áṁhaḥ* at 4.12.6. The expression may be compared with those like *śavaso napāt, ūrjo napāt* and *miho napāt. ṛtásya: ṛtá* is a sacrifice standing as a symbol of the Ṛta. *rathī́ḥ* is the leader (literally 'a lord of the chariot', so one who can take you and lead you); see 3.2.8; 4.10.2 where Agni is so called; at 1.143.7 above, Agni is called *ṛtásya dhūrṣádam.*

(2) We beg for riches from you who are the best chariot-fighter, wearer of matted hair, lord of great bounty and a friend of riches.

(3) You are a stream of riches, O refulgent one, a heap of wealth, O Ajāśva (who yokes goats as his horses), and a friend of every poet who offers a hymn.

(4) Let us now praise the mighty Pūṣan who yokes the goats as his horses and who is called the lover of his sister.

(5) I have addressed the wooer of his mother; may the lover of his sister listen to us. Indra's brother is my friend.

(6) May those goats which are firm-footed, bring Pūṣan here, the god who adorns men, carrying him in his chariot.

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2. *kapardínam*: See 9.67.11. Besides Pūṣan, Rudra is the other god of whom this epithet is used at 1.114.1 and 5. It is also used of the Tṛtsus or the Vasiṣṭhas at 7.83.8, their *kaparda* on the right being also mentioned at 7.33.1 (*dakṣiṇatás-kapardāḥ*).

3. *rāyó dhā́rā: dhā́rā* is the stream of a river; Indra is similarly called *rāyò'vániḥ* at 1.4.10, *vásoḥ rāśíḥ*: cf. 4.20.8.

4. *ajā́śvam*: see 6.57.3*a* below. *svásur jārā́ḥ*: see *svásāram jārā́ḥ* at 10.3.3; *svásṛ* is Uṣas; Ṛgvedic poets often identify Agni and the sun. Here Pūṣan as Agni is the brother of Uṣas; Uṣas being his sister according to 3.31.1-2, as both are the children of Dyu. On the other hand, Pūṣan as Sūrya is described as the *jārá* i.e. the lover of Uṣas, who is also his sister in his form as Agni. In short Uṣas is the sister of Pūṣan as Agni, and Pūṣan is her lover as Sūrya. For Sūrya as the *jārá* of Uṣas see 1.69.1 and 7.10.1. Uṣas is called *sū́ryasya yóṣā* at 7.75.5; also see 1.115.2 above.

5. *mātúr didhiṣúm*: *didhiṣú* is 'a lover, a prospective supporter, a wooer etc.'; see 10.18.8. The mother is the Night, Pūṣan as Agni being the son of Naktoṣasā (see 1.96.5); or even Uṣas may be considered as the mother of Pūṣan as Agni or Sūrya (see 7.78.3*cd*; 7.80.2*d*; also 7.63.3*a*). Others think that the mother is Sūryā, since gods are said to have given him to Sūryā (6.58.4*c*) and as he himself had chosen Aśvinā, the husbands of Sūryā, as his fathers according to 10.85.14*d*. He is said to be her *didhiṣú* since he had first wanted to woo her; cf. 6.58.3*d*. Both *didhiṣú* and *jārá* are used in the secondary sense of a 'weakener, destroyer, displacer' etc., as the sun displaces the Night and the Dawns.

6. *janaśríyam: janaśrī́* (from *śrī́* 'to adorn, illuminate') is the adorner of the people; see *kṣatraśríyam váruṇam* at 1.25.5 above and *adhvaraśríyaḥ marútaḥ* at 10.78.7 below. Agni is called *gaṇaśrī́* at 8.23.4.

51 (6.56) *Pūṣan*

(1) The god cannot be abused by him who may reproach this Pūṣan as (i.e. by calling him) the eater of gruel.

(2) And, indeed, the best chariot-fighter Indra, the great commander kills the enemies with him (i.e. Pūṣan) as his companion and friend.

(3) And that best chariot-fighter (Indra) sent down the golden wheel of the sun towards the speckled Bull there (with him as his companion).

(4) Since we may praise you today, O wise wonder-worker, praised by many, so fulfil our prayer well.

(5) And for the sake of gain, lead this band of ours, which is desirous of cows, to success; you are known from afar, O Pūṣan.

(6) For the sake of an all-round well-being, we beg of you happiness which keeps off dangers and brings in wealth, both today and tomorrow.

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51 (6.56) *Pūṣan*

1-2. The root *ā diś* is used in the sense of 'point out deridingly, abuse, revile'; s. *yó naḥ pūṣan aghó vṛko duśśéva ādídeśati ápa sma tám pathó jahi* 'strike away from our path that unkind wolf (i.e. wolf-like man) who may abuse us, O Pūṣan' 1.42.2. Also s. 9.52.4; 10.133.4; 10.134.2; and *ādiśaḥ* 'slanderous attacks' 8.92.31. The poet means to say that a man who may deridingly describe Pūṣan as 'an eater of gruel' (and not of solid food owing to want of teeth) cannot really abuse him; for he is not really a weak god as the term may suggest, since even the great commander and best chariot-fighter Indra kills his enemies with Pūṣan as his companion. *rathī́tamaḥ* and *sátpatiḥ* in vv. 2 refer to Indra; s. 1.11.1*cd*. At 7.100.6*ab* the Vasiṣṭha poet similarly says that the name Śipiviṣṭa of Viṣṇu is quite misleading and does not describe the real nature of the god; for the adjective signifies 'weakness' though the god is well known as a brave fighter in battles.

3. *ní airayat* 'sent down' i.e. for setting. *paruṣé gávi*: The western horizon is meant. At 8.89.7 Indra is said to have made the sun ascend to the sky (*ā́ sū́ryam rohayo diví*). Here he is said to have done the opposite. In v. 3 supply *sákhyā yujā́* from v. 2. The commencing word *utá* in vv.2 and 3 shows that they are closely connected. For the idea in the stanza s. also 4.28.2, where, however, Indra is said to have done his deed with the help of Soma.

4. *yád-tád* are either pronouns going with *mánma*, or only conjunctives meaning 'since-therefore'. In the former case the root *brū* must be understood as employed with two objects, *tvā* and *mánma*.

5. *gaṇám* refers to the 'band of singers'; s. on 5.1.3 above.

6. *sárvatāti*: The affix *tāti* or *tāt* signifies 'totality' and is merely an extension of the affix *tā* expressing the 'essential characteristic' of a thing.

52 (6.57) *Indrā-Pūṣaṇau*

(1) Let us now call upon Indra and Pūṣan for friendship, welfare and acquisition of food.

(2) One has approached the Soma in the two jars to drink it; the other longs for gruel.

(3) The goats are the horses of the one; the two well-built steeds belong to the other.

(4) When the mightiest Indra led the great released waters, Pūṣan was by his side, at that place.

(5) We cling to that good grace of Pūṣan and Indra as to a branch of a tree.

(6) We pull up Pūṣan and Indra (to ourselves) as a charioteer does the reins, for great prosperity.

53 (6.74) *Somā-Rudrau*

(1) Do you possess supreme power, O Soma and Rudra; may our prayers reach you completely, so as to please you. Bestowing the seven choice gifts on every home, be blissful to our bipeds and quadrupeds.

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52 (6.57) *Indrā-Pūṣaṇau*

2. *camvòḥ: camū́* from *cam* 'to sip', is the name of a vessel, often mentioned in pairs as here, but sometimes even many of them are alluded to; the pressed out juice was collected in them and also mixed with its ingredients like milk.

3. *váhni* from *vah,* means a horse here; elsewhere it means Fire, or a priest according to the context. Pūṣan is called *ajāśva* at 6.55.3-4. *sámbhṛtā hárī:* Indra is called *sambhṛtā́śva* at 8.34.12. *sam-bhṛtā* from *sam* √ *bhṛ,* means well filled, well built, with powers; s. *ásmin* (*indre*) *tsámbhṛtā́dhi vīryà* 2.16.2.

4. *rítaḥ* 'released' is adjective of *apáḥ*; *rít* from *ri-rī* to release. cf. *yā́nti śubhrā́ riṇán apáḥ* (*marutaḥ*) 8.7.28*c;* cf. 6.56.2*b*.

5. *vṛkṣásya vayā́m iva:* s. 7.95.5*cd.*

6. *úd yuvāmahe* 'join up, raise up to draw towards ourselves'; in the simile it means 'let loose by raising up', thus urging the horses to gallop; s. *mukteṣu raśmiṣu nirāyatapūrvakāyaḥ. Śāk.* I.8.

53 (6.74) *Somā-Rudrau*

1. *iṣṭáyaḥ* from √ *iṣ* 'to desire', are desires, prayers etc.; s. *tvā́m agne iṣṭíbhir náraḥ* (*ṛñjate*) 2.1.9. *dáme-dame:* s. on 3.48.2. *saptá rátnā dádhānā:* s. 5.1.5 where the same is said of Agni; *saptá* is descriptive and signifies a large number. The fourth line is a Jagatī line in the Triṣṭubh stanza, caused by the set expression *dvipáde-cátuṣpade*; the same thing has happened at 7.54.1*d* below.

(2) O Soma and Rudra, strike down the disease that it may run helter-skelter, when it has entered our household property. Drive away to the farthest distance the Spirit of Destruction. May the blessed and famous fortunes be ours.

(3) O Soma and Rudra, do you put in our bodies all those medicines; unbind, release from us whatever offence, being committed by us has clung to our bodies.

(4) Being possessed of sharp weapons and missiles, yet kind-hearted, do take pity on us well here, O Soma and Rudra. Free us completely from Varuṇa's snares; being gracious, do protect us very well.

54 (7.28) *Indra*

(1) Approach our hymns appreciating them, O Indra; may your horses when yoked, be turning hereward. All mortals, indeed, variously invite you; (but) listen to our call alone, O all-impeller.

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2. *viṣūcīm ví bṛhátam:* s. on 2.33.2d above. *gáyam* from √*ji*, means household property; perhaps it is to be derived from √*gā* 'to go' and means movable property like cows and horses. s. *gayasphāno góbhir áśvebhir indo* at 7.54.2 and below and note on it. *nírṛtim:* She is supposed to be the goddess of Destruction (from *nir* √*ṛ* 'to go down, perish'). *āré parācaíḥ*: s. *dūré parācaíḥ* at 10.108.1 below. *parācaíḥ* is adverbial instrumental like *nīcaíḥ*.

3. *víśvā bheṣajā́ni:* Rudra is specially known for his *bheṣajā́ni*; s. above 2.33.13. Similarly Soma is the king of *óṣadhis;* s. 10.97.22 below. *tanū́ṣu baddhám énaḥ:* Mark the peculiar idea, like that of the Jain Karman, that an offence against the gods clings fast to the body of the offender until it is released or cut off by the favour of the gods. The snares mentioned at 1.25.21 above are really the offences committed by the poet. s. also 5.85. 7 (*yát sīm ā́gaś cakṛmá śiśráthas tát*); 4.12.4 (*ví énāṁsi śiśratho víṣvag agne*), and above 2.28.5*a* and 6*c* and 7.86.5.

4. *váruṇasya pā́śāt*: Varuṇa's snares bind an offender; s. above 2.28.7; and below 7.88.7. Also 2.27.16*ab* and 10.85.24*ab*. Soma and Rudra are here requested to intervene on behalf of the poet, as Indra apparently is at 7.28.4 below.

54 (7.28) *Indra*

In this short hymn the poet is anxious to get good and quick response to his call for help addressed to Indra; cf. v. 2, 5. The line of thought may be somewhat as follows: Indra is requested to go to the poet in spite of the calls of others (v.1); here the word *vihávanta* leads the poet to the thought of the inherent greatness of a *háva* or a call for help addressed to Indra (v.2). But the mention of *vájra* in v.2*c* leads him to Indra's conquest of Vṛtra in v.3, where, however, the simile and the terms *tū́tuji* and *átūtuji*, which are intended to apply even to the human beings, bring him back his original theme. So he requests Indra to see that Varuṇa would cut off all falsehood and offences of his and also of his patrons in

(2) Greatness has attached itself to a call for help addressed to you, since, O Indra, you protect a hymn of the sages, O powerful god. When you hold your bolt in your hand, O fierce god, you have become invincible by your power, being formidable.

(3) When you brought together the two worlds under your guidance, like the invoking warriors (in a battle), the active one i.e. Indra, smashed down the sluggish one i.e. Vṛtra, since the former was born for great power and dominion.

(4) Be gracious to us in these days, O Indra, because men who are wicked friends are purifying themselves. May the sagacious Varuṇa,

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order that the enemies, in spite of their recently started expiations, may not get a preferential treatment from the gods, who favour only the unoffending persons (v. 4). The hymn concludes with a request to Indra for a large gift, reminding him of the fact that he is the greatest champion of the poet's hymn.

1. *cd*: s. below 7.68.2*c*.

2. *hávam mahimā́ ví ānaṭ*: s. *ugrám cit tvā mahimā́ sakṣad ávase* 1.129.10. Or the line may mean 'your greatness has pervaded our call, i.e. you with your greatness, present yourself before us when we call upon you'. Thus construe *te hávam mahimā́ ví ānaṭ* or *te mahimā́ (naḥ) hávam ví ānaṭ*. For the latter construction s. *ā́ te indra mahimā́nam hárayo...vahantu bíbhratah* at 8.65.4.

3. *jóhuvānān nṛ́n*: The fighters on both the sides, who invoke Indra's help are meant; s. 2.12.8 above. Indra is said to bring together the opposing parties in a battle; s. 6.35.2*ab*; 10.27.2*ab*. Also compare 1.131.3*de*; 1.174.3*ab*; 5.34.8*ab*. Here *ródasī* is the Upameya and *nṛ́n* the Upamāna; 'the bringing together of the two worlds' is 'obliterating the distance between them by storm and rain' and a reference to this is also found at 8.6.5 (*ójas tád asya titviṣe ubhé yát samávartayat/índraś cármeva ródasī*). On this occasion the active one (i.e. Indra; by suggestion also Indra's worshipper) kills the sluggish one (i.e. Vṛtra; by suggestion also the worshipper's rival). This battle of the elements is here compared with the battle of men. The use of the root *śnath* and the epithet *tū́tuji* (the root *tuj* is used of Indra very often) ought to leave no doubt that Indra and Vṛtra are primarily meant in *cd*. For *c* also compare *ugró jajñe vīryā̀ya svadhā́vān* at 7.20.1*a*. Oldenberg suggests that the simile should be understood as *ródasī nṛ́n ná tvam jóhuvānān sám ninétha* 'when you have brought together the inviting (fighters), by your guidance, as the Rodasī do all men'; but *nṛ́n* would be inappropriate in the simile when people in general are meant. Geldner construes as we have done; but suggests that *jóhuvānān* (with a suitable change; cf. 10.54.1; 55.1) may also be constructed with *ródasī*, while the gods are probably meant by the word *nṛ́n*. But in view of the two passages mentioned above, *nṛ́n* must be regarded as the fighters in the opposing armies; the root *sam* √*nī* too is used in the latter passage, i.e. 10.27.2, as in ours.

4. *durmitrā́saḥ kṣitáyaḥ* 'people who are bad friends', here evidently refers to the poet's Aryan rivals, as they are said to be washing themselves of their sins (*pávante*), and *ebhír áhabhiḥ* refers to the

who never associates with offence, completely loosen from us whatever falsehood he observes in us (so that we may not be morally inferior to our enemies).

(5) Let us address this liberal Indra, so that he may give us extensive wealth and gift, Indra—who is the best defender of the poetical work of a bard. Do you protect us, O gods, with your favours at all times.

55 (7.49) *Āpaḥ*

(1) With the ocean as their chief lord, they i.e. the rivers, go forth without encamping, from the middle of the (aerial) sea, purifying themselves (and others). May the divine Waters whom the mighty wielder of the bolt has dug out, favour me here.

(2) May those divine waters favour me here, which are celestial streams, or which flow forth (as springs on the earth), which are dug out (from the bowels of the earth), or are self-manifested, which have the ocean as their goal and are pure and purifying.

(3) May those divine waters favour me here, in whose midst

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days of mutual rivalry for supremacy. *cd:* s. 6.74.3*cd* above. *pávante* is used of a human being only here; it is as a rule used of Soma juice, but sometimes of ghee and metaphorically also of Agni, Vāta, *matí* and the like.

5. *c:* s. v.2*b*. The refrain is characteristic of the Vasiṣṭhas.

55 (7.49) *Āpaḥ*

1. *samudrā́rthāḥ* in v. 2 and *samudrájyeṣṭhāḥ* here both clearly show that *samudrá* here is the earthly ocean, as the greatest reservoir of waters and the final resort of all rivers. *salilá* on the other hand is the celestial ocean as at 10.72. 6 and 10.129.3 below. At 10.98.5, 6 and 12 this same is called *uttara samudra,* as against the *adhara samudra,* namely the earthly ocean; Devāpi Ārṣṭiṣeṇa is there said to have brought down the waters from the former to the latter when there was a great draught in the kingdom of his brother Śantanu. *ánivisamānāḥ:* s. 1.32.10 above. *índraḥ rarā́da;* s. above 3.33.6.

2. The stanza mentions in succession the rain waters, the springs, dug out wells, lakes, and lastly the rivers, small and great, which ultimately enter the ocean as their goal. *samudrā́rthāḥ*: Compare 3.46.4; 6.36.3; 8.92.22; 9.108.16 etc., where the rivers are said to be entering the ocean; at 5.85.6*cd* they are described as incessantly pouring their waters into the ocean without overfilling it. Also see below 7.95.2 where Sarasvatī is said to be going right from the mountains down to the ocean.

3. *váruṇaḥ rā́jā:* s. 1.25.10 above. *satyānṛté*: The compound represents a stage in the fusion of the original meanings of the two words *ṛtá* and *satyá,* the former referring to things which are already in existence and the latter to those that are yet to be brought into ex-

King Varuṇa moves about observing truth and falsehood of men, which are pure, purifying and dripping with sweetness.

(4) May those divine waters favour me here, in whom King Varuṇa, Soma and all the gods enjoy their exhilarating vigour, in whom Agni Vaiśvānara has entered.

56 (7.54) *Vāstoṣpati*

(1) Accept us as yours, O lord of the home; be easy of access and free from disease for us. Accept us willingly (as your sons) since we beg of you (to do so). Be blissful to our bipeds and quadrupeds.

(2) Be our furtherer, O lord of the home, increasing our property with cows and horses. May we be free from (the hardships of) old age while we enjoy your friendship. Accept us as a father does his sons.

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istence. Thus in general an action or a word is said to be *satyá*, when in future it is not nullified or belied by another action. On the other hand, *ṛtá* is said to have been followed by a man or a god when his act or word follows an existing pattern sanctified by beginningless usage or order, or when his word agrees with an existing fact. Violation of *satyá* appears to be conceived more as a crime against society, while that of *ṛtá* is regarded as a crime against both gods and men. The gods, particularly the Ādityas headed by Varuṇa, keep a watch over men through spies to see that they observe the rules of *satyá* by carrying out what they promise, as also of those of *ṛtá*, by avoiding the denial or non-acceptance of things which they inwardly known to be existing facts. See below 7.61.1, 2 and 5.

4. *yā́su ū́rjam mádanti*: 'in whom they enjoy their vital strength'. *ū́rj* here refers to Soma which requires water for its preparation as an offering to the gods. At 7.47.1-2 these waters for the adulteration and preparation of Soma are described as *iḍā́ḥ ūrmír mádhumān* 'the sweet wave of nourishing food'. See also 10.30.8 and 9. *ū́rjam mádanti*: The root *mad* governs also the accusative; see the Glossary.

56 (7.54) *Vāstoṣpati*

1. *práti jānīhi* 'accept, recognise, in response to our call'; mark the use of *práti* in vv. 1 and 2. *práti naḥ juṣasva* 'accept us i.e. as a father does his sons': s. v.2. *yát* and *tát* are conjunctives. Or in view of the preceding *yát tvā ímahe* it may mean 'accept for us, win for being given to us'; s. 5.53.13*c*; 7.16.4*d*; 7.94.9*bc*; 8.13.5*ab*; 10.36.10*b*. *yát* and *tát* in this construction are pronouns 'that which we ask for'. *d*: This is a Jagatī line in a Triṣṭubh stanza; s. on 6.74.1 above.

2. *pratáraṇaḥ* 'furtherer', especially of our *ā́yus* 'life'; s. 1.25.12; also 1.116.10; 7.103.10; 8.48.4, 7 and 11, but also of our family and circle of followers. s. 7.61.4*d* below. *gayasphā́naḥ*: *sphā́naḥ* from √ *sphai* ('to increase'); s. *sphātím* at 1.188.9 (*téṣām* i.e. *paśūnā́m naḥ sphātím ā́ yaja* 'secure by worship increase, prosperity, of our cattle'.) For *gáya* s. above on 6.74.2. *indo*: The word is usually

(3) May we be associated with your powerful company, O lord of the home, which is pleasant and resourceful. Protect our esteemed possessions both during our rest and work. Protect us (O gods), always with your favours.

57 (7.55) *Vāstoṣpati*

(1) Be a kind friend to us, O lord of the home, killing the diseases and entering all the forms (in our home).

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used of Soma; s. 8.48.2, 5 etc. But here *vāstoṣpati* is evidently identified with Soma or Indu, owing to their common attributes, namely *pratáraṇaḥ* and *gayasphā́naḥ* which are used of Soma too at 1.91.12 and 19. Our poet had probably before his mind the wording of the author of 1.91. Thus the attribute *amīvahā́* (7.55.1) which is used of Vāstoṣpati by our poet is used by him of Soma at 1.91.12; see also *naḥ ā́ viśa* of 1.91.11 and *víśvā rūpā́ṇi āviśán* of our poet (7.55.1). *sákhā suśéva edhi naḥ* occurs both here (7.55. 1c) and at 1.91.15. Thus in spite of the general lateness of the hymns of Maṇḍala I, this particular hymn (I.91) must be considered to be old. *pitéva putrā́n*: s. 8.48.4 below in the case of Soma. Also s. on I.1.9 above. *ajárāsaḥ* i.e. free from the hardships and infirmities attendant upon old age; s. below on 10.18.6*a*.

3. *gātumátī saṁsád* (from *sám* √*sad*) 'company full of resources'; *gātú*, from *gā* to go, is a path, way out of difficulties, thus a resource. *kṣéme-yóge* 'during rest and labour'; s. below 7.86.8. *váram* is either a noun 'choice property' (from √*vṛ* 'to choose'; s. *úṣo váram váhasi jóṣam ánu* 'you carry choice property to him according to his liking, O Uṣas' (6.64.5*b*), or is equal to *práti váram* 'according to our choice' *práti* being intended to be supplied by the poet, who is fond of that word. For *práti váram* s. 2.11.21*a*; 10.133.7*b*.

57 (7.55) *Vāstoṣpati*

Stanzas 5-8 of this hymn are reproduced at *Av.* IV.5, which hymn is described as *svāpanaṁ* there. In Kātyāyana's Sarvānukrama our hymn is called *prasvāpinī upaniṣad.* It is undoubtedly a sleep-charm primarily composed for correcting the defect of sleeplessness of men and women. In this particular case, the charmer's services seem to have been specially requisioned by a rich noble, who and his men may have suffered from chronic sleeplessness. Thus in v.1 we get the charmer's initial appeal to Vāstoṣpati, the guardian deity of the house where he has to operate. As he enters, he meets with the natural opposition from the watch-dog of the house, whom he silences in vv. 2-4. The appendage of the four letters *ní ṣú svapa* in these suggests that the charmer, the doctor, probably threw some charmed grains at the dog to bring his charm in physical contact with him. In vv.3 and 4 he emphasises that he is an honourable worshipper of Indra and not a thief, nor a stranger, at whom alone the dog should bark. After silencing the dog, he proceeds to the outer appartments of the house which are usually occupied by elderly members of the family; here he sends to sleep by the powers of his charm the old parents of the noble, the watch-dog in front of these appartments, the grandfather, the other relatives and all

(2) When you display your teeth, O tawny and bright son of Saramā, there shine forth, brightly as it were, lances within your jaws, while you snap at me!

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other persons like servants who happen to be there. Here some members were sitting, some were walking, while others like servants were looking at the doctor himself, being curious to see what he would do next (vv. 5-6). He closes the eyes of all in spite of their efforts to keep them open, as is suggested by the word *sám hanmaḥ*, so that all looked as motionless and impervious to the external world as the house itself with all its windows and doors closed. In v. 7 he makes an appeal to the moon who is supposed to be a great sleep-inducer, for helping him in his task. Last of all, he proceeds to the innermost appartment where ladies of the house and their maid-servants were waiting for their turn to get the benefit of the doctor's charm.

According to the Sanskrit tradition the hymn refers to the nightly entrance of Vasiṣṭha into the house of his father Varuṇa, for getting some food as he was very hungry. Pischel tries to interpret the hymn in conformity with this at *Vedische Studien II*, pp. 55-57. Other modern scholars like Lanman, *Sanskrit Reader*, p. 370, Bloomfield, *JAOS*, 31. p. 56, Macdonell, *Bṛhaddevatā*, on v. 11 and Oldenberg, *Noten II*. p. 42, assume that the hymn was meant to be a Lover's Charm. But as seen above, there is not a single reference either to a theft, much less to a theft at the house of Varuṇa, or to an attempt at elopement with a girl, in the whole of the hymn. The speaker, on the other hand tells us that he was neither a thief nor a robber. He openly enters the house while the members of the household were looking at him (cf. *yáśca páśyati no jánaḥ* v. 6) and there is absolutely no suggestion that the speaker wants to enter the house stealthily or unlawfully in any part of the hymn. Nor does he appear concerned with any particular girl in the inner apartment when he puts them all to sleep. The house, too, does not belong to a deity, but to a rich noble. As seen above, the speaker begins his operation with the outer parts of the house and goes, step by step, to the innermost apartments.

This Ṛgvedic sleep charm of a general nature, was then turned into a Lover's Charm by the author of the Atharvanic hymn. This is clearly shown by the significant changes which he has introduced in his hymn; thus *sárve* in *Rv*. v. 5 is changed to *asyai* in *Av*. v. 6. Similarly the words *yáśca páśyati no* (mark *naḥ* 'us') *jánaḥ* of *Rv*. v. 6 are quietly changed to *yás ca tiṣṭhan vipaśyati* of a general import in *Av*. v. 5. Further the concern for the speaker's own safety and secrecy which is introduced in the *Av*. hymn by the words *ariṣṭaḥ* and *akṣitaḥ* in v. 7, and *nāti paśyati kaścana* in v. 2 also suggests the employment of this old material for a new purpose.

The comparative lateness of the hymn is indicated by (1) the general nature of the contents; (2) the words like *sarvā* and *puṇya* which are rare in the earlier parts of the Ṛgveda; and (3) the metrical structure of Akṣaras 5 to 8 which is more regular and closer to the epic Anustubh.

1. *amīvahá*: The adjective is significant in the particular context as explained above; sleeplessness is a sort of disease and the doctor naturally appeals to the disease-killing aspect of the guardian deity of the house. *bc*: See on *indo* in v. 2 of 7.54 above.

2. *ví-iva* is an Utprekṣā. √*baps* 'to snatch at, to snap, to bite off' is a secondary root from the reduplicated stem of √*bhas*.

(3) Attack a thief or a robber, O son of Saramā, who repeatedly run at me; you indeed are attacking the bards of Indra! Why do you behave wickedly towards us? Go well to sleep.

(4) Tear you to pieces a hog, or let the hog tear you away. You indeed are attacking the bards of Indra! Why do you behave wickedly towards us? Go well to sleep.

(5) Let the mother sleep, let the father sleep; let the dog sleep and let the lord of the house sleep. Let all the relatives sleep, and let all these men around sleep.

(6) As this house is closed, so do we close the eyes of him who is sitting, of him who is walking and also of the person who is looking at us.

(7) We send to sleep all these men through that powerful bull of a thousand horns who has risen above from the ocean.

(8) We send to sleep all maid servants lying in the verandah and women who lie on movable cots or on bedsteads, as also those ladies who are surrounded by sweet fragrance.

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3. *sārameya:* This is an honorific appellative used of the dog, suggesting his descent from the great Saramā for whom s. 10.108 below. *rāya*: Ipv. 2 s. of √rā (IV) 'to attack'. *punaḥsara*: gradual and repeated advance against a stranger is characteristic of a dog. In *c* the speaker warns the dog that he is wrong; in *d* he argues. *stotṛn asmā́n*: The plural is *ādarārthe*.

4. *sūkaráḥ:* The pig is mentioned only here; *sūkarásya-táva*: The genitive with √dar suggests 'tearing off in bits'. The dog seems to be a hound. On the appendage *ní ṣú svapa*, see the introductory note above.

5. *śvā*: Another dog guarding the inside of the house. *viśpátiḥ*: Cf. *jujurvā́n iva viśpátiḥ* at 1.37.8. Here the grandfather or the oldest member of the house is meant.

6. The first half clearly suggests that the person who is entering the house is doing so openly and in the view of all. This is expressed a little awkwardly, though the meaning is clear. The doctor means that by closing the eyes of all the men he will make them resemble the house in which they are living. The doors and windows of the house were closed for the night; *akṣā́ṇi* 'eyes' is an *upalakṣaṇa* of other senses, which do not function during sleep. The senses are compared with the doors and the body with the house.

7. The thousand-horned bull is here the moon; at 5.1.8 above, it is Agni as said on the passage. *samudrā́t ud ácarat*: This is indicative of the fact that the eastern ocean and the moon's rise from it was visible to the speaker from his own place. Perhaps the *samudrá* is the aerial one, the *úttara samudrá;* or lastly it may be a mere fancy of the speaker based on the coolness of the moon's rays; we may compare the Purāṇic idea that the moon was one of the 14 gems churned out of the ocean.

8. The stanza mentions different classes of women, of high and low status. *púṇyagandhāḥ* are the important ladies in the family, rolling in cosmetics. *c* is metrically defective. In the *AV* it is corrected by reading *puṇyagandhāsaḥ*.

58 (7.61) *Mitrā Varuṇau*

(1) The sun, the lovely eye of you two gods, rises up, O Mitra and Varuṇa, having spread himself around. He, who observes all the creatures, well knows every (evil) thought among men.

(2) This holy priest who is far-famed and whose hymns you may favour in order that you may fill up his years with wisdom (as with vitality), sends forth his hymns to you two.

(3) From the vast earth, from the lofty and vast heaven, you station your separately moving spies among the plants and men, O Mitra and Varuṇa, guarding them both without winking.

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58 (7.61) *Mitrā-Varuṇau*

1. *vām cákṣuḥ*: s. 1.115.1 above. *tatanvā́n* pf. pt. of √*tan* intrans. in sense; s. *yā́t nú dyā́vas tatánan* 7.88.4d below. *manyú* in *d* means 'thought' in general (from √*man*), wicked thought in particular. s. *sá manyúm mártyānām ádabdho ní cikīṣate* 'he seeks to know the wicked thought of the mortals, being undeceived' said of Indra at 8.78.6.

2. *dīrghaśrút vípraḥ*: s. *suśrávasam jánam* at 1.49.2 above. *c* and *d* are subordinate clauses, consequential in sense and hence the use of the subjunctive forms. *krátvā ná*: It is better to take this as a simile with *vayasā* as the Upameya supplied. *ā́* √*pṛ* with an instrumental is significant; the *śarádaḥ* of the *vípra* are conceived as an empty bazar packet, like *kā́maḥ* at 3.30.19, which is expected to be filled with gifts by the deity. Here the gift, as I conceive it, is vital strength (*váyas*) as well as wisdom (*krátu*). *ná* has the ultimate sense of a conjunctive as the Upamāna *krátu*, too, is Prakṛta. The worshipper of the gods enjoys vital strength (*śvātrabhā́jā váyasā sacate sádā* 8.4.9c) and appreciative wisdom (*ápi krátum sucétasam vatema* 7.3.10) as a gift from the gods.

3. Sāyaṇa and Geldner supply *riricāthe* after *prá* in *ab*; 'you surpass Heaven and Earth'; but the absence of the word *mahitvā* in the passage and the use of the root *dhā* with *prá* elsewhere (1.51.2*b* and the noun *pradhí*) show that there is no such need to supply a verb. Besides, the idea of surpassing the two worlds is mentioned immediately in the next stanza, where significantly the word *mahitvā́* occurs. For a similar idea s. 6.67.5*cd*; *pári yád bhūthó ródasī cid urvī́ sánti spáśo ádabdhāso ámūrāḥ* "There are (in your service) clever, undeceived spies, in order that you may surround (for protection) even the two vast worlds (O Mitrā-Varuṇa). *ṛdhaq yatáḥ* may be construed either with *spáśaḥ* (going separately in different directions, as at 6.40.5; 10.105.8), or with *janān* supplied (s. v. 5*c*; 'protecting men who go astray, *ṛdhak* meaning astray, away from the right ancestral path, as at 6.40.5). *rákṣamāṇā* 'protecting' i.e. guarding them against dangers, calamities etc. s. 9.87.2*b*.

(4) Praise the power of Mitra and Varuṇa; their strength has pressed back the two worlds by their greatness. May the months of the non-worshippers pass away without a son. May he, who thinks of (offering) a sacrifice, lead his people to prosperity.

(5) Both of you are unfailing and wise gods, O mighty ones; these (prayers) are for you, wherein there is neither the marvellous nor the mysterious. Evil spirits haunt the falsehoods of men. No secrets have been incomprehensible to you two.

(6) Let me glorify your sacrifice with prayers; being inspired, I call upon you, O Mitra and Varuṇa. (I send) forth to you two these newly composed hymns for being sung; may these prayers which are well prepared, endear themselves to you two.

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4. d: *vṛjánam prá tirāte*: *prá yé bándhum sūnṛtābhis tiránte* 'who increase their circle of relatives by their acts of kindness' 7.67.9.

5. *ámūrā víśvā*: The two words look like vocatives; in that case the Nighāta accent of the following vocative *vṛṣaṇau* would be unusual like that of *śubhaspatī* coming after the two vocatives *dásrā* (which by the way cannot be construed as a nominative form with its existing accent) and *híraṇyavartanī* at 8.87.5c. But it is possible to construe the two as nominative forms even with their present accent and to take the three words as forming a full sentence to mean 'O mighty Bulls, you are immortal, both of you', *víśvā* being taken in the sense 'all', i.e. both in the present case as at 4.56.4c. *urūcī víśve yajaté ní pātam* 'do protect us, you two (i.e. Heaven and Earth), who are wide stretching, both of you, holy ones'. Or in the alternative *víśvā* may be taken to mean 'all pervading' with Sāyaṇa. *imā́ḥ*: Supply *gíraḥ;* s. 2.27.1*a*; 7.45.4*a*. To take *imā́ḥ* as referring to *drúhaḥ* in *c* and to assume that they belong to the gods is very improper; Druh is an evil spirit, which does not belong to the gods. It is controlled, kept away, even destroyed by them. It is called *anindrā́* at 1.133.1; Bṛhaspati and Indra are said to be their slayers at 2.23.17 and 7.104.7. They are never described as attacking an offender at the bidding of a deity, but only when the gods withdraw their protection from him. Besides, what is the point in saying that they are devoid of *citrá* and *yakṣá*? *citrám-yakṣám:* Spectacular decoration and mysterious unintelligibility are probably meant by these words. *acíte* is infinitive of √ *cit* to know, with the negative *a* prefixed to it.

6. *sabā́dhaḥ* is adverbial: 'pressingly', 'with an inner urge'. In *cd* supply *iyarmi* (s. v. 2*b*) after *prá* and construe *kṛtā́ni* twice, both with the preceding *mánmāni* and the following *bráhma*. This should be regarded as an example of poetical Word Economy, which is abundantly found in the Ṛgveda and where a word, though employed only once, is to be construed twice, either as it is or in a slightly changed form, which can be easily gathered from the context. The present one is an instance of what is known in later literature as the *dehalī-dīpa* or the *kākākṣi-golaka Nyāya*. *jujuṣan*: √ *juṣ* is here used in an intransitive sense as at 10.105.8 *nábrahmā yajñá ṛdhag-jóṣati tvé* 'a sacrifice unattended by a hymn does not please you separately'.

(7) This priestly service has been done to you at the sacrifices, O divine Mitra and Varuṇa. Carry us safely through all the difficulties. Protect us always, (O gods), with your favours.

59 (7.63) *Sūrya*

(1) The lovely all-observing sun, common to all men, has indeed risen up, who, the god, the eye of Mitra and Varuṇa, has encompassed the intense darkness like a skin.

(2) The great ordainer of men, the mighty surging banner of the sun has risen up, seeking to revolve the self-same wheel, which the Etaśa carries, being placed at the yokes.

(3) Shining jubilantly and brilliantly and greeted by the singers, he rises up from the bosom of the dawns. This god has appeared to me to be Savitṛ who does not violate the self-same place (or the unchanging law of Mitra and Varuṇa).

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7. *puróhitiḥ* 'priestly service'; s. below 7.83.4*d*. For *c* see *sá naḥ parṣad áti durgā́ṇi víśvā* 'may he i.e. Agni, carry us safely beyond all difficulties' 1.99.1*c*.

59 (7.63) *Sūrya*

1. *sā́dhāraṇaḥ mā́nuṣāṇām*: s. 8.65.7 and 9.48.4 where Indra and Soma are similarly described. Mark the decorative use of the particle *ut* in vv. 1 and 2. *cákṣuḥ*: s. above 1.115.1; 7.61.1 and 7.77.3 below. *cárma iva támāṁsi*: The Upamāna *cárma* suggests the insignificant nature of the Upameya *támāṁsi* (plural showing amplitude) as at 1.85.5 above; also s. *dávidhvato raśmáyaḥ sū́ryasya cármevā́vādhustámo apsvàntaḥ* 'The violently shaking rays of the sun have put the darkness in the waters, like a skin' 4.13.4. *samávivyak*: *sam* √*vyac* 'to encompass, to contain within oneself'; s. 3.54.8*a*.

2. *arṇaváḥ ketúḥ* 'the fluttering banner' is the heralding rays of the rising sun. *arṇaváḥ* as an adjective is employed also at 3.22.2 (*arṇavó bhānúḥ* of Agni). The *cakrám* is the orb of the sun. Etaśa here is the name of the chief horse of the sun.

3. *uṣásām upásthāt*: 'from the bosom of Uṣas' need not necessarily suggest Uṣas as the mother, though 7.78.3; 7.80.2; 10.11.3 (in particular) may seem to do so. Elsewhere (1.115.2, 7.75.5 etc.) she is described as the beloved of the sun. *rebhá* here is a common noun meaning 'a singer', from √*ribh* 'to sing'. At 1.116.24 and 1.118.6 it is used as a proper name of a sage. Sūrya appears as Savitṛ to the poet, since like Savitṛ he is unfailing in his duties (s. *d*; Savitṛ is *satyádharmā*: s. 10.121.9; 10.139.3) and also because he impels all like Savitṛ (s. *prasavītā́ jánānām* v. 2 and *jánāḥ sū́ryeṇa prásūtāḥ* v. 4). *samānáṁ dhā́ma* 'the same place of rising'. s. *samānám ártham* of Uṣas at 3.61.3 above and *samānám ájmam* of Agni at 3.2.12 or *dhā́ma* 'law' of Mitra and Varuṇa; cf. 4.5.4; 10.89.8.

(4) The active, shining, far-sighted golden lump of the heaven rises up, having a distant goal. Men being urged by the sun may now reach their destinations and do their respective works.

(5) Like a flying hawk he goes to the region where the immortals have fashioned a path for him. Let us worship you, O Mitra and Varuṇa, with hymns and offerings, when the sun has risen.

(6) May Mitra, Varuṇa and Aryaman now bestow bliss on us and our descendants. May all (places) be furnished with good paths and easy to tread for us. Protect us always, (O gods), with your favours.

60 (7.68) *Aśvinā*

(1) Do come, O beautiful Aśvinā, being possessed of good horses, accepting the hymns of your worshipper, O wonder-workers. And enjoy our offerings which are brought (to you).

(2) The gladdening juices have started towards you; come quickly for the enjoyment of my offering. Listen to our calls in spite of those of our enemy.

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4. *divó rukmáḥ*: s. *diví rukmám uruvyáñcam* at 5.1.12 above. *dūré-arthaḥ*: Though his destination is very far away he is *taráṇi*, and *bhrā́jamānaḥ* 'cheerful'; so he inspires men to be active and do their respective jobs. *árthāni*: *ártha* is both neuter as here and masculine as at 10.18.4 below.

5. *gātúm cakrúḥ*: s. *yásmā ādityā́ ádhvano rádanti* 7.60.4 and *urúm hí rā́jā váruṇaś cakā́ra sū́ryāya pánthām ánvetavā́ u* 1.24.8.

6. *tmáne tokā́ya*: s. *tanvè táne ca* 6.46.12; *tánayāya tmáne ca* 1.184.5. But *tokā́ya tánayāya* at 2.33.14 above is slightly different. It refers to one's immediately succeeding generation and other descendants. *sugā́ supáthāni*: Adjectives themselves are used here in place of the substantives. s. above *sugám kṛdhi* 2.23.7 and *naḥ supáthā karat* 1.25.12; also *kṛṇóti víśvā supáthā sugā́ni* at 6.64.1. But at 1.35.11, 1.116.20 and 5.80.2 *sugá* is used as an adjective.

60 (7.68) *Aśvinā*

1. *svā́śvā* is nom. *vītám* here and *śrutám* in v. 2 are accented for emphasis; s. *VGS*. p. 468. Or alternatively construe *vītám naḥ* and *śrutám naḥ* as independent clauses, taking the earlier portions of the lines with the previous clauses. The former is better as the construction of *vītám* with *havyā́ni* and of *śrutám* with *hávanāni* is most natural. s. 3.53.1c; 6.60.15c; 7.67.10 etc.

2. *tiró aryó hávanāni* naturally goes with *śrutám*, the word *hávana* meaning 'a call'. It may also be secondarily construed with *gantam*; elsewhere at 4.29.1; 8.33.14 and 8.66.12 *tirá́ś cid* is associated with a root expressing motion, but the object of *tiraś cid*, in all these passages, is a *sávana* and not *hávana* as in our passage. Also see 7.28.1*cd* above and 10.89.16*d*.

(3) Your chariot having the speed of mind and bringing with it a hundred favours, dashes forward across the mid-region when it visits us, O gods, who regard Sūryā as their treasure!

(4) When this stone, which presses the Soma and is devoted to gods, stands erect and addresses you, may our priest turn you hereward, the lovely gods, with his offerings.

(5) You sent down that wonderful food which is yours, that mighty (*gharma*), to Atri, who being dear to you, enjoys your protection ever since.

(6) And that (act) of yours towards the old Cyavāna became fit to be greeted, when you bestowed on him a body which enjoys your protection thereafter.

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3. *prá iyarti* is intransitive. *sūryāvasū:* Sūryā is their common bride; s. 1.116.17; 1.118.5 above.

4. *ūrdhváḥ* 'erect i.e. ready to act'. *vívakti*: The sound produced by the press stones while working is conceived as their address to the gods; s. 10.94.1-6 and 13-14 in particular.

5. I supply *gharmám* after *máhiṣvantam* in *b* which is the *citrá bhójana* mentioned in *a*. Cf. *mahaṣvantam matsaram,* at *AV* 4.25.6. This *máhiṣvān gharmá* is the same as *omyávān taptá gharmá* at 1.112.7. *gharmá,* which is *tapta* or *paritapta,* is always the 'hot milk offering' in the Aśvinā-Atri legend. It is the favourite drink of these gods; they brought this to the famishing sage before they lifted him up together with his followers out of the burning abyss. See on 5.73.6 above. This *gharmá* is variously described as *pitumátī ū́rj* (1.116.8), *ū́rj* (1.118.7), *citrá bhójana* (in our passage) and *váyaḥ* (7.69.4). The dative *átraye* and the preposition *ní* show that here we have the root *yu* 'to join' (in spite of the irregular form *yuyotam*). *omā́nam* is the protection which the gods gave him ever since after this incident to prevent a recurrence of the same mischief. This *omán* is mentioned also at 1.118.7 above. Similarly the *gharmá* is said to be *omyā́vantam* at 1.112.7 and *ómanvantam* at 10.39.9.

6. *tyát*: Either supply *káraṇam* or take it as an antecedent of *várpaḥ* in *c*. For the former s. 5.31.7*a*; 6.18.13*a*. *pratī́tyam*: This word must be taken as fut. pass. pt. of *práti-* $\sqrt{i}$, which seems to have developed two different and opposite meanings. Here it means 'fit to be welcomed'; at 4.5.14 (*aniréṇa vácasā pratī́tyena* 'with their statement which is not accompanied by sacrificial food and is fit to be contested') it has the opposite meaning of 'fit to be opposed'; this is in keeping with the two opposite meanings of the preposition *práti*. For this second meaning s. 1.36.20 *agnér arcáyo bhīmā́so ná prátītaye* (Agni's flames are formidable and cannot be opposed). For the first, which is quite common s. among others 1.171.1 (*práti va emi námasā*); or 1.11.6 (*práti āyam síndhum āvádan*). *itá-ūti* 'enjoying their protection thereafter'; this *ūtí* corresponds to Atri's *óman.*

(7) And his friends of wicked intentions abandoned Bhujyu in the midst of the ocean. (But even) his enemy who was devoted to you took him out to safety.

(8) You, who fattened even the barren cow, like the waters of the emaciated rivers (fattened by Indra), with your powers and succours, gave strength to even the famishing wolf (i.e. Śayu) and listened to Śayu when invoked by him.

(9) This well-known bard who possesses good hymns, waking up ahead of the dawns, praises you with his good songs. May the cow enrich him with nourishing food and streams of milk. Protect us always, (O gods), with your favours.

61 (7.71) *Aśvinā*

(1) Night goes away from her sister Dawn; the Dark one vacates the path for the Ruddy one. Let us call upon you, O gods whose gifts

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7. A contrast is intended between *durévāsaḥ sákhāyaḥ* and *yuvā́kuḥ árāvā* of Bhujyu. Bhujyu's friends left him in the mid-ocean treacherously, while his father was helplessly looking on (s. 1.116.3 and note). But some one on the side of the enemy against whom Bhujyu was sent, took pity on him and saved him initially until Aśvinā came on the scene and finally took him out of the ocean to safety. This *árāvā* was a devotee of the Aśvinā (*yuvā́kuḥ*; s. also 10.39.7c). *mádhye samudré*: s. *samudrám mádhyam* at 7.88.3 below. In both passages the case termination indicates the transfer of the vastness of the *samudrá* to its *mádhya*; this is a sort of the Śuddhā Lakṣaṇā of the later days.

8. *vṛkāya jásamānāya*: s. *jásuraye śayáve* at 1.116.22 on the one hand and *jásuraye vṛkāya* at 6.13.5 on the other. Evidently a Rūpaka is meant in our passage or at least a simile if Yāska, *Nirukta* 1.4.14 is followed. Our whole stanza refers to the legend of Śayu alone, who was famishing with hunger like a wolf and for whom the gods filled his barren cow with milk and thus gave him his food. An *arí* (6.13.5), a *paṇí* (6.51.14) and a *mártya* (2.23.7) are thus identified with a wolf in point of 'hungry ferocity' elsewhere. In c the barren cow of Śayu is compared with the dried up rivers in the summer, which Indra fills with waters after killing Ahi. On the other hand, these rivers are compared with this cow at 7.23.4 (where *staryò gā́vaḥ*—the plural is sympathetic—are undoubtedly Śayu's barren cow). Thus Indra's act of filling the rivers with water and the Aśvinā's act of filling the barren cow with milk are mutually compared in these two passages by the Vasiṣṭhas.

9. *aghnyá* (metrically *aghniyā*) the adjective of *gaúḥ* here stands for the substantive itself. A real cow is meant as seen from the word *páyobhiḥ*. s. 8.75.8c and 8.102.19*a*. *ághnyā* is so called because she was never sacrificed; s. above 6.28.4.

61 (7.71) *Aśvinā*

1. *svásuḥ*: Uṣas and Rātri, variously called *nák*, *nákti* and *náktam* are regarded as sisters, who have different complexions, red and dark;

consist of cows and horses; separate the destructive missile from us by day and at night.

(2) Come near for the sake of the worshipping mortal, carrying riches in your chariot, O Aśvinā. Separate from us famine and disease; protect us by day and at night, O lovers of the sweet.

(3) May your graciously inclined powerful horses turn your chariot hereward at this latest day-break; may you bring that (chariot) which is furnished with woven reins serving as the controlling hand, and laden with riches, (being drawn) by your horses yoked in accordance with Ṛta.

(4) When that (chariot) laden with all kinds of foods approaches you, come to us, Nāsatyas, in that chariot which is your carrier, which has three seats, which is full of riches and which moves at day-break.

(5) You freed Cyavāna from old age; you carried a swift horse to Pedu. You saved Atri completely from the danger and darkness; you placed Jāhuṣa in an easeful surrounding.

(6) Here is my prayer, here my hymn, O Aśvinā; do accept this good hymn, O mighty gods. These hymns longing for you have gone up to you. Protect us always, (O gods), with your favours.

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s. *aruṣásya duhitárā vírūpe stṛbhir anyā́ pipiśé sū́ro anyā́* 6.49.3. In our passage *kṛṣṇíḥ nák* is the Night and *aruṣá* is the sun. She vacates the path for the sun, initially making room for her sister Uṣas. s. also *svásā svásre jyā́yasyai yónim āraik* 1.124.8 and *evá rā́trī uṣáse yónim āraik* 1.113.1. The Aśvinā are the morning deities.

2. *trā́sīthām* is accented for emphasis; s. 7.68.1 and 2 above, *ánirām*: (*an-irām*) 'want of food'.

3. *avamásyām vyùṣṭau* 'latest flash of the dawns'; s. 1.118.11 and also 1.48.6 above. *vṛṣaṇo* i.e. *aśvāḥ*; s. 1.181.2. *syū́magabhastim*: *syū́ma* is a woven garment or woven reins of leather. A horse is called *syūma-gṛbh* 'one who holds fast to the reins' at 6.36.2. *gábhasti* is a hand and *syū́ma-gabhasti rátha* is one 'which is controlled by the hand in the form of the reins'.

4. *trivandhuráḥ*: s. above 1.118.1. *usráyāmā* 'moving out at day-break'; at 4.32.24 the poet tells us how the horses which he has received as a Dakṣiṇā are loyal to him whether he moves out at day-break or otherwise (*áram ma usráyāmṇe áram ánusrayāmṇe / babhrū́ yā́meṣu asrídhā*). *viśvápsnyaḥ*: Supply *rathaḥ*. *viśvápsnya*: (from √*psā* to eat + *ya*) 'having all kinds of food'.

5. c: *áṁhasaḥ támasaḥ* refer to the darkness and danger in the burning abyss into which Atri was thrown; s. on 7.68.5 above. *śithiré*: Supply *sthāne*; (from *śrath* 'to loosen'). For Jāhuṣa s. 1.116.20 above.

6. *yuvayū́ni*: *yuvayū́* is an adjective from the denominative verb from *yuvām*; s. *asmayu, tvāyu* etc.

62 (7.75) *Uṣas*

(1) The heaven-born Uṣas has shone brightly according to Ṛta; she has arrived disclosing her greatness. She has uncovered (and thus chased away) the evil spirits and the hated darkness; the best of the Aṅgirases has aroused the paths.

(2) Be here for our great welfare today, O Uṣas; lead us to great fortune. Bestow on us wonderful and famous wealth, and, O goddess helpful to men, also a fame-seeking (son) among men.

(3) These well known, lovely and immortal rays of the beautiful Uṣas have arrived; reviving the holy laws of the gods and fully filling up the mid-regions, they have variously distributed themselves.

(4) The famous Uṣas, the daughter of Heaven, having yoked (her chariot) from the farthest place, goes round the five people all at once, carefully watching the pious works of men, as the Queen of the world.

(5) That rich beloved of Sūrya, who has wonderful gifts, rules over wealth and treasures. Liberal Uṣas, being praised by the sages and welcomed by the priests, shines, leading men to old age.

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62 (7.75) *Uṣas*

1. *āvaḥ* in *a* is from √*vas* 'to shine'; *āvar* in *c* is from √*vṛ* 'to cover' (*ápa* √*vṛ* 'to uncover, disclose'). *c*: She uncovered the darkness and the Druhas, so that they could not hide themselves any more and had to run away. *áṅgirastamā*: s. on 1.1.6 above.
2. *naḥ* in *a* is genitive; that in *b* is accusative. *naḥ saúbhagāya prá yandhi*: The use of *prá* √ *yam* in the sense of 'control, load, prepare for' is comparable to that of √*śo* 'to sharpen', 'prepare for' etc. e.g. *śiśīhi rāyé asmā́n* 7.18.2. *citrám rayím*: s. 10.47.2-5; the adjectives *yaśásam* and *śravasyúm* suggest that the 'treasure' is in the form of a brave son. Our poet is fond of the word *citrá* like that of 5.63 above.
3. *janáyanto* in a secondary sense of 'giving rise to, assisting the performance of'. *daívyāni vratā́ni*: s. *áminatī daívyāni vratā́ni sū́ryasya ceti raśmíbhir dṛśānā́* 1.92.12.
4. *yujānā́*: Supply *ratham;* s. 1.48.7*a* and 5.80.3*a* above. *parākā́t*: *parākā́* is a far off place (from *párā* and √*ac*); s. 10.108.3-4 below. *páñca kṣitīḥ*: All people are meant; similar expressions are *páñca jánāḥ, páñca carṣaṇīḥ, páñca kṛṣṭīḥ* etc. *pári sadyó jigāti*: s. above 1.115.3*d*. *c*: *vayúnā jánānām*: *vayúna* from √*ve* weave is a 'sacred custom, usage' etc; note the use of the root *tan* with reference to the performance of a sacred rite. At 1.145.5*cd* Agni is said to have taught these Vayunas to the worshippers.
5. *sū́ryasya yóṣā*: s. above 1.115.2. *jaráyantī* 'causing them to wear out, leading them to old age'; s. 1.92.10 and note on 10.18.6 below. *váhnibhiḥ*: *váhni* here seems to mean a priest, as a carrier, a leader of the sacred rites. s. 1.48.11 above and also 5.79.4; 7.82.4. But perhaps even the sacrificial fires may have been meant; s. 2.28.2; 3.61.6, above.

(6) The ruddy and lovely horses are seen before us, carrying Uṣas. The beautiful one goes in her all-beautiful chariot and bestows lovely gifts on the worshipping person.

(7) The unfailing, great and holy goddess, in the company of the unfailing, great and holy (gods) may break the strong places and give us the cows; the cows have bellowed in response to greet Uṣas.

(8) Now, O Uṣas, grant us wealth associated with cows, brave sons, horses and abundant enjoyment. Do not expose our grass-seat to slander; protect us always, (O gods) with your favours.

63 (7.77) *Uṣas*

(1) Like a youthful damsel she has shone near us, urging all living beings to activity. The fire has now to be kindled by men; she has displayed her light, chasing away darkness.

(2) The vast one has stood up facing all; she has shone wearing a white and bright garment. Having a beautiful appearance and a golden complexion, the mother of the cows and the harbinger of the days has shone brightly.

(3) Carrying the eye of the gods, leading the white horse of lovely

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6. *viśvapíśā ráthena:* s. *supéśasam rátham* at 1.49.2 above.

7. *rujád dṛḍhā́ni:* The strong cave of Vala is meant; s. 3.32.16*d* above and also 6.30.5*b*, 6; and 6.32.2 and 3. Really the Aṅgirases with the help of Indra delivered the cows along with the Uṣas and the other luminaries from Vala's cave; but here Uṣas is represented as helping them in their task of deliverance of the cows, who are supposed to have bellowed in response to her call (*d*); s. 1.62.3; 3.31.4-6; 7.79.4.

8. *purubhójaḥ* is an adjective of *rátnam; c: barhíḥ* secondarily means a sacrifice as at 2.3.8; 5.62.5; 8.13.4 and 8.15.5. *puruṣátā* (instru). 'owing to our being men'; s. above *puruṣatvátā* 4.54.3.

63. (7.77) *Uṣas*

1. *a: úpo ruruce* is the common term in the simile; s. 1.115.2*a* (*rócamānām*); bright dress is the characteristic of a young girl. *carā́yai:* s. *caráse* at 1.92.9*c*. *víśvam jīvám:* s. above 1.48.5-6; 1.49.3; 4.51.5. *samídhe ábhūt:* s. *úṣo yád agním samídhe cakártha* 1.113.9.

2. *rúśad vā́saḥ śukrám:* Uṣas's own brilliance is here conceived as her bright, shining garment. At 9.69.5 below, milk which is added to the juice is called Soma's bright garment. *gávām mātā́:* Her own radiant rays are fancied as her ruddy bulls yoked to her chariot; s. 1.92.2*b* and also 5.80.3 above. *netrī́ áhnām:* This is explained in v.3.

3. *devā́nām cákṣuḥ:* s. 1.115.1. *śvetám áśvam* refers to the sun. At 5.1.4 above, however, *śvetó vājī́* is Agni. *raśmíbhir vyàktā* 'decorated, distinguished by her own rays'. *vyàktā:* s. 10.14.9 below. *d:*

appearance, the beautiful Uṣas possessed of charming gifts, is seen fairly adorned by her rays spreading herself widely over the whole world.

(4) Having wealth by your side, shine far away the enemy; grant us a vast pasture land and freedom from fear. Separate from us the hateful foe; bring the treasures and urge your bounty to the worshipper, O liberal one.

(5) Shine on us with your choicest rays, O divine Uṣas, prolonging our life and bestowing on us nourishing food as well as a gift consisting of cows, horses and chariots, O all-beloved Uṣas.

(6) Bestow on us lofty and vast riches, O noble Uṣas, daughter of Heaven whom the Vasiṣṭhas glorify with their hymns. Protect us, O gods, always with your favours.

64 (7.83) *Indrā-Varuṇau*

(1) Brave men looking upon you as their relative, have gone forth with broad axes, seeking loot. You have slain our Dāsa and Aryan foes, O Indrā-Varuṇā; you protected Sudās with your favour.

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víśvam ánu prábhūtā: s. *ékaḥ sū́ryo víśvam ánu prábhūtaḥ / ékaivóṣā́ḥ sárvam idám víbhāti ékam vā́ idám ví babhūva sárvam* 8.58.2.

4. *ántivāmā:* s. *úpāvasum* at 6.56.6 above. *urvī́m gávyūtim ábhayam:* s. 6.28.4*cd* above.

5. *pratiránti na ā́yuḥ* 'prolonging our life, leading us towards venerable old age'; s. *jaráyantī* at 7.75.5 and also 1.25.12*c;* 1.116.10*c* above. *rā́dhaḥ:* s. above 5.57.7*b*.

64 (7.83) *Indrā-Varuṇau*

This is the third among the hymns that contain a reference to the famous Dāśarājña war in Maṇḍala VII. The other two are VII.18 and VII.33. Of these two the former describes a few memorable events in the final decisive battle fought on the banks of the river Paruṣṇī. The description is very vivid and has a personal touch about it. It leaves an impression that the poet was personally acquainted with the incidents and was actually present on the scene of his description. The situation may be visualised as follows: Once king Sudās with a comparatively small army of his followers, the Bharatas, (7.18.17; 33.6) was attacked by the combined and vast armies of ten or more federated kings and cornered by them on the bank of the river Paruṣṇī, which was at that time in high flood (7.18.5; 83.8). Seeing that it was futile to resist in the open field, Sudās thought of escaping to the other bank of the river. This was made possible for him by Indra, who at the request of Vasiṣṭha (7.33.5, 6) made the high-flowing waters of the Paruṣṇī shallow and easily fordable for him (7.18.5). Some of the ten allies tried to pursue Sudās by crossing the river after him. They were, however, drowned, because as soon as they entered the river they were carried away by a powerful flood sent down by Indra (7.18.5, 9, 10, 12). Some of them tried to make the river shallow and ford-

(2) Plead for us, O Indrā-Varuṇā, in the battle where warriors with raised banners clash together, where nothing dear (to men) takes place and where all creatures, all that look upon the light of the sun, shake with fear.

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able by digging channels in various directions and thus dividing the stream (7.18.8). Even in this attempt they failed owing to the vastness of the river and met with a disaster (7.18.6, 9). Many were washed off by the powerful current and some who succeeded in reaching the other bank were immediately killed by Sudās and the Bharatas who were by that time well-poised to rush at them to deal a crushing blow (7.18.15).

In the main hymn (7.18) neither the word *daśa rājānaḥ* nor the name *dāśarājña* occurs, even though names at random of people and tribes, as also of individuals are mentioned. Among these adversaries the priests like Bhṛgus and Kavaṣa, princely fighters like Turvaśa, Puru and Druhyu, as also people like the Matsyas, the Druhyus and the Vaikarṇas are freely mentioned in the course of the description. The name Dāśarājña, naturally given to the war long after its actual occurrence, is found in 7.33.3, 5 and in the present hymn in v.8, while the number ten (*daśa*) of the kings is seen only in the present hymn (vv.6 and 7). But as these two latter hymns (7.33 and 83) contain only distant reminiscences intended for the glorification of Vasiṣṭha and the Vasiṣṭhas (who were till then known by their earlier name, the Tṛtsus), it is proper to assume that the number ten is only, descriptive and not restrictive, so that *daśa* means 'a large number' and not 'ten'.

Among these federated allies, who fought against Sudās, many were Aryan chiefs, who alone could have been described by our poet as *rājānaḥ*. This term is never used of a Dāsa chief in the Ṛgveda. The appelatives *áyajyavaḥ* at 7.83.7 and *anindrám* at 7.18.16 are used to suggest only that they were not proper sacrificers and were perhaps atheistically inclined. It is, however, not improbable that these allies may have taken help from some non-Aryan chiefs like Bheda, the Ajas, the Śigrus and the Yakṣus (7.18.19). Devaka and Śambara (7.18.20) do not belong to this episode, but are introduced by way of illustrating earlier favours of Indra.

In the present hymn the Tṛtsus mentioned in vv.4, 6 and 8 are undoubtedly the Vasiṣṭhas, who must have received this name i.e. Vasiṣṭhas, only after this great event, as may be clear from the comparison of the description of the Tṛtsus here in v.8cd with that of the Vasiṣṭhas in 7.33.1. In hymns 7.18 and 33, Indra alone is glorified as the god who helped Sudās and brought about the astounding victory (7.18.5, 9, 11, 14-17; 33.5-6), while in our hymn Indra is coupled with Varuṇa, probably to suggest the moral soundness of the side of the Vasiṣṭhas. It is, however, noteworthy that in hymns 33 and 83 (our hymn) greater emphasis is laid upon the great priestly qualities of the Vasiṣṭhas which induced Indra to intervene on their behalf, while in 7.18 no such attempt at self-glorification by the Vasiṣṭha poet is noticeable.

There are some scholars, among them the authors of the Vedic Index and Geldner, who believe that Tṛtsu is the name of a fighting clan and not of a priestly family. But as Oldenberg has shown, it is impossible to believe that the poet could have mentioned the name of his patron, rather than that of his own family, in such a vital statement

(3) The ends of the earth are seen dusky; a war-din has risen up into the heaven, O Indrā-Varuṇā. The enemities of the people have approached me; do come hereward with your protection, O hearers of my call.

(4) Subduing Bheda with your weapons in a matchless manner, O Indrā-Varuṇā, you have protected Sudās. You have heard their hymns when they called upon you; the priestly work of the Tṛtsus became effectual.

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as *satyā́ tṛtsū́nām ábhavat puróhitiḥ* (v.4) and *devā́ eṣām abhavan deváhūtiṣu* (v.7). It is again too much to believe (with Geldner, Trans. II.p.213, on 7.33.14) that the Vasiṣṭhas called themselves Tṛtsus, since the Tṛtsu princes were the adoptive parents (rather patrons) of Vasiṣṭha (7.33.14). Besides the description of the Tṛtsus as given in v.8 here is inconceivable if the Tṛtsus were a fighting clan. The Ṛgvedic poets were too conscious of their spiritual superiority (cf. e.g. 7.33.5-6; 3.53.12) to allow such a transfer of their characteristic appellatives like *śvityáñcaḥ* and *kapadínaḥ* or *dakṣiṇatáskapardāḥ* to their princely patrons.

1. *páśyamānāsa ā́pyam:* s.7.32.19; 7.82.8. *pṛthupárśavaḥ: párśu* is an equivalent of either *pārśva* as Sāyaṇa understands on the authority of a Sanskrit tradition (also cf. Av.10.9.20), or of *paraśu* (an axe) as Av.12.3.31 may show; thus *pṛthupárśavaḥ* may mean 'having broad or swellen sides or chests' i.e. full of high hopes, or 'having broad axes' said of the warriors of Sudās. An expression like *tanvà śū́śujānaḥ* (10.34.6) may be compared for the former meaning. Further as against 'the swelling sides' or 'the swelling body' we have 'the sides pressing in' (upon the stomach) of a hungry person at 1.105.8 (*sám mā tapanti abhítaḥ sapátnīr iva párśavaḥ*); 10.33.2ab. *dā́sā ca vṛtrā́ ā́ryāṇi ca:* This is a reference to the alliance of the Aryan and the non-Aryan princes and chiefs against Sudās in the Dāśarājña war. *hatám* and *avatam*: These forms in v.1 and *śruṇutam* in v.4 must be regarded as unaugmented forms of the past tense (cf. *yayuḥ* in v.1 and *avatam,* and *abhavat* in v.4). V.1 and vv.4, 6-8 refer to the Dāśarājña war while vv.2, 3, 5, 9-10 (acc. to Sāyaṇa even v.1) refer to the present affairs of the poet.

2. *kṛtádhvajaḥ* is nom. pl. (*dhváj=dhvajá*). In *c* construe the word *bháyante* with *bhúvanā* (neu.) and *svardṛ́śaḥ* (masc.) as well. The verse describes the horrors of a battle in general.

3. *dhvasirā́ḥ* from √*dhvas,* means 'bursting, breaking', hence full of dust particles. *ghóṣaḥ* is the war-cry of the armies; s. 3.31.10c (*ví ródasī atapad ghóṣa eṣām*). *jánānām* i.e. of the inimical people; s. *vanúṣām árātayaḥ* in v.5 below and also 4.50.11*d* above.

4. '*apratí*' (adv.) 'in a matchless manner'. *bhedám*: s. 7.18.18; 7.33.3; the defeat of Bheda and the people, namely, the Ajas, the Śigrus and the Yakṣus, on the banks of the Yamunā is probably to be understood as a battle of the Dāśarājña war, fought before the final one on the banks of the Paruṣṇī. *eṣām tṛtsū́nām* is Kartari Ṣaṣṭhī. *eṣām* in *c* anticipatively refers to the Tṛtsus; the Nighāta accent shows that it is not an adjectival pronoun.

(5) The crimes of the enemies and the enmities of the invaders torment me on all sides, O Indrā-Varuṇā; You surely rule over the property of both (the parties); do protect us, indeed, on the fateful day.

(6) Both the parties called upon you two, O Indrā-Varuṇā, for the acquisition of wealth in battles, where you protected Sudās together with the Tṛtsus, when he was attacked by the ten kings.

(7) The ten allied kings who did not worship the gods, could not overthrow Sudās, O Indrā-Varuṇā. The praise of men who sat by the sacrificial offerings (for preparing them) became effectual; the gods presented themselves when they sent their calls to the gods.

(8) You gave help to Sudās, O Indrā-Varuṇā; when he was surrounded on all sides in the battle with the ten kings, where the white-robed poets, the Tṛtsus with matted hair, served you with a hymn and a prayer.

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5. *pārye diví:* s. on *pāryād áhnaḥ* at 3.32.14 above. According to Geldner, however, vv. 1c to 3, 5-6*ab* reproduce the prayer of Vasiṣṭha on the occasion of Dāsárājña. Not quite likely.

6. *havante* (historic present) *ubháyāsaḥ*: Both parties being the worshippers of the Vedic gods, as suggested in the introductory note, invoke the assistance of Indra and Varuṇa: but owing to Indra's greater regard and love for the Vasiṣṭhas, he and Varuṇa favour their patrons, Sudās and the Bharatas.

7. *áyajyavaḥ* 'ineffective, faithless worshippers; *sámitāḥ* means 'allied; confederated'. *nṛṇā́m admasádām*: The priests who supervise the preparation of sacrificial foods are meant by the words. *admasád* is surely a priest; s: *admasád vípro* at 8.44.29, who is said to be *jā́gṛvi* 'wakeful, waking before others'. At 6.4.4 he is called *admasádvan*, while his special duty is called *admasádya* and Agni is said to be undertaking it, like the duties of the other priests, at 8.43.19. The word *admasád* at 1.124.4c surely means this priest and Uṣas is compared with him in respect of getting up early and awakening others. The specific reference here seems to be intended for those who may decry the work of the priests as against that of the warriors. The poet means to say that though our revilers may indulge in belittling our work, yet after all, it is to our call that the gods respond and it is their poetical compositions that they like to hear. In respect of formation, the word may be compared with *gharmasádaḥ* at 10.15.9 below and in respect of the suggestion, the word *karambhád* 'eater of gruel', used of Pūṣan at 6.56.1 above may be seen. *eṣām* is unaccented and refer to the antecedent *nṛṇā́m* in c.

8. *páriyattāya*: *pári yatta* (from √*yat*); cf. *ásaṁyatta* 'un-antagonised' at 1.83.3c. *śvityáñcaḥ* (*śviti* and *ac*) 'those who adopt whiteness or white dress' are the *vasiṣṭhās;* s. *śvityáñco mā dakṣiṇatáskapardāḥ . . . vásiṣṭhāḥ* 7.33.1. At 2.33.8 Rudra is called *śvityác* as he is supposed to have white complexion. *dhívantaḥ*: s. *dhívato-dhīvataḥ sákhā* at 6.55.3 above.

(9) One of you kills the enemies in battles and the other always keeps a watch over his laws. We call upon you with our good hymns, O mighty gods; grant us protection, O Indrā-Varuṇā.

(10) May Indra, Varuṇa, Mitra and Aryaman grant us wealth as also their great and extensive protection. We greatly honour the potent light of Aditi, the furtherer of Ṛta and also the praise of the divine Savitṛ.

65 (7.86) *Varuṇa*

(1) The creatures are wise owing to the greatness of him who has stayed apart even the vast heaven and earth. He drove up the high and great firmament, as indeed the sun, and broadened out the earth.

(2) And I discuss with myself that, namely, 'When indeed shall I be within the presence of Varuṇa? What offering of mine will he accept without being angry? When shall I visualise his mercy and be glad at heart?

(3) I ask about that offence inquiringly, O Varuṇa; I approach wise men to ask them about it. Even the sages (whom I consult) say the same thing to me: 'This Varuṇa is surely angry with you'.

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9. *a* refers to Indra; *b* to Varuṇa.

10. In *c* supply *huvé* (s. 1.185.3*ab*) or *manāmahe* from *d*. Construe *ṛtavṛdhaḥ* as genitive going with *áditeḥ;* or take it as nom. pl. and *jyótiḥ* as the object of *yacchantu,* supplied from *b*.

65 (7.86) *Varuṇa*

1. *janū́ṁṣi dhī́rā*: Supply *bhavanti*; s. 7*cd* below. *ví tastámbha*: 'variously supported' so as not to clash together; s. above 4.50.1. *nákṣatram*: This word in the neut. sing. refers to the sun; in the plural it means the stars as at 1.50.2 above.

2. *sváyā tanvā́* i.e. as against other persons mentioned in v. 3. The poet means to say that he first thought out about the matter by himself and then only did he consult others who were expected to know better, such as the *didṛ́ś*, the *cikitvás,* and the *kaví*. But none was able to throw any light on the reason of Varuṇa's displeasure, which alone they confirmed. *váruṇe antár bhuvāni*: The expression conveys 'close association'; s. *yá índre kármaṇā bhúvat* at 7.32.13. *áhṛṇānaḥ* 'without being angry'; s. on 1.25.2 above. *abhí* √*khyā* means 'visualise, experience'. *sumánāḥ* is to be taken predicatively.

3. *didṛkṣu* looks like a reduplicative adjective from √ *dṛś* and means 'a seer, a sage'; s. *draṣṭā* in later literature. It seems logical to understand three different kinds of 'wise men' in *abc*, corresponding to the three different verbs in them, i.e. *pṛcché, upo emi* and *āhuḥ*.

(4) What great crime was it, O Varuṇa, that you desire to kill your friendly worshipper? Declare that to me, O unassailable self-reliant god; may I go down to you with a prayer, being guiltless and active.

(5) Forgive us the sins of our ancestors; forgive those that we have committed in person. Release, O king, Vasiṣṭha like a thief who satisfies the cow, like a calf from its tying rope.

(6) It was not my own wisdom (which made me offend against you); it was seduction, wine, dice, (or) ignorance, O Varuṇa. And besides, the elder one (i.e. Varuṇa himself) is involved in the sin of the younger one (i.e. the poet). Even sleep does not separate us from evil.

(7) Being free from guilt, may I render service like a Dāsa to the impetuous but liberal god. The noble god gave wisdom to the ignorant; being himself wiser, he speeds the ambitious poet to wealth.

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4. *turáḥ* from √*tṛ* or √*tvar* is an adjective meaning 'active'. *áva* √*i* 'to go down in supplication'. *d* is a separate clause. This line has 12 Akṣaras and is an extended Triṣṭubh. Really speaking, the poet has chosen to replace a long letter at the 10th place by two short ones and this tendency which is so commonly seen among the Apabhraṁśa poets when they choose Varṇa Vṛttas for their composition, is sometimes observed among the Ṛgvedic poets.

5. *paśutṛpam ná tāyúm:* 'like a thief who satisfies a cow'. A thief who thus makes an expiation for self-purification was to be admitted back to the society according to an old custom which is recorded at Manusmṛti 11.196. It is stated there that if a thief admits his guilt and offers a sheaf of hay to a cow, he is to be forgiven if the cow accepts it from his hand; for then she is supposed to have testified to the genuineness of his repentance. *paśutṛp* is taken to mean 'one who steals a cow' by some scholars who maintain that *tṛp* in Ṛgveda may have meant 'to steal' in view of the Avestan parallel *tṛf* (and also of 10. 87.17c where *títṛpsāt* may, according to them, be better understood as a des. form of *tṛp* 'to steal'). But this is doubtful and besides the adjective will be unmeaning as it does not convey any reason why the *tāyú* should be released. The main idea in this stanza (cf. also 8.67.14) is of a release of some one who is bound for punishment. *vatsám ná dā́mnaḥ*: s. 2.28.6c above. The chief and the subsidiary Upamānas viz., *vatsá* and *dā́man*, have exchanged their case terminations in these two passages, in view of the prominence given to the one or the other, as also of the roots employed therein.

6. *dhrútiḥ* from √*dhṛ* 'to deceive', 'to injure'. *jyā́yān* and *kánīyān* respectively refer to Varuṇa and Vasiṣṭha. *upāré ásti*: For the locative and √*as* or √*bhū* see above on v.2. *upārá*, from *úpa* and √*ṛ* 'to offend', is an affence; s. *upā́raṇa* 'offence' at 8.32.21*ab* (*átīhi manyuṣāvíṇam suṣuvā́ṁsam upā́raṇe*). Also s. 10.164.3. For *d* s. 2.28.10 above.

7. *dāsó ná:* The simile shows that the Dāsas when they were conquered were often employed as personal attendants and that the stigma attached to the word seems to have disappeared, at least partially,

(8) May this hymn to you be cosily resting in your heart, O self-reliant Varuṇa. May it be well with us whether at rest or in work; do you protect us always with your favours, (O gods).

66 (7.88) *Varuṇa*

(1) Offer the pure and the dearest hymn to the bounteous Varuṇa, O Vasiṣṭha, who brings towards us the holy and great bull of a thousand gifts.

(2) And when I had gone within his presence, I considered the face of Varuṇa to be that of Agni. May the sovereign ruler take me to see the wonder, namely, what the sun and the darkness (together) look like in the rocky cave.

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in course of time as the poet compares himself with a Dāsa. Even elsewhere (s. 8.56.3 and 10.62.10) the Dāsas are mentioned as a part of the Dakṣiṇā received by the priests. We might also consider the name Divo-dāsa, used of an Aryan chief.

8. *hṛdí úpaśritaḥ astu*: The heart is the seat of feelings of affection and devotion; so it is often requested that the deity should take an offering or a hymn nearmost to his heart. The poet also assures that the hymn has emanated from his heart, and not merely from his mind, or in other words, the praise in the hymn is backed up by deep devotion. Cf. *yó vām hṛdí krátumān asmáduktáḥ paspárśad indrāvaruṇā námasvān* at 4.41.1*cd*; at 10.91.13 the poet asks his hymn to be nearmost to the heart of the deity: *bhuyā́ ántarā hṛdí asya nispṛ́śe jāyéva pátye uśatī́ suvā́sāḥ*. s. also 4.43.1 and note on *hā́rdi* at 9.60.3 below. On the other hand s. *ā́ te agne ṛcā́ havír hṛdā́ taṣṭám bharāmasi* at 6.16.47. See also 1.67.4; 1.171.2. c: s. above 7.54.3.

66 (7.88) *Varuṇa*

1. the *vṛṣan* in *cd* is either the sun (mentioned in v.2c also cf. 10.26.3; 10.27.21), or Varuṇa himself. In the latter case *īm* must mean *svam ātmānam*. *yáḥ* in both cases refers to Varuṇa; but it is also not impossible that the poet meant his *matí* (in *b*) to be the bringer of the mighty Varuṇa to him, but suddenly changed from the fem. *matí* to the masc. *stóma* and used *yáḥ* in place of *yā*. A poet's hymn is often imagined to be the bringer of the deity to the sacrifice; among others see 4.24.1*ab*; 6.63.1*bc*; 8.88.4*c*. Lastly it is also possible that *yā* was shortened to *ya* in the Saṁhitā owing to the following *ī* and was later misconstrued for *yaḥ* by the authors of the Pada Pāṭha. *śundhyúvam* is accu. sing. of the fem. noun *śundhyú*.

2. Varuṇa's face resembled that of Agni owing to redness and flush of anger; at 10.84.1*cd* warriors are said to look like Agni (*agnírūpāḥ*) when they go to a battle. *cd*: The meaning of these lines is not altogether beyond doubt. The poet seems to long for those old favours of Varuṇa which he enjoyed in the past, both here and in v.3. *svàr* and *ándhas* are contrasted; they are described as *vápus* when they are stored up in the *áśman* (i.e. the rocky cave of Vala where the luminaries were imprisoned) and Varuṇa is requested to show it to

(3) When Varuṇa and I may have climbed into a boat; when we may have urged it to the middle of the ocean; when we may have rocked about over the top of the waters; may we gloriously swing in that swing indeed!

(4) Varuṇa put Vasiṣṭha in a boat; the skilful artist and poet made him a sage and a bard by his powers as long as days and dawns endured, when the days were favourable to him.

(5) Where are those friendships of ours now, which we have enjoyed in the past so lovingly? I then went to your great palace, your house of thousand portals, O self-reliant Varuṇa.

(6) Your dear and loyal relative, your friend who has sinned against you, O Varuṇa, and we who are yours may not suffer punishment as offenders (for offences) towards you, O wonderful god. As a great poet yourself, extend your protection to the singer.

(7) May we praise you, dwelling in these firm habitations; may Varuṇa release his snares from us. May we be the winners of a favour from the bosom of Aditi; protect us with your favours always, (O gods).

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the poet as he was the *adhipā́* 'the supreme ruler' of all. For the disclosure of a *vápus* by the deity to the worshipper, s. *vápur dṛśáye venyó ví āvaḥ* (said of Soma) at 6.44.8.

3. *samudrám mádhyam*: s. *mádhye samudré* at 7.68.7 above. The verbs in *abc* are injunctives (aorist); *prá īṅkhayāvahai* is pr. subj. *apā́m snúbhiḥ* 'over the tops of the waters', i.e. over the high waves of the ocean. For the instrumental s. *adbhír yāti váruṇaḥ samudraíḥ* 1.161.14c. v. 2*cd* and v.3 are the words of request to repeat the old favours or a mere reproduction of these.

4. *ṛṣim cakāra:* s. 3.43.5. *svápā máhobhiḥ*: Sāyaṇa reads *svapām avobhiḥ* (*svapām ṛṣim avobhiḥ rakṣaṇaiḥ*). *sudinatvé áhnām:* The repetition of *dína* and *áhan* is characteristic of the Ṛgvedic style. *yā́t tā́t* are ablative forms used adverbially in the sense of 'so far as'; s. *árcāmasi yád evá vidmá tā́t tvā mahā́ntam* 6.21.6. *d*: The meaning is 'for endless time'; similar expression is *yā́t sūryāmā́sā mithá uccárātaḥ* at 10.68.10 below.

5. *sácāvahe-purā́*: A present tense form with *purā́* has the sense of the past. *avṛkám*: Supply *sakhyám* (from *a*). *mā́nam* from √ *mā* 'measure', is a palace; s. *devā́nām mā́ne prathamā́* 10.27.23.

6. *tvā́m ā́gāṁsi kṛṇávat*: Root √ *kṛ* with two accusatives; s. *devā́n vā yát cakṛmá káccid ā́gaḥ* 1.185.8. In *c* supply *enaḥ* (from *énasvantaḥ*) as the object of *bhujema;* s. *mā́ va éno anyákṛtam bhujema* at 6.51.7. *ab* is a subordinate clause, which is to be construed with *c*; to connect the two supply *sa ca vayam ca*. In *c*, *te* goes with *vayam* supplied (*te śkhā te vayam ca*).

7. *tvā*: Supply *stoṣāma* cf. 1.53.11. For *b* s. above 1.25.21. In *c vanvānā́ḥ* stands for a finite verb or supply *syā́ma*; s. 9.61.24*b*.

67 (7.89) *Varuṇa*

(1) May I not go to the house of clay, O king Varuṇa; have mercy, O lord of great dominion, have mercy.

(2) When I go forth, bursting as it were, like a fully inflated skin-bag, O lord of the bolt, have mercy (on me), O lord of great dominion, have mercy.

(3) O pure god, I always went against you through poverty of wisdom; have mercy, O lord of great dominion, have mercy (on me).

(4) Thirst has attacked your singer, while yet he stands in the midst of waters. Have mercy, O lord of great dominion, have mercy (on me).

(5) Even when we men commit any offence against celestial beings, and when we have broken your laws through ignorance, O Varuṇa, do not harm us for that offence, O god.

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67 (7.89) *Varuṇa*

The hymn is a prayer to Varuṇa by a man who was suffering from dropsy supposed to have been sent by the god as a punishment for the offences against him. Vv. 2 and 4 graphically describe the pitiable condition of such a sufferer.

1. *mṛnmáyam gṛhám:* The reference is to the burial of the ashes and bones of a dead man after his cremation, in the bowels of the earth, after being placed in an earthen pot; s. below on 10.18.10-13. It does not refer to the burial of the dead body as is often assumed. The expression *mā nu bhūmigṛho bhuvat* used of a sick person at *Av.* 5.30.14*d* is to be similarly understood as referring to the burial of the bones after cremation.

2. *prasphurán*: The root is *sphur,* (intrans.) 'to burst forth' as at 10.34.9 below. *adrivaḥ* (voc. of *adrivat*) 'possessor of Adri or the bolt' is primarily used of Indra, secondarily also of Varuṇa and Soma.

3. *krátvaḥ dīnátā*: s. *dīnaír dákṣaiḥ* at 4.54.3 above. *samaha* (adv. from *sama* + *ha*) 'evenly, similarly'. Sāyaṇa always takes this as a vocative form, deriving it from *sa* + *maha*; but this is not possible at 1.120.11 and 5.53.15 where the Aśvinā and the Maruts are in the context and the vocative singular form would be inappropriate.

4. *apā́m mádhye:* This refers to the pitiable condition of a dropsy patient whose stomach is filled with water and yet he always feels thirsty.

5. *idám* is adverbially used in the sense of 'just here', 'now'. *daívye jáne:* s. above 4.54.3. *ácittī* is instrumental sing. of *ácitti* 'ignorance'; s. 7.86.6*b* above.

68 (7.95) *Sarasvatī*

(1) This Sarasvatī, a stronghold, an iron fort, has flowed forth with her nourishing stream. The river rushes forth like two chariot-horses, surpassing all the other streams by her own greatness.

(2) The pure Sarasvatī alone among the rivers has distinguished herself, going from the mountains right upto the sea. Being acquainted with the wealth of the vast world, she has milked out ghee and milk to man.

(3) That strong young bull friendly to man, has thrived among the holy damsels (i.e. the rivers). He gives a powerful horse to the rich patrons. May he refresh its (i.e. of the horse) body for success.

(4) And may that blessed Sarasvatī listen to us at this sacrifice; being fond of us, when approached by our respectful priests sitting with crossed knees; she is superior even to friends on account of her wealth which always accompanies her.

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68 (7.95) *Sarasvatī*

1. *dharúṇam* from √ *dhṛ*, means 'a support, a stay'; at 9.74.2 Soma is called 'a supporting pillar' (*dharúṇaḥ skambháḥ*) of the heaven. *áyasī pū́ḥ* (*áyasī* 'made of iron' signifies great firmness in respect of affording shelter, of course to the worshipper) is used also of Agni at 7.15.14 and of Indra at 8.69.8. At 5.41.12c the rivers are similarly compared with forts. *rathyā̀ iva* 'like two chariot horses', the pair being conceived as a unit for comparison in respect of speed. s. on 3.33.2 above. Geldner takes *rathyā* as instrumental of *rathyā* 'a street'; but this meaning for a Ṛgvedic passage is doubtful.

2. *ā́ samudrā́t*: Generally *ā́* with an ablative means 'from, away from, beginning with' etc. But sometimes, as here it has the sense of 'up-to, towards, round about' etc. s. on v.5 below. *samudrá* here undoubtedly refers to the 'earthly ocean'. *ghṛtám páyaḥ*: These two words are at times secondarily used to convey 'nourishing foods and drinks'. *nā́huṣa* is a descendant of *náhuṣa* which generally means 'a man'.

3. *sá náryaḥ* refers to Sarasvān, who is a male deity presiding over the waters of Sarasvatī; s. 7.96.4-6, for the description of this deity. *yajñíyāsu yóṣaṇāsu*: The waters of the river are meant. c: *vājínam*: This may be a reference to the famous horse of the Sindhu valley. *sātáye* i.e. of the worshipper; *tanvàm* i.e. of the horse.

4. *mitájñubhiḥ* 'having fixed knees', i.e. sitting cross-legged. The term does not mean 'kneeling' as suggested by some. See on 3.59.3 above. *namasyà* 'associated with, possessed of a *námas*' here and at 6.68.3; otherwise, it means 'deserving a *námas*' i.e. respectful word. *sákhibhyaḥ*: the *sakhis* are the other rivers.

(5) We are offering these (oblations) with prayers so as to reach you; accept our hymn, O Sarasvatī. Holding ourselves in your dearest protection, may we approach you like a sheltering tree.

(6) This vasiṣṭha has opened up the doors of the sacrifice for you, O lovely Sarasvatī. Increase, O beautiful one and bestow gifts on the singer. Protect us with your favours always, (O gods).

69 (7.102) *Parjanya*

(1) Sing aloud to Parjanya, the bountiful son of the heaven. May he find out pasture for us.

(2-3) Pour out in his mouth (i.e the sacrificial fire), the sweetest oblation for him, indeed, who impregnates the cows, plants, the mares and the women. May he give us uninterrupted stocks of nourishing food.

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5. Supply *havīṁṣi* after *imā́* (s. 8.27.22c); *júhvānāḥ* i.e. *vayam*. *a* is an independent clause with the participle standing for a finite verb. *yuṣmád ā́* is slightly irregular (for *yuṣmān ā́*); s. on v.2 above. Here and at 1.92.16*a*; 5.56.3*b* (in both places *asmád ā́*) the preposition *ā́* is used with an ablative in the sense of 'round about, near to' etc. Sāyaṇa supplies *dadīmahi* after *ā* and *dhanāni* as its object 'May we receive treasures from you'. *yuṣmad* (plural suggests that Sarasvatī and her sisterly rivers as well as Sarasvān are meant: In *d* supply *tvām;* for the simile s. 6.57.5*b* above. *śaraṇá* is an adjective here, and also at 10.18.12 below.

6. *ṛtásya dvā́rā*: As Sarasvatī is one of the Āprī deities, the gates seem to be the divine doors through which the gods enter for the sacrifice. *ṛtá* in the Ṛgveda often stands for a sacrifice, as its symbol. *várdha*: Perhaps construe *vā́jān várdha rāsi (ca)*; usually the root in the Parasmai Pada is transitive and refers to the growth of something else. But at times it is also used with reference to the growth of the agent himself, as at 3.1.11*a* (*uraú mahā́n anibādhé vavardha*) and 10.8.1*d* (*apā́m upásthe mahiṣó vavardha*). So that here too *vardha* may mean 'grow prosperous' and this seems more likely in view of the structure of the sentence: 'grow prosperous yourself and bestow foods upon the singer'. *rāsi* is a present tense form with the sense of an immediate future. See 5.26.1.

69 (7.102) *Parjanya*

1. *yávasam* 'pasture for the cattle'.

2. S. above 5.83.1, 4, 7 and 10.

3. *āsyè* i.e. in Agni who is made their mouth by the gods; s. *tvā́m agne ādityā́sa āsyàm tvā́m jihvā́m śúcayaś cakrire kave* 2.1.13. *saṁyátam* (*saṁyát* 'uninterrupted', from *sam* √ *yat*).

70. (7.103) *Maṇḍūkāḥ*

(1) Lying low for a year, the frogs, the brahmins observing a vow, have loudly uttered their speech inspired by Parjanya.

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70 (7.103) *Maṇḍūkāḥ*

The hymn is supposed to be a satire or a parody against the Viśvāmitras, as the last stanza of our hymn has the appearance of being composed in a mocking imitation of v.7 in hymn No. 53 of the IIIrd or the Viśvāmitra Maṇḍala. The view was held for long by older scholars like Max Müller (History, p. 494), Muir (O.S.T.V. p. 435) and others; even Geldner (Trans. II. pp. 271-272) subscribes to that view to a certain extent. But there do not exist any grounds for such an assumption. And besides if this is supposed to be a satire it will have to be understood as meant against the Bharatas and the Aṅgirases (s. also 10.62.7) who are meant at 3.53.7. If again the description of the Maṇḍūkas under the metaphor of the sacrificing Brāhmaṇas is presumed to be disparaging, it will be so to the priestly families in general, including that of the poet himself, and not to the Viśvāmitras in particular.

According to the Sanskrit tradition, recorded in Sāyaṇa's introductory remarks on the hymn, it is a rain charm. The whole lay-out of the hymn as also its tone are quite in keeping with this tradition and in v.8 the Maṇḍūkas are actually described as making and reciting their annual Brahman, which is associated with the rains. The hymn describes the most colourful behaviour of the frogs at the advent of the first showers of rain. As a matter of fact, it is a panegyric of the frogs who are the harbingers of rains; this is significantly mentioned in the expression *parjánya-jínvitām* in v.1. In the last stanza they are on that account described as the givers of hundreds of cows and the bringers of plenty. It should not be forgotten that the hymn appears at the end of two others which are addressed to Parjanya in Maṇḍala VII. In our hymn Parjanya is actually mentioned in v.1 and suggested in vv.2-4, 7 and 9. The inclusion of v.1 and a few words and expressions from this hymn in a Vṛṣṭi Sūkta (IV.15) in the Atharva Veda is also significant.

There surely appears nothing that is disparaging either to the frogs or to the sacrificing priests in the whole of the hymn; on the other hand there are flattering references to both, particularly in vv. 1, 2, 5, 7, 8-10. In vv. 2-6 we have an imagery from the general behaviour of men of different status and age when they joyfully meet, greeting one another, on a festive occasion like the performance of a long sacrificial session of the type of the Aśvamedha. Thus we have 'the father and the son' (v.3), 'the teacher and the pupil' (v.5) and 'two persons of equal status' (v.4 conveyed by the words *pṛ́śni* and *hárita;* s. also v.6), loudly and happily exchanging greetings. Hereafter we get the imagery of a session of a Soma sacrifice, extending over at least a day and a night; this indeed is the main imagery of the hymn and the poet has started with it in v. 1, breaking off only to describe the general feelings of joy in vv.2-6 as said above. The poet is indeed wavering between a longer sacrificial session extending over a year and involving a thousand pressings of Soma (at the rate of 3 a day for 360 days approximately), and a shorter one which extends over a night and a day, as is clear from his use of the words *saṁvatsarám* (v.1) and *sahasrasāvé* (v.10) as also of *atirātré sóme* (v.7).

(2) When the waters from the heaven came down upon him (i.e. the frogs), while he was lying low at the (bottom of the) lake like a dry - skin-bag, the combined voice of the frogs shoots up together here like the lowing of the cows with their calves (by their side).

(3) When he (i.e.Parjanya) rained over them while they lay eager and thirsty (in the dry lake) at the arrival of the rainy season, one of them croaks and approaches another who greets him in return, as a son does his father.

(4) One of the pair joyfully greets the other, when both have rejoiced in the down-pour of waters and when the spotted frog, fully drenched in the rain and leaping about, mixes up his voice with that of the yellow one.

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1. *saṁvatsarám śaśayānā́ḥ*: *saṁvatsarám* is to be understood secondarily in the sense of a period of nearly eight months from the end of the earlier to the beginning of the next rainy season. *brāhmaṇā́ḥ*: The Rūpaka is sustained throughout the hymn as seen from vv.7 and 8; *vratacāríṇaḥ*: The Maṇḍūkas are so called because during the dry period they do not revel (as they do after the advent of the rains) and keep the vow of silence (which they break after the rains; s. vv.1.8). *parjánya-jinvitām:* Parjanya as it were gives them the Praiṣa to break their silence and start the actual sacrifice by the recitation of the Mantras. *prá avādiṣuḥ* 'loudly and authoritatively spoke out'; s. 7.33.14; 7.101.1 etc.

2. *dṛtim ná śúṣkam*: The Maṇḍūka is compared with a dry skin-bag which contains no fluid and hence is empty, deflated and lying low (*śáyānam*). On the other hand, the patient's stomach filled with water is compared with an inflated skin-bag (*dhmātáḥ dṛtiḥ*) at 7.89.2 above. *sarasī́* is locative of the same word (fem.). *māyúḥ* from √ *mā* to bellow; usually used of a cow. *vatsínīnām*: The adjective is significant; it suggests that the *māyú* is meant to be of the cows when they eagerly meet their calves (s. *anyásyā vatsám rihatī́ mimāya káyā bhuvā́ ní dadhe dhenúr ū́dhaḥ* 3.55.13). *vagnúḥ* from √*vac*, means 'sound, voice'; cf. *bhānu* from √*bhā* to shine.

3. *abhí ávarṣīt*: The two words are separately shown and with a separate accent in the Pada Pāṭha against the general practice in such cases; s. for similar lapses above *ní ásīdat* at 1.143.1; *prá ásṛjaḥ* at 3.32.6; below *prá ágāḥ* at 8.48.2; *ní ádhāyi* at 8.48.10; *ví ádadhuḥ* at 10.90.11; *abhí aíkṣetām* at 10.121.6 and *prá ávartayaḥ* at 10.135. 4. The subject of *abhí ávarṣīt* is *parjanyaḥ* supplied. *tṛṣyā́* from √ *tṛṣ*, means 'thirst'. *akhkhalikṛtya* is onomaetopoetic. *pitáram ná putró:* s. above 2.33.12*ab*.

4. *b*, *c* and *d* contain three separate clauses, all subordinate (as the accent of verbs in them shows), if *kániṣkan* is taken as a verbal form (un. aor.); or *b* contains one and *cd* another, if *kániṣkan* is construed as a pr. participle (int. √ *skand*).

(5) When one of these repeats the speech of the other as a pupil does that of his teacher, all that (action) of these is (attended) by fulness, like a periodical sacrifice offered in all its fullness, when you of lovely voice, speak out in the midst of waters, (O frogs).

(6) One has the voice of a cow, the other has that of a goat; one of these is spotted, the other is green. Bearing the same name but differing in forms, they variously decorate their voice, while speaking.

(7) Like the priests at the Atirātra Soma sacrifice reciting around a (Soma-) filled tub, you punctually attend on that day of the year which ushers in the rains, (croaking around the water-filled lake), O Maṇḍūkas.

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5. *śāktá* and *śíkṣamāṇa*: The latter is better. (both from √*śak* to enable) are the teacher and the pupil. The additional simile (after that in v.3*cd*) is employed to illustrate more vividly the *mere repetition* of the greetings of one another, without the use of different expressions. *samṛdhā* is to be understood twice, once as the common term and then as a part of the Upamāna: *samṛdhā parva iva sarvam tat samṛdhā asti*. *párvan* here is something like a *soma parvan*, a sacrificial session held on a joint of months or half months i.e. on Amā and Pūrṇimā, for this meaning of the word s. 1.9.1*b*, 1.94.4. At 10.79.7*d* (*sam anṛdhe parvabhir vavṛdhānaḥ*), however, the word *párvan* occurs along with the root *sam*√*ṛdh* as in our passage; there it means 'a joint, a limb, of the body' and it is not unlikely (as suggested by Oldenberg) that the same meaning may have been intended in our passage: Thus: 'All that (action) of these (frogs) is attended by fulness, like the joints of their bodies by their rejuvenation (owing to rains)'. In short, both their bodies and actions are full and graceful, leaving nothing to be desired. *samṛdh* in the simile is physical completeness (*aṅga-samṛddhi*), while in the main sentence it is prosperity, gracefulness etc.; for this second meaning of *párvan* (i.e a bodily limb, joint) we may also compare *nír bhūd ukhacchíd sám aranta párva* at 4.19.9. It is less satisfactory to take *párvan* in the sense of 'a section' of the Svādhyāya on the authority of the occurrence of that word in later Vedic literature (*Śat. Br.* 1.3.4.3.7 and *Pār. Gr. S.* 2.10.20) as is done by Macdonell (*Vedic Reader*, p. 144) and Geldner, (*Trans.* II. p. 272).

6. *vírūpāḥ* 'differing both in respect of voice and colour'. *vā́cam pipiśuḥ:* The idea of decorating one's speech is evidently present; here, of course by modulation; elsewhere by the introduction of figures of word and sense, as at 7.32.13 (*mántram ákharvam súdhitam supéśasam dádhāta yajñíyeṣu ā*).

7. Atirātra is a Soma sacrifice which extends over a day and the following night. The idea in the simile is that the frogs do not rest even at night. There is only one simile in *ab*, though the Vācaka *ná* is employed twice. This sort of employment of the Upamāvācaka twice in the same simile, once after the chief and then again after the subsidiary Upamāna, is often met with in the Ṛgveda. Its purpose is to convey equal prominence to both the Upamānas.

(8) These Soma-offering priests have raised their voice, reciting their annual prayer. These perspiring priests, possessed of Gharma, all come out; none lies concealed.

(9) They have abided by the fixture of the gods made for the twelth month. These men do not transgress the season. The heated Gharmas enjoy their release when the rainy season arrives in the course of the year.

(10) The cow-voiced has given, the goat-voiced has given. The spotted one has given and the yellow one has given us rich treasures. The frogs giving us hundreds of cows, at this sacrifice with a thousand Soma-pressings, have surely prolonged their own life.

See above on 1.85.8. *sáraḥ* is Śliṣṭa; it means 'lake' (with frogs) and 'Soma tank' (with the Brāhmaṇas). *pári ṣṭha*: s. 2.35.3d above (*pari* √*sthā* 'to wait upon').

8. The metaphor is continued. Accordingly *gharmíṇaḥ* and *siṣvidānā́ḥ* are Śliṣṭa; *gharmá* is 'the hot milk-offering' with the Brāhmaṇas and 'heat' with the Maṇḍūkas; *svéda* is 'perspiration' with the Brāhmaṇas and 'rain drops' with the Maṇḍūkas. For the perspiration of a toiling priest s. 4.2.6*ab* (*yás te idhmám jabhárat siṣvidānó mūrdhā́nam vā tatápate tvāyā́*). For rains compared with drops of perspiration cf. *varṣám svédam cakrire rudríyāsaḥ* at 5.58.7*d*. *parivatsarī́ṇam bráhma* is that onewhich appears once in the year, annual, i.e. manifesting itself on that day which brings in the rains (*cd*). s. *vanaspatyā grāvāṇo ghoṣam akrata haviṣ kṛṇvanteḥ parivatsarīṇam* at *Av.* 3.10.5*ab*. Mark how in the first Pāda a Triṣṭubh line is turned into a Jagatī one owing to the formulaeic expression *vā́cam akrata* (also in the *Av.* passage) even at 10.34.5*c* below. s. above on 6.74.1d.

9. *deváhitim* 'what is allotted by the gods'; s. *ví aśema deváhitam yád ā́yuḥ* at 1.89.8*d*. *dvādaśásya:* Mark the accent; with this accent the word is either an ordinal meaning 'the twelth', or an adjective (of *saṁvatsarasya* supplied from c), meaning 'consisting of 12 i.e. months'. Both Sāyaṇācārya and Macdonell (*Vedic Reader*, p. 146) follow the second, while Jacobi follows the first and bases upon this his contention that in those days the year began with the rainy season. I follow the first like Jacobi, supplying *māsasya*, but take *saṁvatsará* as referring to the year *of the Maṇḍūkas*, the one that is mentioned in the very first stanza *nā́raḥ*. The Rūpaka is continued. *ṛtúm ná práminanti*: s. 7.63.3*d* above. *taptā́ gharmā́ḥ*: *gharmá* is the vessel containing the milk offering and also the 'heated and so perspiring priests', here the frogs. *visargám* is both 'a good flow' and 'a release' (of the frogs from their holes in the earth, at the bottom of the lake).

10. *sahasrasāvá* is a Soma sacrifice which extends over a year and contains a thousand and odd Soma pressings at the rate of three a day. Here the Rūpaka started in v.1 is brought to its logical conclusion. The whole year through which the Maṇḍūkas are supposed to be observing their vows is supposed to be the year in which a *sahasrasāvá* sacrifice is performed. *prá tirante ā́yuḥ* 'prolong their own life', i.e. for ages to come they will disappear at the end of the rains, but reappear at the beginning of the next rainy season. They will

71 (8.29) *Viśvedevāḥ*

(1) One is brown, multiformed, kind and youthful. He puts on a golden ornament.

(2) One, bright and wise among the gods, has occupied his seat.

(3) One holds in his hand an iron axe, being firm-seated among the gods.

(4) One wields his Vajra which is placed in his hand. He kills his foes wih it.

(5) One, pure, fierce and possessed of cooling remidies, holds in his hand a sharp weapon.

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do so because of their good offices to us as described in *abc*. The Ātmane Pada employed for the root *prá* √*tṛ* shows that the *prataraṇa* of *āyus* is with reference to themselves; for similar use s. *vāsodāḥ soma prá tiranta ā́yuḥ* at 10.107.2; *dakṣiṇāvantaḥ pra tirante āyuḥ* at 1.125.6*d*. Also s. 1.113.16*d*; 8.48.11*d*; 10.85.19. On the other hand where the *prataraṇa* of *āyus* is with reference to another person different from the subject of the root, this latter is used in the Parasmai Pada; s. for example 1.15.12; 1.116.10; 7.77.5 and 8 above and also 8.48.4 and 7 below. In such cases an associative word like *naḥ* or *asmākam* is usually employed. At 3.53.7, of which our passage is supposed to be a mocking imitation, the patrons of Viśvāmitra, the Bharatas, identified with the Aṅgirases themselves, are said to have prolonged their own lives by giving gifts to Viśvāmitra. s. also 10.62.2*c*, where a reference to the prolongation of the life of the Aṅgirases owing to their noble acts is found.

71 (8.29) *Viśvedevāḥ*

The metre of this hymn is Dvipadā Virāj, a stanza which contains two lines having 12 and 8 Akṣaras respectively. The hymn is a sort of a riddle; each Ṛk mentions one or two characteristic features of a deity, leaving the name to be guessed. In v.5 the 2nd Pāda has ten Akṣaras instead of the expected 8; this is due to the poet's anxiety to cram all the three epithets in this line.

1. *babhrú* and *viṣuṇa* together suggest Soma; *víṣuṇaḥ* 'of varied colours, changing forms'; the stalk is green, the juice is yellow. Addition of the ingredients gives it yet another colour.

2. *yónim ā́ sasāda* and *dyótanaḥ* indicate Agni.

3. *āyasī́m vā́śīm:* Tvaṣṭṛ is meant; s. 10.53.9*c*: *śíśīte nūnám paraśúm svāyasám* (Tvaṣṭā).

5. *jálāṣabheṣajaḥ* leaves no doubt that Rudra is meant; s. above 2.33.7*b*. Second Pāda has 10 Akṣaras. See introductory note.

(6) One causes the paths to swell; like a thief he knows the treasures (of others).

(7) One, the wide-striding one, has taken his three strides, where the gods rejoice.

(8) The two move about on their birds with the one woman; like two travellers they always travel.

(9) The two, the highest sovereigns who receive the ghee offering, take their seat in the heaven.

(10) Some, while singing, have thought out a mighty Sāman. With that they made the sun shine.

72 (8.30) *Viśvedevāḥ*

(1) None among you is small, none a boy, O gods. All are equally great.

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6. Pūṣan is meant; *patháḥ pīpāya* 'caused the paths to swell' i.e. made them appear full owing to the moving creatures going to the different places of their work; Pūṣan is *patħas pati* as we saw above at 6.53.1. Here the root *pī* is used as a transitive one as at 2.35.7 above or at 5.71.2 (*pipyatam dhíyaḥ*). At 7.75.1 above we get a similar idea where Uṣas is said to have roused the paths (*pathyā ajīgaḥ*). Pūṣan being a morning god impels all creatures to activity. The simile begins with *táskaro yathā* and the second Pāda gives its common property. *veda nidhīnā́m:* Pūṣan is compared with a thief in respect of an intimate knowledge of the people's treasures. This is why Pūṣan can easily find out articles lost by men; s. above 6.54.10. At another place Agni is compared with a thief in respect of his skill in concealing his tracks (5.15.5) and for speed in running away (6.12.5). See also above 1.50.2 and below 10.97.10 for the simile of a thief used for deities.

7. *urugāyaḥ* is Viṣṇu's characteristic. *yatra devāso madanti:* s. above 1.154.5. yatra refers to the third or the last of the three Pādas.

8. *dvā́ ékayā* are the Aśvinā and their common bride Sūryā. *pravāsā́* are habitual travellers.

9. *dvā́ samrā́jā* are Mitrā-Varuṇā. *sarpírāsutī:* These same gods are also called *ghṛtā́sutī samrā́jā* at 1.136.1 and 2.41.6.

10. *éke* are the Aṅgirases; *máhi sā́ma:* s. above 1.62.2*ab* and below 10.78.5. *sū́ryam arocayan* 'made the sun shine', i.e. by singing their Sāmans. The reference is to the sun's deliverence from Vala's cave by them; s. 1.62.2 and 5. Sāyaṇa thinks that the Atris are meant; but at 5.40.6-8 it is their *bráhman* (and not *sā́man*) which is said to have freed the sun from the clutches of the demon Svárbhānu.

72 (8.30) *Viśvedevāḥ*

1. *satómahāntaḥ* ('equally great'; *satáḥ* is adverb; s. 6.75.9 where the Pitṛs are called *satóvīrāḥ*.

(2) O praiseworthy gods of Manu, thus may you be praised, O devourers of the enemies, you who are three and thirty.

(3) Such as you are, defend us, favour us and indeed speak for us, O gods. Do not lead us far away to distant regions from the ancestral path started by Manu.

(4) O Viśvedevas, who are here and belong to all men, grant ample protection to us as also to our cows and horses.

73 (8.48) *Soma*

(1) Being wise, I have enjoyed the sweet invigorating food i.e. Soma, which inspires good thought, is a better winner of happiness and which all gods and men respectfully approch, calling it 'sweet'.

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2. *tráyaś ca triṁśát ca*: Note how the number of the gods is varying; at 3.9.9 above it is said to be 3333. The characteristic figure three refers to a triple division of the world into the earth, the mid-region and the heaven.

3. *pítryāt patháḥ* i.e. of sacrificial ritual; cf. 10.57.1. *parāvátaḥ* is accusative plural as at 4.30.11 above. In both places the adjective is used in place of the substantive which it is intended to qualify, thus 'a distant place'.

4. *vaiśvānaráḥ*: The epithet *vaiśvānara* is primarily used of Agni, but secondarily applied here to the Viśvedevas.

73 (8.48) *Soma*

The hymn is addressed to Soma in a peculiar context. The poet has taken Soma in the company of his followers, for the sake of expiation as well as a medicine for the cure of some physical and even mental trouble. The reference to the Pitṛs in vv.12 and 13 is significant. It suggests a lurking fear in the poet's mind about an untimely death. His health was failing (s. vv.5, 6, 11), either as a result of a divine displeasure (vv.2, 9), or of an enemy's wicked machinations (vv.3, 8). Hence his repeated request for prolongation of his life (vv.4, 7, 10, 11) and for an all-round protection (vv.4, 5, 8-10, 14, 15). The last four stanzas look like concluding stanzas (s. notes on them) and may have been employed by the poet, in place of one, for conveying his varied purpose (v. 12 *mṛḍīká* and *sumatí;* v.13 *rayí;* v.14 absence of *nidrā́* and *jálpi;* v.15 *váyas* and all-round protection).

As can be seen from this hymn itself, Soma was taken by the sages sometimes for warding off the displeasure of the gods or as a cure for some bodily dieases, outside the sacrifices. See also 1.179.5 (*imám nú sómam ántito hṛtsú pītám úpa bruve / yāt sīm ā́gas cakṛmá tát sú mṛḷatu*) and 8.79.2 (*abhí ūrṇoti yát nagnám/ bhiṣákti víśvam yát turám//*). It was pressed even by the ordinary implements like the mortar and the pestle (made of wood) as seen from 1.28.8 or some other press-like contrivance for which see the next hymn.

1. *váyasaḥ* (neu.) 'invigorating food' stands in apposition to *somasya* understood, and so stands as an antecedent for *yám* in c. *sumedhā́ḥ* i.e. *aham* as at 3.38.1b. *mádhu* (neu.) is similarly to be construed.

(2) As you have gone inside me, may you become Aditi (or the unfettered one) and a remover of divine displeasure. Enjoying Indra's friendship, may you favour us for riches, O Indu, as a willing mare favours the yoke.

(3) We have drunk Soma; we have become immortal. We have reached the (immortal) light and obtained the gods. What indeed can an enemy do to us and what surely the fraud of a mortal, O immortal god.

(4) Be agreeable to our heart when drunk, O Indu, being kind-hearted as a father to his son, as a wise friend to his friend, O widely praised Soma. May you prolong our life in order that we may live, O Soma.

(5) You, the famous ones, seeking to protect me when drunk, have strengthened me in my joints as the cow's hides do a chariot. May they protect me from a faltering of the leg. And may the Indus keep me away from any bodily injury.

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2. *prá ágāḥ:* The verb of the first clause has to be accented owing to antithesis; for the irregular separation in the Pada Pāṭha see on 7.103.3. *áditir bhavāsi* 'you may become Aditi i.e. you may acquire the capacity to remove our guilt (by forgiveness) and thus the consequent wrath of the gods; cf. 1.162.22c; 7.93.7d. *daívyasya hárasaḥ:* s. *āré asmád daívyam hédo asyatu* (*rudraḥ*) at 1.114.4c; *apabhartā́ rápaso daívyasya* at 2.33.7c. *d: śraúṣṭī iva: śraúṭī* is a fem. noun meaning 'a willing (mare in view of the context)'; (from *śruṣṭi*, for which s. 2.38.2 and 3.9.8 above). *ánu ṛdhyāḥ:* The object is *naḥ* supplied; s. 8.43.9*b*. For the simile s. 7.25.4; 9.45.4.

3. *ab* speaks of the spiritual elevation caused by the drinking of Soma, for which also s. 9.107.20; *cd* mentions freedom from the earthly dangers, for which s. vv. 11 and 14.

4. *a: hṛdé ā́ pītáḥ śám bhava;* s. 1.91.13. *d; naḥ ā́yuḥ prá tārīḥ:* For the use of the root *pra tṛ* s. on 7.103.10 above. *c: sákhā iva sákhye:* a recurring simile; s. 3.18.1; 9.104, 5; 9.105.5.

5. *gā́vaḥ:* The word means 'bands of cows's leader' by indication. *sám anāha:* This looks like an improvised form of the the past tense with the augment of the imperfect substituted for the reduplicative syllable in the perfect 3rd sing. of √*nah* 'to bind'; s. *góbhiḥ sáṁnaddhaḥ asi* (said to a *ratha*) at 6.47.26; also s. 6.75.11. Perhaps metrical need is the cause of the manipulation; *sam nanāha* would yield a long where a short is expected after a late caesura. *visrásaḥ* (from *vi* √ *sras* 'to slip off') 'i.e. from a slip of the leg'; s. *visrásaḥ pātam asmā́n* at 2.39.4*d*. *carítrāt*: The ablative is used by attraction in place of the genitive. *srā́ma*, from *sri* 'to go astray', means 'a failure, a defect'. The same word with the accent on the last syllable means 'a maimed person' at 1.117.19.

(6) Brighten me up like the churned fire; enlighten and make us wealthier. And indeed in your wild joy I think as if I were a wealthy man. Move forward (in our body) for securing prosperity to us.

(7) With an active mind may we enjoy your pressed juice like the ancestral property. May you prolong our lives, O king Soma, as the sun does the bright days.

(8) Take pity on us for our welfare, O king Soma. We obey your laws; take note of this. The activity and the fury (of the enemy) are repeatedly advancing, O Indu; do not abandon us according to the will of our enemy.

(9) You are indeed the defender of our body, O Soma; as the observer of men, you have rested in every limb of ours. Whenever we break your laws, take pity on us, O god, in a noble spirit, being our good friend.

(10) May I be associated with my friend Soma, who is soft-bellied, who shall not injure me when drunk, O Indra with bay horses. I ap-

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6. *mā* (sing.) in *a* and *naḥ* (plu.) in *b* shows that the poet is speaking for himself and his colleagues, who too have taken the Soma; this is why he wavers between the sing. and the plu. in other stanzas also. *vásyasaḥ* is the same as *vasīyasaḥ* i.e. 'better, richer' (comp. of the adjective *vasu*). *revā́n iva mánye* 'I consider myself as if I am a rich person'; for the use of the nominative s. on 2.23.12 above.

7. *pítryasya rāyáḥ*: s. *tásyās te ratnabhā́ja īmahe vayám syā́ma mātúr ná sūnávaḥ* at 7.81.4; also *pitúr ná jívrerví védo bharanta* at 1.70.10 and *pitṛvittó rayíḥ* at 1.73.1 and 9. *vāsarā́ṇi áhāni*: 'bright days' i.e. days as against nights; s. *árjunam* as well *kṛṣṇā́m áhar* at 6.9.1*a*. At 8.6.30 Uṣas is called *vāsarā́m jyóti* 'The bright luminary'. *prá tārīḥ* expresses the common property and in the simile refers to the extension of the days from early morning to late evening. Perhaps the reference may be to the longer days of the summer.

8. *svastí* is adverb. *táva vratyaḥ* 'belonging to, i.e. observers of, your *vrata* or Law'. *tásya viddhi*: The poet requests the deity to take a special note of this fact. The expression occurs also elsewhere; s. 2.32.2*c*; 3.39.1*d*; 7.31.4*c*; 10.27.24*a* anl 10.85.21*d*. In *c*, the *dákṣa* is of the rival (*arí*); cf. 4.3.13*d* and 10.139.6*d*; so is the *manyú*. *álarti* is the intens. of √ *ṛ* 'to go'; cf. *álarṣi* at 8.1.7*c*. Construe *aryáḥ anukāmám*.

9. *susakhā́* is kd. cd. 'a good friend'. *vásyaḥ* is adverb 'nobly, richly'.

10. *ṛdūdáreṇa* s. 2.33.5 where the word is used of Rudra. *haryaśva* (voc.): The poet remembers Indra as the great lover of Soma and appeals to him to persuade Soma to favour him. *d*: *tásmai*: The

proach Indra for prolonging our life, in deference to that Soma which has been placed in us.

(11) Want of food and diseases have gone away; mental darknesses are afraid and scared away. The all-spreading Soma has mounted upon us; we have gone to a place where men prolong their life.

(12) Let us serve with an offering that Indu, that immortal Soma, who when drunk in our hearts, has entered us the mortals, O Pitṛs. May we be in the good grace and favour of him.

(13) Making a common cause with the Pitṛs, you have extended yourself, O Soma, over the heaven and the earth. Let us serve you, such as you are, with an offering, O Indu. May we be the masters of riches.

(14) Plead for us, O divine defenders. May not slumber nor talkativeness overpower us. May we sing in the assembly, begirt by brave followers, being always dear to Soma.

(15) Enter us O Soma, as the giver of vigour, as an observer of men and a winner of light all around. Protect us from before and behind, being accompanied by your protective powers, O Indu.

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dative is expressive of a high regard; the poet means to say that out of great regard for Soma, who is a great friend of Indra, he is approaching Indra through him as his mediator with a request for the prolongation of life. *pratíram* is accusative infinitive. (*pra* + √ *tṛ*).

11. *támiṣīcīḥ* is allied with *tamisrā* and here means 'mental darkness, stupour', like the *támāṁsi* at 5.31.9*d*. The accent of *ábhaiṣuḥ* shows that *támiṣīcīḥ* is the common subject of the two verbs. It would, therefore, be wrong to take *nír atrasan* with *ámīvāḥ;* this latter is to be construed with the verb in *a* along with *ánirāḥ*. *yátra*: The spiritual world of the gods is meant; cf. v. 3 above. *pratiránte ā́yuḥ*: s. on 7.103.10 above.

12. *pitaraḥ*: See introductory note. *hṛtsú pītáḥ* 'drunk until it reaches the heart'; s. v.4*a* above and also 1.179.5 and 8.2.12.

13. *d*: s. note on 4.50.6 above.

14. *ádhi vocata*: s. 8.30.3*b* above.

15. Construe *vayodhā́ḥ svarvíd ā́ viśa*. *d*: s.7.72.5*a*.

74 (8.91) *Indra—Apālā*

(1) A certain girl going down to the water (i.e. the river), found Soma lying right in her path. Bringing it home she said (to Soma): Let me press you for Indra, let me press you for Śakra.

(2) (Apālā to Indra): Drink this (Soma of mine) which is pressed by the teeth (i.e. tooth-like crushing instrument), which is accompanied by fried grain, gruel, cake, and even as Uktha, you (O Indra), who go from house to house (looking lovely) as a young hero.

(3) (Indra presents himself; Apālā to him:) We indeed carefully observe you; yet we do not recognise you (as Indra). (Now turning to Soma): Flow down for Indra, O Indu, slowly as it were, gradually as it were.

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74 (8.91) *Indra-Apālā*

Apālā is the name of a maiden to whom the hymn is ascribed and who hated to have a husband owing to her disease of the skin leading to baldness. She had, therefore, remained unmarried and stayed with her father. One day she found a stalk of Soma creeper on her way to the river and decided to offer its juice to Indra at her own home and in her own way. Indra, who is represented as being in the habit of visiting the houses of men in the form of a youn man, is said to have accepted the juice offered with its usual accompaniments, though not at a regular sacrifice. We are further told that Indra was mightily pleased with her and gave her what she wanted, viz., the cure of her disease, the removal of her father's baldness and fertilisation of her father's barren land.

1. *vā́r* i.e. a watering place, a river. *ava yatī* 'going down' because the river was at a low level. *sruti* from √ *sru* 'to flow' means 'a by-way', 'a path'.

2. The first half records the then popular belief that deities like Indra visited men's houses in different guises for testing their devotion and sincerity. c: *jámbha* is a sort of a crusher, resembling the human jaws; for the same word see 1.37.5c. This stanza is an appeal to the absent Indra, who, she hopes, might visit her house too for having Soma.

3. The first half is addressed to Indra, who, in response to her request, goes to her house in the guise of a young warrior; but for a while she is not convinced that he was Indra. In the meanwhile she is addressing Soma (in *cd*) which she was crushing. *caná* in both *a* and *b* is positive as suggested by the negative *ná* in *b*. *d* occurs also as a refrain of 9.112 to 114.

(4) (Apālā to herself): Will he help? Will he do (as required)? Will he cure us (lit. make us better)? Shall we, going about as haters of a husband, unite with Indra?

(5) (Apālā to Indra): These are the three regions; make them vegetate, O Indra, (namely, this) my father's head, (this our barren) land and then this (region) under my belly.

(6) And this is the (barren) corn-field which is ours; and then (look at) this body of mine; and then this is the head which is of my father. Make all these full of hairy growth.

(7) You made Apālā possessed of a sun-bright skin, O Śatakratu, by purging her thrice, namely, once in the hole of the chariot then in the hole of a bullock-cart and lastly in the hole of a yoke.

75 (8.100) *Indra-Viṣṇu Saṁvādaḥ*

(1) Viṣṇu speaks: Here I personally go ahead of you; all the gods follow me from behind. When you may assign a share to me, O Indra,

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4. Apālā deliberates; the plural is indicative of the speaker's feeling of self-importance generated by the possession of Soma. *patidvíṣaḥ*: Cf. the Classical word *patiṁvarā*; in both the words *páti* is to be taken in a predicative sense. Apālā had come to hate the idea of having a *páti* as she knew that she would be unacceptable to any one owing to her disease. Sāyaṇa comments as follows: *tvagdoṣāt patibhir bhartṛbhir bahuvāram dviṣṭā ata eva vayam kaiścid api anūhyamānāḥ satyaḥ* etc. Here evidently, *páti* is used in the sense of a 'would be bridegroom' and not 'a married husband'. *saṁgámāmahai* 'unite, meet'; s. *sámu pūṣṇā́ gamemahi* at 6.54.2 above; also 10.14.8*a*; 10.191.2*a* below. The sense of 'a sexual intercourse' is not conveyed by the root in the Ṛgveda.

5. Apālā is now convinced and requests Indra to cure her father's baldness, the barrenness of his lands and lastly the skin disease on her private parts. *viṣṭápā* is 'a region' in general.

6. *yā́ ā́t tanvàm* in *b* is to be separately construed directly as the object of *kṛdhi;* while *yā́* (*urvárā*) in *a* and *yát* (*śíraḥ*) in *c* are the antecedents of *tā́* in *d,* which is the object of *kṛdhi.*

7. Apālā is now drawn through three holes, each smaller than the earlier one for some mystic operation, as a result of which she had her skin as bright as the sun. The holes of the *rátha* and *ánas* are those of their naves wherein the spokes are fixed; cf. 8.77.3b (*khé arā́n iva*). That of the *yugá* is wherein the yoke-pins are put.

75 (8.100) *Indra-Viṣṇu-Saṁvādaḥ*

The hymn is a Saṁvāda Sūkta, like 4.18 above, where v. 12 supplies the key to the understanding of the hymn as a whole. It contains a dialogue between Indra, Viṣṇu and the poet himself. Its

immediately then you may perform your deeds of valour together with me.

(2) Indra speaks: Here at the start do I lay down a special draught of the sweet (Soma) for you; let the pressed out Soma be set aside as a share for you. As soon as you may stand to my right as a friend of mine, immediately then let us kill many enemies together.

(3) The poet speaks: Bring forth your effective hymn to Indra, longing for the prize, if (Indra) really exists. For some one maintains

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chief aim is to record an agreement between Indra and Viṣṇu for killing Vṛtra. The poet himself figures in it, since Indra also requires the help of his Stoma and Soma, in the performance of his deeds of valour.

In vv. 1 and 2 Indra secures Viṣṇu's promise to help him in the slaughter of Vṛtra by offering him a share in Soma and a close friendship. In vv. 3-6 Indra is supposed to show himself before the poet and persuade him thus to offer him his Stoma for helping him in his task. Vv. 7-9 seem to contain the actual Soma, where, however, the events consequent upon Vṛtra's slaughter, namely, the release of the Waters and their tribute to their liberator, viz., Indra's Vajra, are anticipated. Vv. 10 and 11 contain the poet's description of the greatness and the divine origin of Speech in general, of which his Stoma is an important representative. After thus securing Viṣṇu's promise of help and the poet's Stoma, Indra now in v. 12 requests Viṣṇu to proceed to the actual work of killing Vṛtra and liberating the Waters.

1. *ab*: Here may be traced the Ṛgvedic beginning of Viṣṇu's leadership of all the gods as seen in post-Vedic literature. Viṣṇu promises to lead the attack, saying that other gods would follow him with confidence (*abhí*), if only Indra would promise him in return a share in the sacrificial offerings.

2. Indra willingly offers the choicest of the offerings, namely, Soma and requests Viṣṇu to be his right hand companion in the task of killing the many enemies headed by Vṛtra. *ágre*: The word refers both to the best part of the offering and also to the preference in respect of invitation to drink. At 6.69.6 Indra and Viṣṇu are called *ágra-advānau* and at 10.83.7*cd* Indra offers to Viṣṇu that both should be the first to drink the best of Soma, so that Viṣṇu and he may kill many enemies, while Viṣṇu stood to his right hand side. In c the expression *dakṣiṇatáḥ ás* signifies great honour, importance'. On the other hand 'being or keeping to the left' signifies scorn or unimportance, as seen from 2.11.18*d* (*ní savyatáḥ sādi dásyur indra*).

3. All the while we are to suppose that the poet was present when the pact between the two gods was made. The poet now anticipates Indra's need for his Stoma and instructs his followers to be ready to offer the same. Yet he suggests to Indra that it would be better

that Indra does not exist; who indeed has seen him? Whom shall we praise?

(4) Indra speaks: Here am I, O singer; look at me. I overpower all creatures owing to my greatness. The directions of the sacrifice glorify me; being a breaker, I repeatedly break open all (unbroken) things.

(5) When the lovers of the sacrifice mounted upon me while I was seated all alone at the top of the lovely (Soma), my mind itself said to my heart: These friends with their children have shouted out for me.

(6) The poet speaks: All those (deeds) which you performed for him who presses the Soma (for you), ought to be loudly praised at the libations, O liberal Indra, since you have flung open to Śarabha, who has sages as his friends, the amply hoarded wealth of the distant regions.

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if Indra would remove all doubts about his existence and powers in the minds of his followers, by showing himself before them. In *b* the first *satyám* is adjective of *stómam*, while the second is an adverb, as at 5.73.9*a* above. In cd the poet is voicing the view of some of his followers, who are not prepared to praise Indra until they actually see him before them. For c, s. 2.12.5*ab* above.

4. Admitting the force of the poet's argument, Indra presents himself before him and explains to him how he was superior to all beings and could break any strong places, yet he stood in need of the encouragement from the Ṛta in the form of a sacrificial offering and a Stoma to increase his glory and greatness. *ṛtásya pradíśaḥ* are the directions of Ṛta, namely, the hymnal composition of the poet which stands as a symbol of the Ṛta.

5. The *venā́ḥ* are the same as the *ṛtásya pradíśaḥ*, namely the poet's hymns which lovingly approach him. *mā áruhan* 'fondly mounted on my back, like fondled grand-children'; cf. 6.34.3 for a similar idea. *haryatá* is of course the Soma; It is used mainly of Soma in the Ṛgveda. *b*. means: 'When Soma was claimed exclusively by me'; cf. 7.98.5*cd*. In *c* an interesting principle is suggested: One should consult his mind when something is conveyed to him by his heart; the heart feels; the mind deliberates and finds out whether what the heart has felt is right or wrong. *práti avocat* i.e. in reply to a query from the heart. *śíśumantaḥ sákhāyaḥ* in *d* are the poets with their hymns which are often regarded as their daughters. cd means that the heart and the mind agreed that the friends with their children were crying aloud to him. Indra here gives a sort of a reason why he suddenly appeared before the poet and his followers.

6. The poet agrees with the claims of Indra and mentions one instance where he helped a king who patronised the sages to collect a rich treasure. *pārāvatam* 'belonging to the far off regions', i.e. amply collected by the non-Aryan people.

(7) Rush forward now, each on her separate course; that one who had blocked you does not now exist. Indra has surely brought down that Vajra of his on Vṛtra's vital parts.

(8) Going forth with the speed of mind, he crossed beyond the iron fortress. Having gone to the heaven, the lovely-winged (hawk) brought Soma to the wielder of the bolt.

(9) The Vajra now lies at the heart of the ocean surrounded by waters on all sides. (These) continuous streams with their floods pressing forward, bring their tribute to him.

(10) When Vāk, speaking unintelligible things sat down as the delightful queen of the gods, she (gave birth) to four (kinds of speech) and yielded her strength-giving milk for them. But where indeed has her best (milk) gone?

(11) The gods produced the divine speech; animals of various forms speak it (i.e. the other three kinds of non-human speech). May

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7-9. These three stanzas form a Gāyatra Tṛca, and I think, constitute the poet's Stoma mentioned in v.3.V. 7 is addressed to the rivers released from the bonds of Vṛtra; v. 8 mentions how the Śyena brought Soma from the heaven for invigorating Indra and his Vajra. In v. 9 the rivers are imagined to have brought their tribute of waters to their liberator, the Vajra. For the Śyena mentioned in v.8, cf. 4.26-27. Also 4.18.13 above. The *samudrá* in v. 9 is the upper one namely the celestial one. The liberator is said to have been drowned in the continuous presents, namely waters, brought to him by the rivers. *puráḥ-prasravaṇāḥ* 'having their streams in front of them'; formerly they were *níruddha* by Ahi (s. 1.32.11) and so had put their streams within themselves, i.e. had concealed them. *saṁyátaḥ*: from *sám* √ *yat*, 'striving together' 'continuous, unbroken' etc.

10. The poet now takes an opportunity of praising the greatness of Speech in general and of human speech which culminates in a hymn in particular, claiming a divine origin for it. In c, I supply *vācaḥ asūta* after *cátasraḥ* and take *ū́rjam* and *páyāṁsi* as standing in apposition to each other. She brought forth the four kinds of speech and yielded four kinds of food and strength for them. cf. 1.164.45. These four kinds of speech were given to the different creatures; they brought them their food and strength. The best among these four was of course the human speech. *paramám* primarily refers to *páyas* which immediately precedes, but by implication also to the cow (*dhenúḥ vā́k*) mentioned in v. 11 in reply to the question, for whom it was yielded by the Queen Cow.

11. The *devī́ vā́k* is the human speech, represented by the poet's composition; this was created, that is, refashioned by the gods so as to serve as the medium of communication between themselves and men. This same is referred to by *sā́* in *b* and *dhenúr vā́k* in *d*. In *b*

that delightful divine speech, the cow, being well praised, come to us, yielding us food and nourishment.

(12) Indra speaks: Friend Viṣṇu, stride widely afar; O Heaven, make room for the Vajra in order that it may support you. Let us kill Vṛtra and set free the rivers. Being released, let them move on under the command of Indra.

76 (9.60) *Soma*

(1) Sing aloud with a Gāyatra Sāman to the active Pavamāna Indu, who has a thousand eyes.

(2) They have purified you, who are so possessed of a thousand eyes and have a thousand-fold patronage, over the strainer.

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the incidental reference is to the other three kinds of non-human speech which, however, are collectively alluded to by the singular form of the pronoun *tā́m*. The Sandhi *asmā́n úpa* as *asmā́núpa* is peculiar; normally in Veda we should have *asmă úpa*. This irregular Sandhi is also noticed in 10.85.45*c* and 10.90.3*a*. (There are only two other places in the Ṛgveda besides these, they are 1.23.23*c* and 4.16.9*d*.).

12. Having thus furnished himself with the promise of help from Viṣṇu in vv. 1 and 2 and the invigorating Soma (v. 5*b*) as well as the Stoma from the poet (vv. 7-9), Indra now actually requests Viṣṇu to proceed and to take his characteristic wide steps for helping him; similarly he requests Heaven to make room for the attacking Vajra, which was ultimately going to support him (i.e. Heaven) too. In *cd* Indra explains the purpose of his action, namely, killing of Vṛtra and releasing the blocked up rivers, so that they might thereafter flow under his command (cf. 3.33.6) and not of the Dāsa (cf. 1.32.11*ab*).

76 (9.60) *Soma*

1. *pávamānam prá gāyata:* Usually we have the dative of the deity and the accusative of the song; but rarely as here also the accusative of the deity and the instrumental (as here) or the locative of the song. See *gā́yanti tvā gāyatríṇo* at 1.10.1; *tám punānám abhí gāyata* at 9.105.1; *tā́ (indrāgnī́) gāyatréṣu gāyata* at 1.21.2. Mark the Śṛṅkhalā by which each succeeding *ṛk* begins with a word or words from the concluding Pāda of the last Ṛk.

2. *sahásra-cakṣasam:* *cákṣas* means 'an eye' even at 1.50.6 above. *bharṇas* (from √ *bhṛ*, like *árṇas* from √ *ṛ* and *ápnas* from √ *āp*) means 'a supporting succour'; s. *bhárīman* (1.22.13; 10.64.14) and *bhárman* (10.88.1) from the same root and with the same meaning. *vā́ram* is *vā́ram avyáyam* as at 9.69.4 below; *vā́ram* from √ *vṛ* 'cover'; it is that which covers the mouth of the Soma tub and serves as a strainer of the juice which falls into it. This was made of sheep's wool and hence the very common adjective *ávya* or *avyáya* is used of it (*ávi* 'a goat').

(3) Cleansing himself over the strainer, he has glided; he runs towards the tubs, entering the heart of Indra.

(4) Flow forth blissfully, O Soma, for the sake of Indra's bounty. Bring us vitality, rich in offspring, O wise god.

77 (9.69) *Soma*

(1) Our hymn is fixed (on the tongue) like an arrow on the bow; he (i.e. Soma) is let loose (towards Indra) like a calf towards the udder of its mother. He i.e. Indra, yields (his gifts) like a cow which gives her milk in broad streams, coming to the forefront. Soma is urged towards him according to his own laws.

(2) The hymn is offered; the sweet juice is poured. (The tongue) which sends out delightful sounds, moves itself within the mouth (of the priest). The flowing sweet fluid goes all around the strainer, like the uproar of the fighting warriors.

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3. *hārdi* is the innermost recesses of the heart, which are most sensitive and tender. Only the dearest and the most loved things can have access to it. Thus a poet desires to cover himself with the *hārdi* of the deity for protection at 2.29.6 and the Soma of the worshipper is expected to reach Indra's *hārdi* as his most sincerely affectionate offering. The expression *hṛdáḥ ántaram astu* at 7.101.5, or *bhuyā́ḥ ántarā hṛdí asya nispṛśe* at 10.91.13 (said to his hymn by the poet), or *hṛdí úpaśritaś cid astu* at 7.86.8 above (s. note on the passage), or even *dúvāṁsi ántamā kṛṣvá* at 7.22.4 have the same sense.

4. *prajā́vad rétaḥ:* See 7.67.6*b* (*prajā́vad réto áhrayam no astu*).

77 (9.69) *Soma*

1. In *a* the hymn is compared with an arrow and the poet's mouth (*āsán*) with a bow on which it is fixed for being sent to its target; s. v.2*b* and *āsán-iṣūn* as the adjective of the priests at 1.84.16; also *āsā́ vácāṁsi takṣam* at 6.32.1. In *b* the same *matí* is compared with a calf and Indra with a milch-cow. In *c* the simile is further elaborated and Indra is compared with a cow yielding her milk in broad streams; s. 7.18.4 in particular and also 8.1.10; 8.93.3. *ásya* in the context is more likely a reference to Soma himself (reflexive), Indra being intended as the destination to which Soma is to flow. The words *mātúḥ* in *b* and *ágre āyatī́* are used with reference to Indra, though they primarily apply to the Upamāna, namely, the cow.

2. *úpo pṛcyáte*: s. 6.28.8*b* above. *a* records the constant association of a hymn and the Soma, as in v. 1. *mandra-ájanī* is *mandrā́yāḥ* (*mateḥ*) *ajanī*; the tongue of the poet is meant. For a *mandrā́ gír* or *vā́k* s. 7.18.3; 8.95.5; 8.100.11. S. also *jihvā́ vācáḥ purogavī́* at 10.137.7. for *ájanī* s. *aśva-ájanī* at 5.62.7; 6.75.13. *saṁtaní* (from *saṁ* √ *tan*) means 'a deep and continuous thunder'; cf. *pávamānaḥ santaním eṣi kṛṇván* at 9.97.14. Here in our passage Soma is compared with the challenging roar of the slaughtering warriors in respect of 'spreading all around' (*pári arṣati*). In the other passage Soma is said to be producing such a roar.

(3) Seeking a bride, he flows forth over the sheep-skin (strainer); the daughter of Aditi loosens herself for the sake of the follower of the Ṛta (i.e. the sacrificer). The holy and well-controlled horse, i.e. the brown gladdening juice, has roared. He looks graceful like a wild buffalo when sharpening his manly powers.

(4) The bull bellows; the cows go to meet him. The goddesses go to the appointed place of the god. Soma has passed through the bright strainer of sheep's wool; he has put on (the milk) like a washed garment.

(5) The immortal brown horse, having washed himself, has clothed himself with the unused and bright garment (i.e. milk). He has

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3. Construe *ávye* with *tvací* (in spite of the different gender like *gávye tvací* at 9.101.16), *tvací* being understood in a secondary sense of 'wool' on the skin; the expression stands for the wool strainer. Or (with Geldner) supply *vā́re* after *ávye* (cf. 9.86.25) and *gór ádhi* before *tvací* (cf. 9.79.4), the whole meaning 'he cleanses himself over the wool strainer, (being pressed) on the cow's hide'. *vadhūyúḥ*: *vadhū́* stands for cow's milk with which the juice seeks to mingle. *áditeḥ naptī́ḥ* (accus.) also means 'the daughters of Aditi' i.e. cow, here streams of her milk. *śrathnīté* ('loosens, makes her yield') is transitive as at 9.70.2 (in spite of the Ātmane Pada) and further *ṛtám yan* is the human sacrificer as everywhere else (i.e. at 1.41.4; 1.188.2; 8.27.20 and 9.74.3; also used of Saramā at 5.45.7). Geldner takes *naptī́ḥ* as nom. sing. referring to Soma plant and *ṛtám yan* as referring to Soma himself; for *śrathnīté* he compares 9.68.2. According to him the Ṛk means: The daughter of Aditi (i.e. the creeper) loosens herself (i.e. its bark) for him who goes over the right path, i.e. over the strainer into the tub. This would, however, invert the order of succession of the acts mentioned in *a* and *b* (the bark is first released and then does the juice flow over the strainer) and besides unnecessarily involve a violation of the Prakrama which expects the same subject for all the verbs in the stanza. It is also to be noted that *ṛtám yan* nowhere else refers to a deity. In *cd* Soma is first identified with a horse and then compared with a buffalo. *nṛmṇā́ śíśānaḥ*: *nṛmṇā́* 'heroism' of Soma is here conceived as his horns in anticipation of the simile (*mahiṣó ná*). At 9.15.4 Soma is identified with a bull, the leader of his herd, who repeatedly shakes his horns (to challenge a rival for a duel).

4. *dhenávaḥ devī́ḥ* are the milk streams, the same as the *vadhū́* and *áditeḥ naptī́ḥ* in v. 3. *úpa yanti niṣkṛtám*: The appointed place (*niṣkṛtám*) is the tub where the juice is mixed with milk. See 9.93.2; *máryo ná yóṣām abhí niṣkṛtám yán sám gacchate kaláśe usríyābhiḥ*. 'He i.e. Soma unites with the cows i.e. their milk at the wooden tub, like a young man going to the appointed place to meet his beloved'. In *d* supply *gávyāni* as the Upameya in the simile; cf. *punānáḥ kaláśeṣvā́ vástrāṇi aruṣó háriḥ / pári gávyāni avyata* at 9.8.6.

5. The idea in v. 4*cd* is elaborated here; *niktám átkam* there corresponds to *rúśad, vā́saḥ* here, both referring to cow's milk. *nirṇíj* is a

mightily used the heaven's top as his gown and the cloud's water in the two wooden tubs as his seat-cover.

(6) The released horses, i.e. the streams of Soma juice, gallop together towards the extended fabric i.e. the sacrifice, invigorating and urging to activity (every one) like the rays of the sun, though they lay asleep for long (in the creeper). He flows forth to no place whatsoever, except when Indra is there.

(7) The rejuvenating swift horses, i.e. the juices, pressed out by the powerful (stones), have taken to their path, like the (waters) of the river over a slope, towards a low place, for the welfare of the bipeds and quadrupeds in our home. May foods and men stand by us, O Soma.

(8) Send us by your flow good strength with riches, gold, horses, cows and corn. You, O Soma, are my ancestors, the heads of the heaven, always ready to act and givers of vigour.

(9) These flowing streams have marched towards Indra, like the chariots towards gain. The pressed juices pass beyond the woolen

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'washed' and hence 'white gown', 'royal robe', as at 1.25.13. Elsewhere at 9.71.1 Soma is said to have made rain water both his crest (on the turban) and a seat-cover, using the hymn as his royal gown.

6. *prasúpaḥ* (nom. pl.) 'lying asleep' in the creeper until they are forced out by pressing. *tatám tántum:* The sacrificial ritual is meant as at 1.142.1 and 9.73.9. *dhā́ma ná pavate: dhā́ma* is accusative of destination as at 9.109.4 (*pávasva víśvā abhí dhā́ma*). *sárgāsa āśávaḥ* 'released swift horses' here the streams of the juice are meant.

7. Supply *ā́paḥ* as the Upamāna corresponding to *āśávaḥ* (*somā́ḥ*); cf. 9.6.4 *ánu drapsā́sa índava ā́po ná pravátāsaran;* see also *síndhūn iva pravaṇé āśuyā́ yatā́ḥ* (6.46.14). *nimné pravaṇé* 'over the slope, i.e. towards a low place' (locative of *nimná* in place of accu. or instru. is by attraction of *pravaṇé*); see *prá nimnéneva síndhavaḥ sómā asṛgram āśávaḥ* at 9.17.1. *gātúm āśata:* See *bhejé patháḥ* at 7.18.16.

8. *ā́ pavasa:* The root is used as a transitive one; *yūyám* is said in view of *pitáraḥ* with whom Soma is identified: See above on 8.48.12. *prásthitāḥ* 'ready to act'; *divó mūrdhā́naḥ* and *vayaskṛtaḥ* (plural as above) supply the common property in the Rūpaka.

9. *sātím áccha-vṛṣṭím áccha* 'for procuring gain and rain'; see *vā́jam áccha* at 3.29.9 and *puṣṭím áccha* at 8.48.6 above. *ávyam pavítram* is the same as *avyáyam vā́ram* in v.4. *hitvī́ vavrím:* See *ni riṇānó ví dhāvati jáhat śáryāṇi tā́nvā* at 9.14.4. The *tā́nvā śáryāṇi* are the fibrous bits of the skin of the Soma stalks, the same as our *vavrí* which is the covering skin on the Soma stalks. *vṛṣṭím áccha* conveys

strainer; the yellow ones go towards the rain, leaving behind them their covering skin.

(10) Flow forth for the mighty Indra, O Indu, being very gracious, faultless and the devourer of the wicked. Bring lovely treasures to the singer; protect us, O Heaven and Earth, in the company of the gods.

78 (9.85) *Soma*

(1) Being well pressed flow on for Indra, O Soma; let the disease go away with the devil. Let not the double-dealers partake of your juice. May your drops be associated with riches, here.

(2) Inspire us in a battle, O Pavamāna; for you are the (source of) skilful work of the gods and their enlivener. Kill the enemies; (come) towards your singers. Drink Soma, O Indra, and strike down our enemies.

(3) You flow forth inviolable, O Indu; you become the most rejuvenating spirit of Indra and his best food. Many sages sing aloud to you; they greet the king of this created world.

(4) Led forth through a thousand tracks and advancing in a hundred streams, this wonderful Indu, this covetable sweet juice, flows for Indra. Go forward (towards him), conquering fields and winning waters; make us a wide path, O liberal Soma.

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a double sense; 'for a shower of the juice' and 'for a shower of rain', i.e. for procuring the same. See *prá te dhārā asaścáto divó ná yanti vṛṣṭáyaḥ* at 9.57.1.

10. *candrā́ṇi vásūni:* See 5.42.3 and *candrám rayím* at 6.6.7.

78. (9.85) *Soma*

1. *rásasya matsata:* the root *mad* is here used with a genitive of the object as at 1.85.6 above. *dvayāvínaḥ* 'persons having two masters' i.e. those who try to please both the rivals, hence unreliable.

2. *samaryá* (from *samara*) 'a battle'; supply *vavṛtsva* after *ā́;* see 2.16.8; 4.31.4; 6.19.3. *bhandanāyatáḥ* (accus. pl.) are the singers; see *bhándamāne* at 1.142.7; *bhándiṣṭhaḥ* at 5.1.10 (note).

3. *dhāsíḥ* (masc.) from √*dhā* to support, is a nourishing, supporting food. *niṁsate:* √*niṁs* 'to greet'; see *tanū́nápātam niṁsate (uṣásaḥ)* at 10.92.2.

4. *sahásranīthaḥ: nīthá* from √*nī*, is a 'guiding path, a track, a leading hymn' etc. Here the word refers to the pores of the Soma stalk through which the juice comes out. *urúm gātúm* is 'a wide unobstructed path or course of life'.

(5) While still roaring in the pitcher, you are anointed with cow's milk; you evenly proceed to the filter of the sheep's wool. Being groomed like a winning horse, you have streamed down into Indra's belly, O Soma.

(6) Being inviolable and full of sweetness, flow forth tasteful to the celestial beings, tasteful to Indra whose name is easy to call, tasteful to Mitra, Varuṇa, Vāyu and Bṛhaspati.

(7) The ten fingers serve the horse while he is in the pitcher. The hymns and the prayers of the priests go forth. The flowing juices flow by the side of our good hymn; the enlivening Soma drops enter Indra.

(8) Flowing forward, bring us good physical strength, a wide pasture land and a great and extensive protection. May not complete subjugation have power over this (our property). May we conquer every kind of wealth through you, O Indu.

(9) The observant bull has occupied the heaven; the poet has illuminated the bright firmaments of the heaven. The king passes through the strainer, roaring. Our priests, having the foresight of a hero, milk out the heaven's nectar i.e. Soma.

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5. *góbhiḥ*: The cow's milk which is added to the juice is meant. This is conceived under various images: now as the bride (9.69.3), now as his royal robe (9.69.4); here as an ointment, unguent. *sā́nasíḥ átyaḥ* is a 'loot-winning horse'; see *vājīva sānasíḥ* at 9.100.4.

6. *suhávītunāmne*: *su-hávītu-* (from √ *hū* 'to call') *-nāman* 'one whose name is easy to call'. Indra is called *sumántu-nāmā* at 6.18.8.

7. *dáśa kṣípaḥ* are the ten fingers. They are usually mentioned in the context of the pressing of Soma; but sometimes also in connection with the generation of fire as at 3.23.3. Construe *matáyo vā́caḥ* (nom. pl.) *prá īrate* (intrans.) *víprāṇām* is to be construed with both *kṣípaḥ* and *suṣṭutím*.

8. *páriṣūtiḥ* (from *pári* and *sū* 'to impel') is 'an all-round subjugation, complete slavery'; see *yuvám rebhám páriṣūter uruṣyatha* at 1.119.6. *asyá* refers to what is mentioned in both *ab* and *d*, i.e. all kinds of property.

9. Soma as a god in the heaven is described in *ab* and in the following stanzas; he is, however, identified with Soma on the earth every now and then. *nṛcákṣasaḥ* are the priests (in view of c) as at 8.43.30 (nom. pl.); or it may be taken as genitive singular going with *somasya* supplied and *víprāḥ* (from v. 7) is to be understood as the subject of *duhate*.

(10) The liberal and loving gods of sweet tongue milk out this bull of the mountains in the heaven's firmament, this drop that grows powerful in waters, in the ocean, and is full of sweetness in the wave of the river and over the strainer.

(11) The many hymns of the loving gods have besought the eagle, who has flown up in the haven. Our ample hymns lick the young, warbling, golden bird that has come to stay on earth.

(12) The Gandharva stood up and mounted upon the firmament, observing all the forms of this (Soma). His splendour has shone brightly with its white radiance. The brilliant one has illuminated the parents, namely, the heaven and the earth.

79 (10.14) *Yama*

(1) Serve with an offering King Yama, son of Vivasvat, who went

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10. *venāḥ* are the loving gods; *ukṣáṇam duhanti* is the favourite paradox of the Vedic poets. With the word *giriṣṭhā́m* the identification of the celestial with the earthly Soma has begun; for *giriṣṭhā́m* see on 3.48.2 above. In *cd*, *apsú samudré* and *síndhor ūrmā́* both refer to waters used for adulteration of the juice; see 9.69.5*d* above.

11. Venas are the gods as above; *ab* refers to the praises which Soma receives in the heaven; *cd* to those of the sages on the earth. *śíśum rihanti matáyaḥ*: The hymns of the poet are conceived as cows. At 10.123.1, however, the bards are conceived as the cows and their hymns as their tongues with which they lick the deity (*śíśum ná víprā matíbhī rihanti*). *pánipnat* is the pr. pt. of the intens. of √ *pan* meaning 'praising, warbling'. *kṣā́man* is the earth and *sthā́* is a noun meaning 'standing' (form √ *sthā* 'to stand'). *c* is a Jagatī line due to the word *pánipnatam*.

12. Gandharva is the celestial guardian or presiding deity of Soma in the heaven. *víśvā rūpā́* are the different forms and colours which Soma undergoes while it is being prepared as a sacrificial offering. *asya* i. e. *somasya*. For the Gandharva see 10. 123. 6-8; 10. 139. 2-6. The last line in this stanza too is a Jagatī; it seems to be reminiscent of 9.75.4*b* (which stanza is in a regular Jagatī metre). *bhānúḥ:* Like the luminaries Soma too is supposed to have his rays: See *vṛṣā hí ási bhānúnā dyumántam tvā havāmahe* at 9.65.4. So he too is said to have brightened up the heaven and the earth, like Agni at 1.143. 2*d*; 3.2.2.

79 (10.14) *Yama*

The hymn consists of three main parts: In the first (vv. 1-6) Yama and his associates are praised and invoked at a sacrifice. In the second (vv.7-12) the recently dead person is addressed. He is advised to go to the other world where Yama and Varuṇa rule; he should

(to the other world) along the great slopes, who has found out a path for many and who is a gatherer of men.

(2) Yama was the first to find out a path for us; this pasture land cannot be taken away from us, where our ancient Fathers have departed, being thus born, on their respective ways.

(3) Mātalī with the Kavyas, Yama with the Aṅgirases, Bṛhaspati with the Ṛkvans, both those whom the gods glorify and who glorify the gods, live there happily. Some take delight in the Svāhā (call), others rejoice in the Svadhā (call).

(4) Occupy this spread out seat, O Yama, agreeing well with our ancestors, the Aṅgirases. May the prayers recited by our poets bring you here; be delighted with this offering, O king.

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go over the paths by which the ancestors went and be united there with a celestial body to enjoy his share of the Iṣṭā-pūrta. He should seek the help of Yama's hounds who are there to assist him on his way to the world of Yama. In the third part (vv.13-16) the poet reverts to Yama and offers Soma, an oblation and a hymn to him and his celestial associates, the ancient sages.

1. *praváto mahī́r ánu*: 'along the steep slopes' i.e. high above the mountain's slopes; cf. *pravátaḥ* at 1.35.3 and 5.83.7 above. *duvasya* is ipv. 2nd sing. of the denom. from *dúvas* 'service'.

2. *prathamáḥ*: Cf. *yo mamā́ra prathamó mártyānām yáḥ preyā́ya prathamó lokám etám* at *Av.* 18.3.13. *gavyū́ti* here secondarily means 'a place of ample food and pasture'. *enā* i.e. thus, in the way in which the mortals are born.

3. Kavyas, Aṅgirases and Ṛkvans are ancient sages conceived as ancestors of the modern ones. For Ṛkvans led by Bṛhaspati see also 7.10.4*d*. *b*: *vavṛdhānáḥ* is used in place of a finite verb and is to be construed separately with Mātali, Yama and Bṛhaspati. *c*: *yā́n ca* and *yé ca* refers to those mentioned in *ab*. *d*: This is probably the Ṛgvedic origin of the later post-Vedic practice of employing the exclamations *svāhā* and *svadhā* to accompany the offerings to the gods and the Manes respectively. In Ṛgveda this is the only place where the words are used in this technical sense. At *Av.* 8.8.24 the word *svāhā* is constrasted with *durāhā*: *ime jayantu paramí jayantam svāhaibhyo durāhā amībhyaḥ*. In c the mutual assistance and glorification of the gods and the Manes is specifically mentioned. Both the words *svāhā* and *svadhā* of course refer by implication to the offerings accompanied by these exclamations.

4. *enā́ havíṣā*: see vv. 13-14 below.

(5) Come with the holy Aṅgirases; rejoice here, O Yama. with the Vairūpas. I invite Vivasvat who is your father (thus): (Do you rejoice) having taken your seat on this sacred grass at this sacrifice.

(6) Aṅgirases, Navagvas, Atharvans and Bhṛgus (are) all our ancestors, loving Soma; may we be in the favour and good grace of those holy ones.

(7) Depart, go forth, along the ancient paths to where our early forefathers have gone. May you see there both kings, Yama and the divine Varuṇa, rejoicing according to their free will.

(8) There in the highest heaven, be united with the ancestors, with Yama, with the expected rewards for your pious works. Leaving aside misfortune, come back again to your home and be united with a body, being full of splendour.

(9) Go away, disperse and depart completely from this place; the fathers have assigned this place to him. Yama has given him a resting place (here), characterised by days, waters and nights.

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5. *vairūpaiḥ*: Vairūpas are the same as Virūpas, a branch of the great Aṅgiras family; see 3.53.7; 10.62.5-6. A Virūpa is mentioned at 1.45.3 and a Virūpa Aṅgiras is traditionally considered as the author of the hymns 8.43, 44 and 75. At the end of the stanza supply *mādayasva* from *b*; see *āsádyāsmín barhíṣi mādayasva* 10.17.8*c* and *asmín yajñé barhíṣi ā niṣádya dadhiṣvémam jaṭháre índum indra* 3.35.6*cd*.

7. *ab:* see above v.2*cd*. *svadháyā mádantā*: see 10.15.14*b; svadhā́* here has its usual meaning 'sweet will'. Cf. *anuṣvadhám mādáyasva* at 2.3.11*c*, where *anu svadhám* corresponds to our *svadháyā*.

8. *iṣṭāpūrténa*: The technical sense of the word, which is often used in later literature, namely, the rewards for sacrificial and other pious works which one gets in the other world, is abviously meant here. See also *iṣṭam ca vā pūrtam ca gṛhāṇām aśnāti yaḥ pūrvo atither aśnāti* Av. 9.6.1. *ástam* is the permanent home in Yama's world, from which none can dislodge him (v.2*b*). *tanvā* 'A new celestial body is meant with which celestial life in Yama's world is to be enjoyed; at 10.15.14*cd* (and also 10.16.2*c*) it is called *ásunīti* 'that which leads the life-breath'. Consequently *avadyám* refers to the inherent defects of the mortal body only.

9. This stanza is addressed to the evil spirits which are supposed to haunt the cremation grounds. They are evidently of those dead persons who had no access to the happy world of Yama as they had no store of Iṣṭāpūrta to their credit. The words *etám* and *asmaí* refer to the recently dead person, evidently a sacrificer, to whom vv.7, 8 and 10 are also addressed. *avasā́nam* is 'the final resting place' characterised by days and nights as well as waters, i.e. by all sorts of amenities required by a person in the celestial body. *etā́m lokám* refers to Yama's world mentioned in vv.7 and 8.

(10) Run over a good path quickly to the two dogs, the sons of Saramā which are four-eyed and brindled. And then approach the Fathers who are very liberal and who rejoice in the company of Yama at the same table (in a feast).

(11) Hand him over (for guidance) to the two dogs of yours, O Yama, who are the protectors and the guardians over the path, who are observers of men and have four eyes each.

(12) The two powerful broad-nosed messengers of Yama move among men, feeding themselves on their life. May they give us back our blessed life today that we may see the light of the sun.

(13) Press the Some for Yama; pour out the oblation to Yama. To Yama goes our sacrifice, which has Agni as its messenger and which is well prepared.

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10. *áti* belongs to the verb (as in 1.143.3) and *śvā́nau* is accusative of destination. 'Run past the two dogs' is incorrect translation; the dead person is asked to seek the help of the two hounds of Yama on his way (they are *pathirákṣī*) as the next stanza shows. Besides 'running past' these hounds would be impossible as the description of these in vv. 11 and 12 shows. *suvidátrān*: 'Very liberal'. From √ *vid* to find; *vidatra* is an acquisition, for being given away as a gift. Manyu (10.35.4), Nirṛti (19.36.2) and Arāti (10.63.12) are called *durvidátra*.

11. *pári dehi* 'give him in their sole charge', until he reaches his destination mentioned in v.10*cd*. *anamīvám* (noun) 'absence of disease' (*ámīvā* f 'a disease').

12. *asutṛpau* 'feeding themselves on the Asus or Spirits of men', i.e. those who feel happy in seizing the Asus of men that are destined to die, this being assigned to them as their duty. They are supposed to move among men to find out those Asus which are thus to go to Yama's world. *dṛśáye sū́ryāya*: See *sū́ryam dṛśé* at 1.50.1 above. The dative *sū́ryāya* is caused by the attraction of the dative infinitive (in place of *sūryam*). The 'sight of the sun' signifies long and healthy life; cf. *táccákṣur deváhitam śukrám uccárat/ páśyema śarádaḥ śatám/ jī́vema śarádaḥ śatám* 7.66.16. *asmábhyam púnar dātām:* The idea is: The hounds have already entered the house where the recently dead person and his relatives were living, so that the Asus of all the inmates of that house are within their clutches. If, therefore, they are graciously released by them, they are to be regarded as being given back! For a similar idea and fear see below 10.18.1-5 and 14. Also cf. *imān rakṣatu puruṣān ā jarimṇo mo ṣveṣām asavo yamam guḥ Av.* 18.3.62cd.

13. *agnídūtaḥ* is Bv.cd *araṁkṛtaḥ* (*kṛta* √ *kṛ*) is a Kd. cd; the shift of accent to first member is due to *kṛta*.

(14) Offer the oblation with ghee to Yama and go ahead. May he keep us among the gods that we may live a long life.

(15) Pour out the sweetest offering to Yama, the King. This prayer is for the sages and the ancestors who are the ancient makers of the path.

(16) It flies at the Trikadruka sacrifices; the six broad worlds, the one great (universe), Triṣṭubh, Gāyatrī and the other metres are all placed in Yama.

80 (10.15) *Pitaraḥ*

(1) Let the nearer, let the fartherer, let even the middlemost Soma-loving Fathers rise up; may the kind and pious Fathers who have resumed their life (in the other world), favour us during our calls to them.

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14. *prá tiṣṭhata* 'be ready for work'. *naḥ devéṣu á yamat* 'may he keep us among the gods', i.e. to enjoy their favour and offer them sacrificial worship, while enjoying long life. For the use of a locative cf. *á naḥ sumnéṣu yāmaya* (Indra) 8.3.2; and *sa no bhágāya .... sómo devéṣu á yamat* 9.44.5. At *Av.* 18.2.3 the *ṛk* is repeated with the variant *jīveṣu* for *devéṣu* but this is surely an attempt at improvement of a difficult reading in the original. Sāyaṇa construes differently: *devéṣu sáḥ naḥ prá jīváse dīrghám áyuh á yamat* 'may he, among the gods, control our long lives in order that we may live'.

15. *púrvebhyaḥ pathikṛdbhyaḥ*: See above v. 2cd.

16. The subject of *patati* in *a* is obviously Soma (for Soma conceived as a bird s. 9.85.11 above) and this seems to be corroborated by the variant *pavate* for it at *Av.* 18.2.6. The line refers to the Soma sacrifice very likely the *tríkadrukas* (s. 1.32.3), which is being performed in honour of Yama here. The last three lines glorify Yama as identical with the *ekam sat* which is the great principle underlying the diverse Creation. See 5.68.1 and 1.164.46. *ṣaḍ urvīḥ* are the three heavens and the three earths as mentioned at 7.87.5. *yamé áhitā* 'are placed in Yama' i.e. Yama is the embodiment of all these. In *a* all offerings headed by Soma, in *b* the external world with its underlying Ṛta, and in *c* all kinds of metres indicating poetic compositions, are said to be placed in Yama. This means that Yama is the embodiment of every conceivable thing in this world.

80 (10.15) *Pitaraḥ*

This is a proper Pitṛ Sūkta where the Pitṛs are mainly invoked at a Soma sacrifice. In the latter part Agni prominently figures owing to the part of an intermediary which he plays between the mortals and their ancestors in the other world. In vv. 1-8 the Pitṛs residing in the different regions are invoked and worshipped; here Yama is mentioned only once in v. 8 by the poet who seems to be a Vasiṣṭha. The Pitṛs are requested to forgive sins, not to harm their descendants and bring their gifts of wealth and physical strength to their descendants. On the other hand, in vv. 9-10, Agni, as the omniscient Jātavedas, is requested to bring in the Pitṛs, here described to be mounted on the same chariot with Indra, to the place of sacrifice.

(2) Let this prayer be for those Fathers today, who, whether ancient or modern, have departed (towards their new life) and who are seated in the region of the earth, or in the homes of their noble descendants and followers.

(3) I have found out the Fathers of great bounty, together with the offspring (of Waters) and the wide stride of Viṣṇu; may all these who are entitled to a grass-seat enjoy at will the pressed out food, i.e. Soma, having most eagerly arrived here.

(4) O Fathers entitled to a grass-seat, (come) this side with your favour. We have brought these offerings to you; accept them. Such as you are, come with your most blissful grace and then bestow on us bliss and health which is free from harm.

In vv. 11-12, the Pitṛs and Agni are requested to receive the offerings prepared by the poet and his followers, while in v. 13 Agni is particularly requested to see that none of the Pitṛs remained unattended, as he alone knew how many and who they were. In v. 14, which too is addressed to Agni, he is requested to prepare a body (for the recently dead ancestor) in accordance with his (i.e. of the ancestor) desire, for the sake of his Asu (cf. v. 1c), so that he might enjoy in the company of his ancestors. Some of these ancestors are called *agnidagdhá*, i.e. consumed by Agni when they were dead in their human body, while others are called *ánagnidagdha*, i.e. those who were celestial from the very beginning, like the Aṅgirases, and so were never encased in a mortal body, and so not consumed by Agni.

1. *úd īratām* 'get up from their seats' and start for our sacrifice. *ásum īyúḥ*: The celestial life is meant; the word *ásu* stands for this life in which the *ásu* or the Spirit is furnished with a celestial body prepared for the purpose by Agni; Cf. the *ásunītim tanvàm* in v. 14.

2. *suvṛjánāsu vikṣú* 'in the homes where their noble followers i.e. descendants live'. For *vṛjána* see above 7.61.4*d*. The reference in *bcd* is to the different abodes and visiting resorts of the Pitṛs, namely, Yama's world (*b*), regions above the earth (*c*) and the homes of their followers, and descendants (*d*).

3. *suvidátrān*: *suvidátra* from *su* and *vidatra* (*vi datra* from √ *dā*) means 'very liberal'. Napāt is Apām Napāt i.e. Agni; Agni and Viṣṇu's *vikrámaṇa*, i.e. his Parama Pada, are mentioned here because the former plays an important part in leading the Spirit (*ásu*) to the other world and the latter is the place where many of the Pitṛs are likely to be found in view of 1.154.5 and 6 above. *barhiṣádaḥ* = *barhiṣṣadaḥ* 'those who are entitled to a grass-seat at a sacrifice; cf. *T.B.I.* 6.9 as quoted by Sāyaṇa:—*ye vai yajvānaḥ te pitaro barhiṣadaḥ*. I construe *yé barhiṣádaḥ* alone as the relative and the rest as the chief clause in *cd*. *svadháyā* 'at will'; cf. *svadhā́bhiḥ* in v. 13. The technical meaning of 'offerings to Pitṛs' is not meant here.

4. Supply *ā gata* in *a* from *c*; *śám yóḥ* (neu.) 'bliss and fortune'. *arapáḥ* 'harmless', *rápas* is 'bodily injury'. Cf. *arapáḥ aham* at 2.33.6 above.

(5) The Soma-loving Fathers are invited when the dear offerings are placed on the sacred grass. May they come; may they listen to us here. May they plead for us; may they show us favour.

(6) Having bent your knees and being seated to the right, do all of you admire our this sacrifice (of ours), O Fathers; do not kill us on account of any crime whatsoever, which we may commit in our weakness as human beings.

(7) Seated in the bosom of the ruddy ones (i. e. the Dawns), bestow riches on your mortal worshipper. O Fathers, grant that same wealth to your sons and bestow vigour (on us).

(8) May Yama, being eager, enjoy our offerings to his heart's content, well agreeing in their gifts with those eager Vasiṣṭhas, who, our ancient Soma-loving Fathers, have driven (in a chariot) after him (i.e. Yama) to our draught of Soma.

(9) Come hereward, O Agni, with those very liberal, unfailing Fathers, the Kavyas, who formerly sat by the side of the Gharma offering (for preparing it), who lolling out (their tongues) have felt thirsty among the gods, who know all about the offerings and who had been fashioned with hymns as it were, owing to their hymns.

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5. *barhiṣyèṣu*: Cf. v. 11c below. The Nidhis are the offerings. Mark the intentional Anuprāsa in *cd*.

6. *ā ácya jā́nu* 'bending the (left) knee' and keeping it flat on the ground, while the right knee is kept erect. In their sitting posture the gods are supposed to bend their right knee while the Manes bend the left one. See Sāyaṇa on the passage. *kéna cid* i.e. *āgasā*; *puruṣátā*: See on 7.88.6.

7. *aruṇī́nām* i.e. *uṣasām*; cf. *āváhantī aruṇī́r jyótiṣā gāt* 4.14.3*a*. Her complexion (5.80.1) and her team of bulls are both red (1.49.1). At her *upástha* means at the place where the sun and the Dawns rise in the morning. See also 7.63.4*a*. An important place in the heaven is all that seems to be meant. Sāyaṇa understands Agni's flames by *aruṇī́* and the Vedi by their *upástha*, while Geldner thinks that the word *aruṇī́* refers to the woolen seat which is to be offered as a seat to the Brāhmaṇa representing the Pitṛs at a Śrāddha.

8. *anu ūhiré*: *ūhiré* is either from √ *vah* or √ *ūh*, probably the former. *vasiṣṭhāḥ* is superlative of *vasu* 'rich' glorious'. *sam rarāṇā́ḥ*: (*sam* in the sense of *saha* or *samyak*) i.e. 'giving in agreement with them'. *rarāṇā́ḥ* is PF Pt of √ *rā* to give. *tébhiḥ* is *tebhiḥ saha;* it either goes with *saṁrarāṇā́ḥ* or with *attu*.

9. *jéhamānāḥ*: This form is probably to be traced to a lost root √ *jih* 'to loll out', which is also at the basis of *jihvā* and *jihma;* this form is actually associated with *jihvām* at 6.3.4*c*. (*vijéhamānaḥ paraśúr ná jihvā́m*). *hotrāvídaḥ*: *hotrā* 'offering' from *hu*. *stómataṣṭāḥ* 'who were fashioned with Stomas', i.e. they were so full of Stomas that they seemed to be fashioned out of them. Construe *arkaíḥ* (*hetubhūtaiḥ*) *stómataṣṭāsaḥ.gharmasádbhiḥ*: *gharmá* is the hot milk offering and *gharmasádaḥ* are those that supervised it by sitting by its side; cf. *admasád* and note at 7.83.7 above.

(10) Come, O Agni, with our Fathers in their thousands, who are respectful towards the gods, who are remote and ancient, who had sat by the milk-offerings (while they were on the earth), who are unfailing, who are the eaters and drinkers of the oblations and who place themselves in the same chariot with Indra.

(11) Come here O Fathers, who have been sweetened by the fire; Be seated, you, who give good guidance, each in his respective seat. Eat the offerings which are offered on the grass, and then grant riches which are associated with all brave sons.

(12) You have carried our offerings (to the Fathers), making them sweet, O Jātavedas, O Agni, being requested to do so. You gave them to the Fathers; they ate them at pleasure. Do eat yourself, O god, these offered oblations.

(13) You know the Fathers who are here and also those who are not here, as well as those whom we know and whom we do not know. You know how many they are, O Jātavedas, accept our well-prepared sacrifice according to their pleasure.

(14) Being a self-reliant god, prepare a body capable of guiding his spirit for him (i.e. the recently dead man), according to his desire, (O Agni), in the company of those Fathers, who sweetened by Fire or not, rejoice freely at will in the middle of the heaven.

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10. *sahásram pitṛbhiḥ*: See on *śatám ráthebhiḥ* at 1.48.7 above.

11. *ágniṣvāttāḥ* 'sweetened by Agni', i.e. by consuming their mortal bodies and leading them to a celestial one. This is the same as *agnidagdhāḥ* in v. 14. At 5.7.6 Agni is called *svā́danaḥ pitūnā́m*. *sárvavīram* 'associated with all brave followers'.

12. *surabhī́ṇi* 'pleasant to touch', secondarily, 'agreeable to taste'; cf. *svā́danaḥ pitūnā́m* under v. 11. *svadháyā*: See on v. 3.

13. Agni knows all the Pitṛs and so he is requested to see that none is left unattended. *svadhā́bhiḥ*: The plural is perhaps due to the number of the Pitṛs. As a matter of fact it is the same as *svadháyā* in vv. 3 and 12. The plural suggests the different aspects of self-will, the singular, their unity.

14. *agnidagdhā́ḥ*: Cf. *ágniṣvāttāḥ* in v. 11. These are those whose mortal bodies were consumed by Agni. *ánagnidagdhāḥ* on the other hand are those like the Aṅgirases who were never encased in a mortal body, and were from the beginning celestial sacrificers. *svarā́j* (nom. sing.) refers to Agni; cf. 1.36.7b. *ásunītim tanvàm* 'a celestial body which leads the Spirit' in the world of Yama; *kalpayasva* i.e. for the sake of the Spirit of the dead man. In spite of the Ātmane Pada *tanvàm* does not refer to Agni's body. The corresponding stanzas namely, *Av.* 18.3.59 and *Vs.* 19.60 which read *kalpayati* for our *kalpayasva* ought to leave no doubt that according to the Vedic tradition Agni was to prepare a celestial body for the dead man's Spirit and this is quite proper, since it was Agni who had deprived him of his body. See 10.16.1, 2 and 5.

81 (10.18) *Mṛtyu*

(1) Go away; pursue another path which is your own and which is different from that over which the gods travel, O Mṛtyu. I speak to

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81 (10.18) *Mṛtyu*

Mṛtyu and his hold upon the lives of men is the ruling idea in this hymn. It refers to some details of the funeral ceremonies, the time and place of which cannot be accurately determined. According to the ritualistic practices of the later days vv. 1-7 refer to the Śāntikarman which must take place after the passing away of impurity consequent upon death, i.e. after the 10th day; cf. *Aś. G.S.* 4.6.10. Vv. 8 and 9 on the other hand, refer to the time of the actual cremation of the dead body, while vv. 10-14 to that of the burial of the bones of the cremated body, on the 3rd or the 4th day. But if we assume that the hymn refers to an older and therefore a simpler ritual, we might suggest that vv. 1-7 refer to some practices just outside the house of the dead person, before the body is taken to the cremation ground, and that in vv. 8-14 the scene of action is the cremation ground, whether on the same day (vv. 8-9) or on the 3rd or the 4th day (vv. 10-14). From the hymn itself it is clear that the speaker of all the stanzas except the 3rd and perhaps also the 9th, is the same priest who plays the principal part in the ritual. Viewed from this point, the priest addresses Mṛtyu in v. 1 requesting him to depart and not to claim any more victims in the family or the house. In the 2nd, he asks the male inmates of the house to wipe out the foot-prints of Mṛtyu and go back to their healthy and prosperous life after making proper expiations for the sake of purity, so as to enable them to attend to their religious duties. It would appear that in those early days impurity consequent upon death lasted only as long as the dead body was within the house. We may compare *Manusmṛti* 5.59 and 84 together with the authorities quoted by Kullūka on them, which appear to be reminiscent of such a custom once in vogue. Also see *Yājñavalkyasmṛti* 3.28-29 and the conclusions in Mitākṣarā on these stanzas. In v. 3, in response to the directions of the priest, the male inmates of the house make the necessary expiation and go back to their daily life, separating themselves thus from the dead person. The words *naḥ* and *agāma* show that the speakers of the stanza are those who are addressed in v. 2. In vv. 4-6 the priest continues his services and goes through some symbolical ritual practices intended for preventing the attack of Mṛtyu on the survivors, to whom v. 6 is addressed. Next the priest turns his attention to the women in the house except the wife of the dead person, and in v. 7 asks them to return to their apartments after formal purification and personal decoration. In v. 8 he raises the wife of the dead who is supposed to have lain, in the meanwhile, on the funeral pyre by the side of her dead husband (cf. Av. 18.3.1), and sends her back to normal life after complimenting her on her faithful fulfilment of the duties of a wife. If the dead person is a Kṣatriya, the priest seems to have asked his chief heir like the son and others to secure in a symbolical manner the property from his dead hands in v.9, which, however, seems to contain the words of this chief heir and other survivors. At this stage the body is already on the cremation ground and is about to be cremated Vv. 10-14 must indeed be regarded as spoken by the

you, who have eyes and who can hear. Do not injure our children, nor our brave followers.

(2) As you have gone forth effacing the foot-prints of Mṛtyu, firmly establishing your long life, so be pure and holy, prospering with offspring and riches, O sacrificers.

(3) These living men have turned themselves away from the dead; our call to the gods has become blessed today. We have gone forward for dancing and laughter, firmly establishing our long life.

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same priest whose task is not yet finished. But the time is different, namely, the 3rd or the 4th day after the cremation, i.e. after the complete cooling down of the cremation fire. There is, indeed, no actual allusion to the cremation of the body in these stanzas, yet the references to the mother Earth do not suggest the burial of the dead body. There is no allusion to the body itself and the ditch that is presumed here can certainly not be a grave. The address here in these stanzas is to the Spirit which is supposed to identify itself with the bones collected from the cremated body. The earth is requested to heave up (and not 'open wide' as translated by Winternitz, History I, p. 96 from the word *út śvañcasva* in v. 11) and softly alight on his house, namely the earthen pot (cf. *gṛhā́sah* in v. 12c) in which the bones are placed. It is worth noting that in all the three stanzas, vv. 11-13, the preposition *út* is used (and not *vi* or the like) with the verbs *śvac* and *stabh* and the idea is that the earth should not destroy the thing that is consigned to her care and is meant to serve for long as a home to the Spirit. The *śaraṇā́ḥ gṛhā́ḥ* (v.12) and the *sádanā* (v.13), which the earth and the Manes are requested to keep safe for him cannot refer either to the grave or to the dead body, or even to anything comparable to a modern coffin. The reference to the *mṛnmáya gṛhá* at 7.89.1 above has also to be understood to mean the earthen pot containing the bones which was buried, and not to a grave at all, in view of what is said above.

After thus finishing his task the priest now takes his leave of the dead man and withdraws his speech (by which he was in contact with the dead man in vv. 10-13) from him in v. 14, thus establishing a complete dissociation between himself and the victim of Mṛtyu, as he had done in the case of the others in vv. 2-4. For details see note on v. 14.

1. *ítaro devayā́nāt*: For the Devayāna see on 1.184.6 above. *cákṣuṣmate śṛṇvaté*: Mṛtyu is supposed to have eyes and ears so that he can see and hear and find out his own path and be able to hear any prayers that may be addressed to him.
2. This is addressed to the male inmates of the house where death has occurred. The vocative *yajñiyāsaḥ* is a significant adjective. It reminds them of their duties in connection with the sacrifice, so that they may attain purity as early as possible. See introductory note.
3. The stanza contains the words of the male inmates who were addressed in v. 2. Mark the use of the instrumental *mṛtaiḥ* with *ví ā́* to convey the sense of the ablative. Cf. Sāyaṇa: *mṛtaiḥ tebhyaḥ ityarthaḥ*. *deváhūtiḥ*: See 7.83.7 above. *nṛtáye hásāya*: The two words indicate an optimistic mode of life.

(4) I place this barrier for the sake of the living; may no other person from these go to this goal. May they live for a hundred prosperous autumns; may they keep off death by this rocky mountain.

(5) Just as days arrange themselves in regular succession, just as the seasons approach regularly (by agreement) with the other seasons, (in that same way) arrange the lives of these, O creator, in such a manner that the junior one does not leave behind him the senior one.

(6) Mount upon your (full span of) life, choosing old age and striving in due order of succession, as many as you are. May Tvaṣṭṛ, the giver of noble birth, being gracious, grant you long life to live.

(7) Let these unwidowed women having good husbands rest at ease together, with collyrium and ghee (put in their eyes). May these wives enter the house first, being tearless, free from sorrow and adorned with precious things.

(8) Rise up, O woman, facing the world of the living; you are lying by the side of this dead person. Come here; you have proved

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4. *paridhí* is the same as the *párvata* in *d* and refers to a symbolical boundary consisting of a stone placed down as a barrier between the living inmates of the house and the dead person. *etám ártham* i.e. the path of Mṛtyu. *purūcīḥ* fem. of *purvac* (*puru√ac* to go, cf. *viṣu ac* means 'going in various directions'). *antar√dhā* 'to conceal', √ to keep off'.

5. In the first half we have two similes suggesting that there should be no disturbance of seniority in respect of death among the survivors in the family of the dead person. 'Just as the days (of a month) and the seasons follow in regular succession without disturbing the order of priority, so should the span of their life be arranged in due order. In *c yáthā* is a conjunctive meaning 'so that' and is an antecedent of *evá* 'thus' in *d*. *pū́rvam* 'the earlier one, the elder one'; *áparaḥ* 'the later one, the younger one'. The meaning is: The younger one should not die earlier than the elder one.

6. *ā́ rohata ā́yuḥ*: Cf. *máno rúhāṇāḥ* at 1.32.8. The mounting on the *ā́yuḥ* is symbolically done by mounting upon a cow's hide as a part of a purificatory rite according to *Āś. G. S.* 4.6.8. *jarásam vṛṇānā́ḥ*: Natural old age is sought after by the Vedic Ṛṣis; see 1.48.5; 1.116.25; 7.67.10; also 1.89.9. It was only the hardships and infirmities of old age that were shunned by them; cf. *jarā́m cin me 'nírṛtir jagrasīta* 5.41.17; *ajárāsaḥ syāma* 7.54.2; also 1.179.1; 10.86.11. In *c* Tvaṣṭṛ is mentioned as he is the divine shaper of things in general: see 1.188.9; 8.102.8; 10.184.1.

7. This is addressed to the unwidowed women in the house; see introductory note.

8. This is addressed to the wife of the dead man; all the three adjectives in the latter half of the stanza refer to the dead man himself and not to the person who raises her from the pyre, as is wrongly supposed by some scholars. *hastagrābhá* is the dead man who had

faithful to this wifehood of your husband who had seized your hand and loved you passionately.

(9) (I am) seizing the bow from the hand of the dead, so that it may lead to dominion, glory and power in us. Here alone you are, here we with our good brave followers. May we conquer all our rivals and proud enemies.

(10) Approach this mother-earth, this broad, kindly earth, which has ample space in it. May this ever youthful one save you from the clutches of Nirṛti, pressing like soft wool on you, who have given liberal Dakṣiṇās (when alive).

(11) Heave yourself up, O Earth; do not press down. Be easy of approach and easy of resort to him. Cover him, O Earth, as the mother covers her son with the skirt of her garment.

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seized her hand at the time of marriage according to 10.85.36 (*gṛbhṇā́mi te saubhagatvā́ya hástam*). He is the same as the *gatā́su* of the first half. The words *pátyuḥ* and *janitvám* both refer to a past relationship as even the perfect tense form indicates and not to the future one. Even the directions of the *Āś. G. S.* 4.2.18 are quite clear on the point: 'Her brother-in-law or an elderly pupil of the dead man who takes the place of her husband (i.e. in mundane affairs), or even an old servant of the household should make her get up (from the pyre) with this Mantra (i.e. v. 8).' The speaker compliments her on her faithful and loyal wedded life with her dead husband and so she does not deserve to die with him, as she apparently intends to do. *Ṛgvidhāna* III.8.4 however, prescribes the stanza for *niyoga* by the Devara; possibly the *niyoga* is hinted at by the expression *kó vām śayátrā́ vidháveva devaram* in *Rv.* 10. 40.2 and perhaps even the *Taitt. Ār;* VI.1 *tasyai prajām draviṇa ceha dhehi;* See *H.Dh.* II. pp. 617-19.

9. The stanza suggests that the dead person in the particular case is a Kṣatriya. The bow is a symbol of power and dominion and this is now sought to be transferred to the survivor. In the case of a Brāhmaṇa it was a Daṇḍa as *Av.* 18.2.59 shows. *átra* and *ihá* respectively refer to the cremation ground and the home of the dead person. Evidently this stanza refers to a later stage in the funeral rites, when already the dead body is brought to the cremation ground and is about to be cremated.

10. This and the next three stanzas refer to the burial of the bones of the cremated body. These are collected on the fourth day when the fire is completely cooled down, and are put in an urn for being buried. See *Āś. G. S.* 4.5.5-8, and introduction, *úrṇamradāḥ* 'pressing (*mradas* from √ *mṛd* to press) like wool', i.e. soft. *dákṣiṇāvate*: Even this adjective suggests a Kṣatriya patron. It should be noted how the word turns the Pāda into a Jagatī Pāda in a Triṣṭubh stanza. Nirṛti is a deity of Destruction; she is allied with Mṛtyu.

11. Mark the metre; it is technically called Prastārapaṅkti. Its first half has two lines of 12 letters each, while the second has two of 8

(12) Let the earth, heaving up, stand firm; let, indeed, a thousand pillars stand up to support. Let those homes drop him nourishment and may they be a shelter for him for all times.

(13) I prop up the earth around for your sake, while placing down this clod; may I not perish. May the Fathers support this pillar for you; may Yama fix up your resting place just here.

(14) They have placed me in the approaching day like the feather of an arrow; (so) I withdraw my speech (lit. I seize my approaching, i.e. returning speech) like a horse with the reins.

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letters each. *út śvañcasva* 'heave up'; see the introductory note on the significance of *út* in vv. 11-14. *upāyanā́* and *upavañcanā́* mean 'an approach, a leisurely one'. *síc* is the skirt of the garment; cf. 3.53.2 (*pitúr ná putráḥ sícam ā́rabhe te*, said by the poet to Indra).

12. *mítaḥ*, from √*mī* 'to fix (in the ground),' means 'pillars'; here the clods of clay placed on the urn containing the bones.

13. The metre of the stanza is Jagatī, though the last line which begins with the word *átra* is a Triṣṭubh Pāda. *b*: *mó ahám riṣam:* The words show the fear in the mind of the speaker about his being harmed by Mṛtyu owing to his contact with the dead man who has been under his influence; see a similar request to Yama's hounds at 10.14.12 above.

14. Note the correspondence between *pratīcīne áhani* and *pratīcīm vā́cam;* both the day and the *vāc* are imagined as returning to the speaker. The stanza is a personal leave-taking of the poet from the dead person, with whom he has been in constant contact for a long time, being the official priest at the funeral ceremonies from the first day after the death. He has separated the male and the female relatives from the dead person for fear lest Mṛtyu may attack them owing to their contact with him in vv. 2-9; in v. 13*b* he has expressed the fear that the same might happen to himself owing to the long contact beween himself and the dead person. After the burial of the bones a bodily contact was no more possible; but a contact through speech was still maintained, since the dead person was being addressed in vv. 10-13. So in v. 14 the poet-priest takes final leave of the dead and stops even this contact through speech with him by withdrawing it towards himself, as one withdraws a horse by means of bridle. In *ab* he is giving a reason for doing this; the gods have placed him on i.e. have ordained him to live, in the returning day of the morrow, but not the dead person; so that the two must separate hereafter. The gods have done this in an irrevokable manner; they have fixed me on to the returning morrow, so he argues, as men fix a feather on to the knob of an arrow, so that he must go with the day as the feather goes with the arrow. In *ab* the subject is *devā́ḥ* understood *cf.* 10.125.3 below; in c it is *aham* supplied; *jagrabha* is pf. 1st sing. *pratīcīm* 'facing me, returning to me', i.e. away from the addressee.

82 (10.34) *Akṣāḥ*

(1) The pendants of the great one born in a windy place and rolling on the game-board, gladden me. The Vibhīdaka has appeared to me ever watchful like the draught of Soma grown on the Mūjavat mountain.

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82 (10.34) *Akṣāḥ*

Gambling with the dice was very commonly practised in the Ṛgvedic India, in spite of its being known as a vice. It seems that 150 nuts of the Vibhīdaka tree were used for the game. A player took a few of these in his hands and threw them on the game-board. On being counted if they were wholly divisible by 4, the throw was considered as the winning one and was known as the Kṛta throw. If, however, the remainder were to be 3, 2, 1 respectively, the throws were known as Tretā, Dvāpara and Kali throws, the last being the worst or the loosing throw. There were special gambling halls known as Sabhā (v. 6) which were conducted with the help of several rules framed for the purpose and recognised as effective even in the courts of law (v. 8).

Vv. 1-11 of the hymn graphically describe the miseries brought on by gambling to a habitual and unfortunate gambler. Here in vv. 1, 2, 3 and 5 the speaker refers to himself as a gambler in the 1st person, while in the others he refers to the lot of a gambler in general by the use of the 3rd person. As a repentent person he prays to the deified Akṣas in vv. 12 and 14, recounting the advice which he thinks he has received from Savitṛ, who is probably to be identified with the leader or the king of the Akṣas (v. 12). In v. 8 the *vrāta* or the group of the Akṣas is already compared with Savitṛ; here their leader seems to be identified with him.

1. *prāvepāḥ*: From *pravepa* or *pravepana* 'vigorous shaking', thus 'the danglers or the dangling ear-rings'. *íriṇe várvṛtānāḥ*: The word *íriṇa* occurs in four passages in the Ṛgveda, besides the two in our hymn. In all these four it has the sense of a 'small ditch on a desert land', capable of receiving and retaining water after a heavy shower even in summer. In three of the four passages it is mentioned in a simile as a place where thirsty animals go to quench their thirst in the extreme heat of the summer (cf. 8.4.3; 8.87.1 and 4), while in the fourth, it is said to be wholly drenched in water by the showering activities of the Maruts (1.186.9). This *íriṇa* is to be distinguished from the *uṣara*, (which word occurs only in the Brāhmaṇas, but not in Ṛgveda), which is a flat spot on a desert, incapable of containing or retaining water and consisting of earth mixed with particles of mineral salts. Both, however, are completely barren. In our passage the word *íriṇa* is used in its secondary sense of 'an unfruitful source'. The idea is: The gambler regards the gambling board as a sort of a field which may yield abundant crop for the seeds in the form of the dice which he as it were sows on it. The word *ní vap* used of the Akṣas in vv.5 and 9 in this Sūkta and at 10.27.17 becomes thus very significant. It brings the imagery of seed-sowing in a field to the mind of the hearer. *maujavatásya sómasya:* Mūjavat or Muñjavat as Yāska (*Nirukta* IX.8) chooses to call it, is said to be a part and a peak of the Himalayas at MBh. XIV.8.1. Soma plant growing on this mountain was considered as

(2) She did not oppose nor hate me; she was kind to me and to my friends. (But) for the sake of the dice, which was always higher by one (above the Kṛta) for me, I have turned away my loyal wife.

(3) The mother-in-law hates and the wife prevents him (from going out to play); as a beggar he i.e. the gambler, does not find a sympathiser (who exclaims:—) 'I do not get any enjoyment through a gambler, who is comparable with an old horse that deserves a haggling (about its price).

(4) Others assault the wife of him, whose property the mighty dice covets. Father, mother, brothers, all say about him: 'We do not know him; take him away in chains'.

(5) When I resolve 'I shall not play with these', I keep back from my friends who are going away (to the gambling hall). (But) as soon as the brown dice uttered their speech being thrown on the game-board. I go to their appointed place like a lustful woman.

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most efficacious. *jā́gṛviḥ:* The Akṣa, like the draught of strong Soma, is called 'watchful', as it keeps a man who handles it ever watchful, ever alert.

2. *mimetha* is pf. 3rd s. of *mith* to oppose; similarly *jihīḷe* from *hīḍ* to hate. *sákhibhyaḥ* i.e. to my friends. c. *ekaparásya*: Solve *ekena paraḥ* 'higher (than the wished for lucky throw) by one', i.e. the Kali throw where the remainder is 1; see introductory note. Sāyaṇa takes it as Bv. Cd. against accent; perhaps this is right in view of the intended contrast between the *ekapará* (i.e. *ekavrata*) Akṣá and the *ánuvratā jāyā́*. *ekapará* in this case would mean 'who is always determined to give *éka*' i.e. the Kali throw. The meaning would be: my Jāyā is devoted to me; I am devoted to the Akṣa and he in his turn is devoted to the Kali.

3. *a*: *ápa ruṇaddhi* i.e. prevents me from going out of the house, in the direction of the gambling hall. *cd*: These are supposed to be the words of a prospective employer of a gambler, alluded to as *marditṛ* in *b*. '*bhoga* is benefit, advantage'. *vasnya* is one who is fit for *vasná* 'reduced price'; we have the expression *vasnám cara* 'to haggle about the price of a thing' at 4.24.9 and the denominative *vasnayántā (dāsā́)* at 6.47.21. The derivation is doubtful; is it *vas*+*na* 'that which covers i.e. obliterates the importance' or *vadh* + *sna* (*lopa* of *dh*—*t*) with the same meaning?

4. *ná jānīmaḥ* i.e. we do not recognise his debts. *baddhám etám*: The creditor had a right to get his debtor imprisoned for the recovery of his debts in ancient India; see *Manu Smṛti*, 8.49 and Bṛhaspati quoted by Kullūka on it; also *Yājñavalkya*, 2.40 and *Mitākṣarā* on it. The reference seems to be to this practice obtaining even in the Ṛgvedic age.

5. *ná daviṣāṇi* is the object of *ādī́dhye*; *ebhiḥ* i.e. *akṣaiḥ*; cf. v. 13*a* below. *ní uptāḥ*: See on *íriṇa* in v.1. *niṣkṛtám*: See on 9.69.4. *jāríṇī*: The gambler compares himself with a girl and the Akṣas with the lover, perhaps thereby suggesting their dominating influence. For the simile see 1.123.9; 9.86.32.

(6) Hoping that he would win, a gambler goes to the gambling hall, feeling thrilled all over the body. (But) the dice frustrate his hope, bringing the lucky throws to his rival.

(7) The dice are, indeed, armed with a hook and a goad; they insult, torment and incite others to torment (him). Their gifts are like those of a boy; they ruin a successful gambler at a later time. Coated with sweetness as they are, they are nevertheless the strength of the gambler.

(8) Their group of fiftythree plays about, unfailing in their dispositions like the divine Savitṛ. They do not bend before the fury of even a fierce man. The king, too, has to pay homage to these.

(9) They lie down (on the board), yet they strike above (at the gambler's heart); though devoid of hands, they overpower a gambler who has hands. The divine coals, though cold, completely burn the heart, when thrown on the game-board.

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6. *sabhā́m*: The Dyūtasabhā which was so well-known in the days of the Smṛtis is meant. For the other *sabhā́* i.e. a gathering of the learned, cf. *bṛhád vo váya ucyate sabhā́su* at 6.28.6 above (see note) and *candró yāti sabhā́m úpa* (*indrasya sakhā*) at 8.4.9. *pṛcchámāno* i.e. *tanvàm* 'consulting himself'; *sváyā tanvā́ sám̐ vade* at 7.86.2 above. *tanvā́ śū́śujānaḥ* 'swelling in his body' i.e. thrilled with enthusiasm. *kṛtā́ni* 'the repeated Kṛta throws'; the plural suggests the repetition.

7. *tāpayiṣṇávaḥ* 'causing the gambler to torture' others like his wife; the Akṣas themselves torture and also cause the gambler to torture. Or (*tap* intrans.) 'making the gambler burn or repent'. *kumārádeṣṇāḥ*: *deṣṇá* is a gift and the gift of a child is unreliable; it may give you a thing just now, but may demand it back the next moment. In a similar way the Akṣas may win stakes for a gambler just now, but the next moment they may deprive him of every thing. This word is elaborated in what follows: They are the subsequent strikers of a winner; a winner of today may be a complete loser tomorrow. *barhánā* stands in apposition to *akṣā́saḥ*. They are nevertheless the only (source of) strength to a gambler.

8. *tripañcāśáḥ*: Probably thrice fifty i.e. one hundred and fifty is meant. *satyádharmā*: Their laws are not challengeable by any one, like those of Savitṛ; in v.13 the leader of the dice is identified with Savitṛ; see note on the stanza. The *satyadharmatvam* itself is elaborated in *cd*. Even a king must obey the customary laws of the gambling hall and the gamblers. *ná*: The lengthening is due to the position i.e. the 8th syllable.

9. *sphuranti* 'they strike' above i.e. in the heart of the man. For √*sphur* 'strike' see above 2.12.12. *abd* contain three instances of the Vibhāvanā Alaṁkāra, while *c* is an Atiśayokti.

(10) The wife of a gambler groans when deserted; the mother, too, (does so), while her son is aimlessly wandering. He goes to the house of others at night, wanting money as a debtor, (but) filled with fear.

(11) It pains the gambler when he sees a mere woman (i.e. his wife reduced to this state) (as against) the wife and the well fashioned house of the others. (But) since he yoked the brown horses in the morning, he has lain down as a wretched man by the side of his fire (in the evening).

(12) I hold out my ten fingers in front of him, who is the commander of your mighty host, the foremost king of the whole group. I do not hold back any money, I tell the truth.

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10. *kvà svit*: 'where-so ever' i.e. one does not know where, but away from his home; this is explained in *cd. bíbhyat*: See above on v.4; the fear is of being imprisoned. *náktam* i.e. in order to avoid the public gaze and the creditors. *ástam úpa eti* i.e. for stealing or for pawning whatever he has got from his wife or mother-in-law.

11. *tatāpa* is impersonal, or supply *dárśanam* (from *dṛṣṭvā́ya*) as the subject. *stríyam* is significant; the word refers to his own wife who is now reduced to the state of a common woman, having no other guardian; cf. v.4*a* above. *ab* is to be construed as one sentence. Sāyaṇa and Geldner take *stríyam jāyā́m* together as referring to the rich rival's wife. But the root *tap* refers to 'pain' due to one's own loss rather than to the gain of others. cf. 10.95.17 and v.10*a* above. *áśvān·yuyujé*: In v.9 the dice were conceived as seeds; here as horses yoked to his chariot. *agnér ánte*: The evening fire is meant; cf. 2.38.5*ab* above. *ánte* may mean either 'by the side of' his evening fire to remove his cold of the night (Sāyaṇa) or 'at the end of' his household fire, i.e. when it was no more burning, as there was nothing to be cooked by it. *vṛṣalá* is diminutive of *vṛṣan;* it occurs only here in the Ṛgveda; the word signifies 'a manly person (*vṛṣan*) reduced to wretchedness' owing to vices. *c* gives the reason for *d*; mark the use of *hí*.

The contrast between his wife, now only a woman, (and no home) and the wife with a well furnished home causes great pain to the gambler's mind, *jāyā́* and *yóni* go together as the poet tells us at 3.53.4 (*jāyā́ íd ástam maghavan séd u yóniḥ*).

12. In vv. 12 and 14 the Akṣas are personified and addressed. They are supposed to have a king or a leader, before whom the gambler is pleading his genuine inability to pay his debts. *dáśa prā́cīḥ kṛṇomi* 'I expose all my ten fingers' to show that my hands are empty and that I am not keeping any thing back. *ná dhánā ruṇadhmi* is parenthetical and elaborates the sense of the remaining part of the sentence. *dáśa*: Cf. 3.29.13. They are the *dáśa svásāraḥ* or *kṣípaḥ* i.e. the ten fingers.

(13) 'Do not play with the dice, do only plough the field. Rejoice in wealth, honouring it very highly. In that lie cows, O gambler, in that a wife'. The noble Savitṛ (in the form of the King of the Akṣas) has explained this to me.

(14) Be friends with us, indeed, and show us mercy; do not boldly conjure us with your formidable (form). Let your inimical wrath now rest: may some one else be in the snares of the brown ones, now.

83 (10.68) *Bṛhaspati*

(1) Our hymns have thundered towards Bṛhaspati, revelling like the (cackling) swans floating on the waters and saving themselves (from

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13. *kṛṣím it kṛṣasva* 'Practise the real *kṛṣí*' and not the false one, namely sowing the seeds in the form of the Akṣas on an *íriṇa;* see above on v.1. The words *ayám aryáḥ savitā́* very likely refer to the king of the Akṣas who is addressed in v.12. The *vrā́ta* of these is already compared with Savitṛ in v.8; here their leader is identified with him and is supposed to have tendered a friendly advice to the gambler (in v.13) after being satisfied with his sincerity about having no money with him to pay his debts.

14. On hearing the advice and being emboldened by the sympathetic attitude in it, the gambler now makes a final appeal to the Akṣas for a favour. *mitrám kṛ* or *dhā* is to contract friendship; cf. 10.108.3 below. *ghoréṇa* i.e. *rūpeṇa; mā́ naḥ abhí carata* 'do not practice magic on us by your formidable form'; for *ghoréṇa* cf. *áṅgirasaś ca ghorā́ḥ* at 10.108.10 below. *ní viśatām* 'may it encamp' and not rush or march forward towards us. *anyá* is the rival of the poet, called also *pratidīvan* in v. 6. Very likely the same is meant by the word *ánya* in v.11.

83 (10.68) *Bṛhaspati*

Bṛhaspati, otherwise called Brahmaṇaspati, is the leader of the Aṅgirases and the presiding deity of the hymns of the poets. He has a great share in the liberation of the cows imprisoned by Vala and so he is independently praised for it in some Sūktas, the present one being one of them. See above 4.50 for another one. Here Indra is not mentioned even once. On the other hand, 2.23 above is addressed to the same deity, but there his being the lord and the presiding deity of the hymns is mainly mentioned and so he is significantly called Brahmaṇaspati. Even there Indra is mentioned only once (v.18) and that too as a companion of his. The present hymn has concentrated upon a graphic description of the liberation of the cows, though that of the luminaries too is casually mentioned in vv.9-11.

1. The Arkas or mystic hymns of Bṛhaspati are respectively compared with (a) the playful water-birds, (b) the thundering clouds, and (c) the mountain rivulets, in the first three Pādas. The common property in all the similes is 'noisy mirthfulness'. *rákṣamāṇāḥ*. i.e. 'saving themselves from', trying to avoid, the advancing wave of the waters. The idea is akin to the one in the *Meghadūta* v.29 (*vīci-kṣobha-stanita-vihaga-śreṇi* 'the row of the waterbirds was

the advancing ripples), like the peals of a thundering cloud, like the tumultous torrents bursting through the sides of a mountain.

(2) Like Bhaga this Āṅgirasa unites his pious worshipper with cows, after befriending him. Like a friend among the people, who unites a couple, he unites them (i.e. the worshippers and the cows). Strengthen us, O Bṛhaspati, like horses in a race.

(3) Having attacked, Bṛhaspati forced out from the mountains, like (the grains of) barley from the holes of a sieve, the cows to whom the nobles are helpful, which move about freely, which are active, covetable, lovely-coloured and of blameless forms.

(4) Flooding the seat of the sacrifice with the sweet (milk of the cows), hurling down (his weapon) from the heaven like the flaming bolt

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cackling owing to the consternation caused by the advancing waves'); see also *Vikramorvaśīyam* 4.28 (*taraṅga-bhrū-bhaṅgā kṣubhita-vihaga-śreṇi-raśanā* 'the river having a girdle in the form of birds which were agitated and a knitting of eyebrows in the form of her waves'). In the second simile the Arkas are compared with the roars of the clouds instead of the clouds themselves, by poetical licence. For the third simile cf. *krīḍanti asya sūnṛtāḥ ā́po ná pravátā yatī́ḥ* 'his graces are boisterous like waters sweeping over a slope' at 8.13.8.

2. Construe: *aryamáṇam góbhiḥ sám ninaya* 'he united the pious man with cows' i.e. gave them to him. *aryamán* is a pious worshipper as at 10.117.6 below. For *góbhiḥ sám ninaya* cf. *sám indra no neṣi góbhiḥ* at 5.42.4. In the third line the Upameya *aryamaṇam gā́ś ca*, corresponding to the Upamāna *dámpatī*, is to be supplied. Bṛhaspati is compared with a match-making friend of the families, the *aryamán* and the cows with the *dámpatī*. In the last line the object of *vājáya* is *naḥ* or *aryamaṇam* supplied. *nákṣamāṇaḥ aṅgirasáḥ* 'Āṅgirasa i.e. Bṛhaspati, who has associated himself with us'; cf. *asmā́n nakṣasva maghavan úpa ávase* 'closely associate yourself with us, O Maghavan, for our protection' at 8.54.7c.

3. *sādhvaryā́ḥ* (Bv.) *sādhuḥ aryaḥ yāsām* 'to whom a noble person is helpful. *sādhúḥ* is the same as *sadhú-karman* (10.81.7) or *sā́dhu kṛṇván* (8.32.10); cf. also *bhávā no agne...pitárā iva sādhúḥ* 3.18.1. *atithínīḥ* (irr. from *atithi+in*) 'associated with the guests', i.e. those who induce and support them with their milk. *párvatebhyaḥ*: The plural number indicates the vastness of the cave of Vala. *vitū́rya*: Cf. *ví tiranti kā́mam* at 10.34.6 above. *sthiví* is the hole of a sieve; the outlets of the cave are compared with the holes and cows with the grains of corn.

4. *ṛtásya yóni* is the sacrifice and *mádhu* is the sweetening milk which is added to the Soma. Mark the Sandhi; yet in spite of it *na* and *ṛ* are to be quickly pronounced so as to give the equivalent of one Akṣara (like *nar*) for metre. In *b arkáḥ* is Bṛhaspati as personified war-song or a singer (as at 7.24.5; 5.57.5); the object of *avakṣipán* like *áśmānam* (2.30.5) is to be supplied; c: *uddháran* is to be contrasted with *avakṣipán* in *b*. *áśmanaḥ* is ablative; it refers to Vala's cave. d: Supply *parjányaḥ* and construe: *parjányaḥ udnā́ bhū́myāḥ*

and forcing the cows out of the rock, Bṛhaspati broke up the top (of Vala's rock), as (Parjanya) breaks up the surface of the earth with water.

(5) Bṛhaspati has dispelled with his light the darkness from the space (in Vala's cave), as the wind shakes off the moss from the water. Having attacked, he forcibly brought to himself the cows of Vala as the wind does a rain-cloud.

(6) When Bṛhaspati broke up the exhausting (cave) of the malicious Vala with his mystic hymns which consume like fire, (and) seized it after it was surrounded as the tongue seizes (the food) that is chewed by the teeth, he disclosed the treasures consisting of cows.

(7) Bṛhaspati, indeed, knew the names of the cows which were lowing in their stall, though they were hidden. He drove out the cows, the contents of the rock, like the young ones of a bird after breaking their eggs.

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tvácam iva bṛhaspátiḥ áśmanaḥ (repeated with a gen. ending) *tvácam bibheda;* s. 1.85.5 and *Av.* 6.21.1 and 19.28.4 for *bhū́myāḥ tvácam.*

5. Both in *b* and *d* Bṛhaspati is compared with *vā́ta;* but in *b* in respect of driving *away* and in *d* in respect of driving *in.* Vāta drives away the moss or spray of water from the surface of the waters, but brings in or attracts towards himself the rain clouds together in the mid-region. Thus did Bṛhaspati drive away the darkness (*a*) but drove towards himself the cows from the cave, where they were imprisoned (*cd*). *śípāla* is either moss or floating dirt on the surface of the waters, like *śā́pa* of the rivers mentioned at 7.18.5.

6. *píyataḥ* from √ *pī* to hate. *jásum* 'exhaustion incarnate', i.e. exhausting cave of Vala (from √ *jas* to be weary, famish); cf. *jásamānāya vṛkāya śayáve* at 7.68.8 above. Also *jásuḥ* at 10.33.2. *arkaíḥ*: The Arkas are the war-like mystic songs of Bṛhaspati 'which scorch like fire'. In *c* supply *annam* as the object of *ā́dat* (from √ *ad* to eat). The Arkas of Bṛhaspati are compared with the teeth, he himself with the tongue and Vala's *jásu* with food.

7. *svarī́ṇām*: *svarī* is the 'lowing cow' (from √ *svṛ* to sound). *āṇḍā́ bhittvā́* seems to have a double meaning; it is to be construed with both *śakunásya* and *párvatasya*, in its primary sense with the former and secondary sense (of 'breaking the spirit') with the latter. Construe: *śakunásya āṇḍā́ bhittvā́ gárbham iva párvatasya āṇḍā́ bhittvā́ usríyāḥ ājat* 'He drove out the cows, having broken the vitals or spirit of the Parvata i.e. Vala, as one drives out the young one of a bird after breaking its egg'. For *āṇḍā́ bhid* in its secondary sense cf. *āṇḍā́ mā́ no maghavan śakra nír bhet* at 1.104.8 and *āṇḍā́ śúṣṇasya bhédati* at 8.40.11. Perhaps even *gárbham* is to be construed with *párvatasya* (cf. 5.45.3*a*) and as standing in apposition to *usríyāḥ.* See 4.50.5 above, for *d* in our stanza.

(8) He very well observed the sweet (i.e. milk, here the cows) pent up in the rock like a fish helplessly lying in shallow water. Bṛhaspati forced it out after smashing (Vala) by his war-cry, like a wooden cup from a tree.

(9) He found out the dawn and also the sun and the fire; he dispelled the darkness by his mysterious hymn. Bṛhaspati forced out (the cows) of Vala (from him) who regarded them as his own body, like the marrow from his joints.

(10) Vala has grieved for his cows which were robbed away from him by Bṛhaspati as trees do for their leaves robbed away from them by frost. Bṛhaspati performed a deed which is inimitable and which need not be done again (and will last) as long as the sun and the moon may rise in the heaven one after the other.

(11) The Fathers decorated the heaven with stars, like a dark horse with pearls. They put darkness in the night and light in the day. Bṛhaspati broke the rock and won the cows.

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8. *mádhu* is the milk of the cows and secondarily, the cows themselves. *diné udáni* 'shallow water'; cf. *párṣi dīné gabhīré á* 'may you carry us safe whether in shallow or in deep (water)', at 8.67.11. *camasám ná vṛkṣát*. *vṛkṣá* here stands for a log of wood; just as a carpenter carves out a drinking bowl from a log of wood, throwing away the choppings, so did Bṛhaspati take out cows from the Parvata and threw away the rest of it. *vikṛtya nír jabhāra* is the common property. *vikṛtya* is absolutive from *vi* √*kṛt*; cf. *índro valám... karéṇeva ví cakarta ráveṇa* 10.67.6.

9. *arkéṇa*: Bṛhaspati's own celestial hymn is meant, which by its brilliance chased away the darkness in the cave; see v. 4*b*, 5*c*. *góvapuṣaḥ* 'one who considered the cows as his own body', *vápus* in the sense of a wonder, here a wonderful body as at 1.102.2 (of Indra), 1.141.2 (of Agni), 4.44.2 (of Aśvinā) etc. *majjā́nam ná párvaṇaḥ*: Supply *gā́ḥ* as the object of *nír jabhāra*; Bṛhaspati took out even the last cow of Vala from his cave, as a hungry beast of prey scraps out completely the marrow from even the joints of its victim. See *Mālatīmādhava* 5.16 for the simile. *nír jabhāra* in vv. 8 and 9 suggests both force and skill.

10. *himá* is instrumental singular of *hím* 'frost'. Bṛhaspati is compared with frost, Vala with trees and the cows with leaves. *himá muṣitā́ vánāni parṇā́ iva bṛhaspátinā muṣitā́ḥ valáḥ gā́ḥ akṛpayat;* for *kṛpay* s. *kṛpáyan ádīdhet* 10.98.7. In *c* supply *kárma*; cf. 2.24.14*b*; also 3.33.7*b*. *sūryā-mā́sā*: *mā́s* stands for *candrámas;* cf. *sūryāmā́sā vicárantā divikṣítā* 10.92.12*c*. The expression in *d* signifies eternity; see 7.88.4*d*.

11. *pitáraḥ*: The Aṅgirases, the followers of Bṛhaspati are meant. At 1.68.10*cd* the same cosmic activity is ascribed to Agni. *abc* describe the effects of what is said in *d*. Bṛhaspati smashed Vala's cave, liberated the cows and the luminaries and with the help of the latter brought order in the world. *jyótir áhan*: Cf. 6.44.23; 10.12.7. *ádrim* surely refers to Vala's cave; s. 3.31.7; 6.73.1 etc.

(12) We have composed this hymn for the cloud-god Bṛhaspati who thunders aloud in response to the many prayers in succession. For he alone may grant us vigour together with cows and horses, sons and brave followers.

84 (10.72) *Viśvedevāḥ*

(1) Let us now respectfully proclaim the births of the gods while the hymns are being chanted (for the sake of him) who may see them, in the future generation.

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12. *abhriyáya*: The thundering Bṛhaspati is here identified with a thundering rain-cloud. In *b* supply *vā́ṇīḥ* or *giraḥ* after *pūrvīḥ* which word perhaps has also a reference to *gāḥ* as seen from 9.97.7*b*; this is why the fem. is used in place of the neuter form (*námas*) which is used in *a* and to which this is very probably intended to refer. The instrumentals in *cd* are either *karaṇe* or *sahārthe*.

84 (10.72) *Viśvedevāḥ*

This is a creation hymn, which specially aims at describing the creation of the Ādityas, but of Sūrya in particular. The poet describes the birth of the eight Ādityas including Sūrya, from their mother Aditi, through the medium of the primordial waters (v. 6) in the womb of Aditi. He tells us how the Ādityas became restless and agitated in these waters at the time of their birth (like the young ones of a bird trying to come out of their egg), until they rose up and filled the worlds by their greatness (v.7). They, however, found at the time of their rising up that one of them was unable to fly up like them from their place of birth, as his egg was dead, not being sufficiently hatched. This was the half developed Āditya, namely Sūrya (called *mārtāṇḍa* on that account); they therefore took him up with themselves out of the waters (v. 7). When Aditi, their mother realised what had happened, she first took all of them to the first generation of gods (*devā́n* in v. 8, but kept out *mārtāṇḍa* (v. 8), whom however, she brought back (to the mortal world) for undergoing a cycle of births and deaths, i.e. daily rising and setting (punningly also for regulating the births and deaths of mortals by creating the concept of time). But to complete his story of the creation of the Ādityas the poet also tells us something about the parentage of Aditi herself.

She was born of Dakṣa as his daughter (v. 5) Dakṣa himself arose from the quarters (*ā́śāḥ*) for the sake of Aditi (i.e. in order that she be born as his daughter; v. 4). The quarters (*āśāḥ*) arose from the earth (*bhū́ḥ*), which is also called *sát* (the Evolved One), being the first tangible creation (v. 3*b*). This *sát* or *bhū́ḥ* arose from the *ásat* (the Unevolved One), when it became ready for the delivery (*uttānápad*; v. 3*d*). The word *tát* used both in the accusative (v. 3*c*) and the nominative (v. 3*d*) undoubtedly refers to the *sát* or *bhū́ḥ*, v. 3*cd* being clarified by v. 4*ab*. Thus the order of creation envisaged here is: 1. Asat, the Unevolved One (*Uttānapad*); 2. Sat, the Evolved One, Bhūḥ; 3. Āśāḥ; 4. Dakṣa; 5. Aditi; and lastly Ādityas, including the Sun. Here, to complete the chain, we have to assume the birth of Dakṣa from the Āśāḥ.

(2) Brahmaṇaspati forged them out like a blacksmith; in the early generations of the gods, the (manifestly) existing (world) arose from the non-manifest (world).

(3) The existing (world) arose from the non-manifest one in the early generation of the gods. The quarters were born from it, (i.e. from the Sat) and that (i.e. the Sat) arose from the one with its outstretched legs (i.e. the Asat).

(4) The earth (i.e. the Sat) was born from the one with its outstretched legs (i.e. the Asat) and from the earth were born the quarters. (Then there arose) Aditi's Dakṣa and Aditi arose from Dakṣa indeed.

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1. *jánā*: *jánā* from √*jan* to be born, means 'a clan, a tribe'. *vipanyā́* (from *ví pan* to praise) means 'praise'; *vipanyáyā* is adverbial instrumental meaning 'admiringly'. To complete the sentence, supply *tasyārtham* 'for his sake'.

2. The mention of Brahmaṇaspati as the author of the creation is only to show that the origin of the world was due to the activity of an intelligent being and not from the non-intelligent Pradhāna or Asat. *etā́* refers to the *jánā* in v. 1; the same is meant by the *pūrvyá* or *prathamá yugá* (i.e. generation) of the gods. *ásataḥ sád ajāyata* i.e. through the activity of Brahmaṇaspati. What is obviously meant is: Brahmaṇaspati first created the early generations of the gods; then he produced Sat out of Asat and so on as said above.

3. c: The quarters were born after it i.e. *sát;* and that itself namely the *sát* came off from the *ásat* which was 'ready for delivery'. In spite of the difference in gender *uttānápadaḥ* is to be taken as adjective of *ásataḥ* in b. Supply *ajāyata* in *d*. The fem. gender is used probably in view of 'the act of giving birth'. For *uttānápad* 'one with stretched out legs' cf. *ví sakthā́ni náro yamuḥ putrakṛthé ná jánayaḥ* 'The heroes stretched out their legs (while riding on their horses), like women while they give birth to a son' (5.61.3).

4. What is said in v. 3*bcd* is elaborated in v. 4*ab*; thus: 1. Uttānapad Asat; 2. Sat Bhūḥ; 3. Āśāḥ. With Āśāḥ the chain is apparently broken and unless we assume it to be the non-intelligent world (*sthāvaram*) and *dakṣa* to be the first intelligent being the genealogy or the ancestry of the Ādityas would remain incomplete. We have therefore to supply *āśābhyaḥ* in v.4*c* and take *áditeḥ* as genitive and understand it in the sense of *aditer arthe* 'for the sake of Aditi' i.e. in order that she might be born as the mother of the Ādityas. *pári* in *d* is thus to be construed only with *dákṣāt* and not with *áditeḥ* also. Scholars in general, both modern and ancient ones (including Yāska, *Nirukta* XI.23), construe v. 4*cd* as referring to the mutual birth of Dakṣa and Aditi from one another. As a parallel *Rv.* 10.90.5*ab* is quoted by some; but see my note on that passage below. Even at 10.5.7 *dákṣasya jánman áditer upásthe*, we have to understand *ādityeṣu satsu* and translate 'When Dakṣa was born (from the Āśās) and when Aditi's womb was (containing the Ādityas)' Agni was *sát* as well *ásat*. See on the passage at *BUJ*. Sept. 1958, p. 7. Simi-

(5) For Aditi, indeed, was born who was your daughter, O Dakṣa; the gods, the blessed relatives of immortality, were born from her.

(6) When, O gods, you stood well supported here in the (primordial) water, a violent dust arose from you as if from the feet of the dancers.

(7) When, O gods, you filled the created worlds (with your greatness), like the Yatis, you brought back the sun lying concealed right in the heart of the ocean.

(8) Eight sons of Aditi were born from her body; with seven of them she went to the gods, but she discarded the sun.

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larly at 10.64.5 *dákṣasya vā adite jánmani vraté rā́jānā mitrā́váruṇā́ ā́ vivāsasi.* The meaning is: 'Under the laws of Dakṣa, O Aditi, you surely wait upon the sovereigns Mitra and Varuṇa at the time of their birth.' Mitra and Varuṇa are Aditi's sons: cf. 2.28.3; 7.60.5; 10.63.2, 5; 10.185.1-3.

5. *ab* makes the position absolutely clear and continues the narration of the Ādityas and their birth. *devā́ḥ* in *c* are the Ādityas, the same as those in vv. 6 and 7 below. They are called *amṛtabandhavaḥ* since they were later taken to the first generation of the gods (*pūrvyá yugá* of the gods, v. 2, 3, 9) by their mother Aditi. On the other hand, the Devas mentioned in v. 8*c* are those of the first generation, with reference to whom the poet has started his hymn in the words *devā́nām jā́nā.*

6. The *salilá* is the primordial water in the womb or egg of Aditi, surrounding the foetus in the form of the Ādityas. We may compare the use of the word *salilá* at 10.129.3. At the time of their birth they became restless and active, like the young ones of a bird when they come out of their egg. There is no doubt that Aditi and the Ādityas are conceived as birds here as the word *mārtāṇḍá* used of the sun in vv. 8 and 9, as also the common comparison of the sun with a bird in Ṛgveda suggests. *tīvró reṇúḥ:* Something like a spray of water splashed up by the activities of the Ādityas while coming out of the *salilá*, is meant by the simile.

7. *yátayo yathā*: The meaning of the word *yáti* is not quite clear. It may mean 'labouror', corresponding to the 'dancers' in v. 6. *ápinvata,* like *átiṣṭhata* in v. 6 is ipf. 2nd plural. The stanza means to say that while the other Ādityas rose up and filled the worlds by their greatness, one among them, the *mārtāṇḍá* or Sū́rya, was still in his egg namely the waters. *samudrá* here is the same as the *salilá* in v.6. The other Ādityas, however, took him out and handed him over to the mother.

8. *párā āsyat* does not mean cast away, but temporarily left behind while she took her other sons to the earlier gods. She comes back to him as said in v. 9.

(9) Aditi went with her seven sons to the early generation of the gods. She brought back on the other hand, Mārtāṇḍa for the sake of (i.e. regulating) birth and death (of creatures).

85 (10.78) *Marutaḥ*

(1) Like the poet-priests with their hymns, they are full of holy thoughts; like god-devoted worshippers with their sacrifices, they are possessed of ample riches. Like brightly dressed kings, they are of a lovely appearance; they are spotless like the young suitors among men.

(2) With their chests adorned with gold, they resemble fire in their radiance; they quickly bring their protection like the self-yoked

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9. *pūrvyám yugám* i.e. of the gods; see vv. 2, 3. *púnar* 'on the other hand, as against the other seven'. *prajā́yai-mṛtyáve*: 'For being born and dead' i.e. for rising and setting every day; cf. *adyā́ mamā́ra sá hyáḥ sámāna* 'today he died; (but) yesterday he had breathed (again)' (said of the moon) at 10.55.5*d*. Or the words may refer to the births and deaths of the mortals; thus 'for the sake of i.e. for guiding, the birth and death of the mortals by giving rise to the notions of Kāla, or Time. In short, Aditi made him *mṛtyu-bándhu*, while the others had become *amṛta-bandhu*. *tvat* is the neuter singular of the pronoun *tva* 'any one', here used in apposition to *mārtāṇḍám* (masculine).

85 (10.78) *Marutaḥ*

The whole hymn is conceived in an artificial strain. It describes the various aspects of the deities by means of similes in which some Upamānas are employed more than once for slightly different common property. The expressive particle is invariably *ná*, which usually comes after the Upamāna, but sometimes stands between it and its associative, which is either an adjective in the same case (vv. 1*c*; 2*b*, *c*, *d*; 3*c*; 4*b*, *c*; 5*a*, *b*), or a word in an oblique case (vv. 1*a*, *b*, *d*; 2*a*; 3*b*, *d*; 4*a*; 5*c*, *d*; 7*a*) and which may either precede or follow the Upamāna. The common property is usually given in the last word of a Pāda except in v. 5*d* and v. 6*b*, where it stands at the commencement. In two cases the common property has to be supplied, namely in v.2*a* (*bhrājamānāḥ* from *bhrā́jasā*) and v.2*d* (*śarmayantaḥ* from *suśármāṇaḥ*). In v. 7*d* the Upamāna is to be understood with the addition of a word *āgatāḥ* after *parāvátaḥ* (ablative).

1. *su-ápnasaḥ*: *ápnas* from √ *āp* to obtain means 'gain'; see *anapnásaḥ* at 2.23.9 above. *devāví* (from *deva* and *av* to favour): See 3.29.8 above. For the simile in *c* cf. 1.85.8*d* above. *d*: In the Ṛgveda *márya* generally means a youth, a youthful suitor, or a lover, see 1.115.2*b* above. Elsewhere the Maruts themselves are called *máryāḥ arepásaḥ* (1.64.2; 5.53.3).

2. *rukmávakṣasaḥ* is an adjective of the Maruts (2.34.8; 5.55.1; 5.57.5); so that common property *bhrājamānāḥ* is to be supplied or *bhrājasā yuktāḥ* may be taken as such. Similarly in *d* supply *śarmayantaḥ* (cf. 9.41.6) since *suśármāṇāḥ* goes with *sómāḥ* as its adjective. Or perhaps the poet intends the repetition of the word as

winds. They are good guides like great prophets; they are generously inclined towards a worshipper like the benevolent Somas.

(3) Roaring and dashing forward like Vātas, they are shining brightly like the tongues of Agni. Possessed of enormous strength like armoured warriors they are the bringers of good gifts like the hymns of the forefathers.

(4) Closely related like the spokes (of a wheel) of the chariots, they are the denizens of the heaven like brave victors. Showering gifts like the bride-seeking young suitors, they beautifully intonate (their song) like skilfull singers singing their song.

(5) The elderly ones are swift of movement like the steeds, and liberal like our patrons driving in chariots. Rushing forth like rivers with their waters owing to low places, they assume various forms like the Aṅgirases with their Sāmans.

(6) The sons of the Sindhu are our rich patrons like the press-stones; they are the shatterers (of foes) for ever like the bolts of the heaven. They are playful like lovely children possessed of a good mo-

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common property. *ṛtám van* is the same *ṛtávan* of 7.61.2 above; see also 1.41.4; 8.27.20 and 9.69.3 above.

3. In *a* both *dhúnayaḥ* and *jigatnávaḥ* express the common property. *dhúni* from √ *dhvan* to sound. *śímīvantaḥ*: *śímī* is from √ *śam* to toil. *d*: The Maruts are winners of gifts for the poets, like the hymns of their ancestors.

4. *sánābhayaḥ* is double meaning: *nábhi* is the central wooden block in which the spokes (*arāḥ*) are fixed, as also the human *nábhi* from which the life-germ proceeds. Thus in the case of the Maruts they are *sánābhi*, that is, rising from the same parents, Rudra and Pṛśni. *abhídyavaḥ* 'residing in heaven'; for the Upamāna cf. 10.154.3*ab*. In *c ghṛtá* stands secondarily for rich gifts. In *d suṣṭúbhaḥ* is the common property, *arkám abhisvartā́raḥ* being the Upamāna.

5. *jyéṣṭhāsaḥ* is an adjective of the Upameya only. *didhiṣú* means 'a supporter (from √ *dhā* to support), a patron'; *rathyàḥ*, its adjective suggests richness and power. In *c nimnaíḥ* (*gacchadbhiḥ*) *udábhiḥ* qualifies the Upamāna, namely *ā́paḥ*; cf. *prá nimnéneva síndhavaḥ ...sómā asṛgram āśávaḥ* 9.17.1. *ūrmír ná nimnaíḥ draváyanta vákvāḥ* 10.148.5. *viśvárūpāḥ* 'possessed of all forms', i.e. capable of assuming *śānta* or *ghora* forms at will; cf. *áṅgirasaś ca ghorā́ḥ* 10.108.10.

6. *síndhumātaraḥ* qualifies the Maruts; Aśvinā and Soma are similarly called so at 1.46.2 and 9.61.7. In all cases *síndhu* is the celestial ocean. In *a sūráyaḥ* is the common property; in *b* it is *ādardirā́saḥ* (from *ā* √ *dṛ* to tear), *ádri* the Upamāna, being Indra's Vajra. The plural is sympathetic; cf. *ádardṛtam ápihitāni áśnā* (*áśan* is the same as *ádri* or Vajra) 4.28.5c. *sumātáraḥ* in *c* primarily goes with the Upamāna and suggests the great care with which the boys are dressed and decorated; at 1.123.11 Uṣā is compared with a young damsel

ther; yet on their march they are (formidable) like a large army of men, owing to their fury.

(7) Adorning the sacrifice like the banners of the dawns, they brightly shine with their ornaments like men seeking their auspicious (ceremony). Travelling continually like the rivers, they possess shining lances; they have measured out several leagues (like men coming) from afar.

(8) Make us, your bards, possessed of good fortune and rich gifts, O gods, while you grow powerful, O Maruts; appreciate our friendship and hymn; for rich gifts from you are there from old times.

86 (10.90) *Puruṣa*

(1) The Puruṣa was thousand-headed, thousand-eyed and thousand-

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adorned by her mother (*susaṁkāśā́ mātṛmṛṣṭā́ iva yóṣā*). *śiśū́la* is dimunitive of *śíśu*. In *d* the common term *tvíṣīmantaḥ* suggested by *tviṣā́* is to be supplied; cf. 6.66.10.

7. *śubhaṁyú* is one who seeks the auspicious, i.e. marriage. Cf. *vareyávaḥ* in v. 4. *yayíyaḥ* is the common property; like the rivers they too are always moving (*sadā-gati*). In *d* supply *āgatāḥ* after *parāvátaḥ;* cf. 5.61.1bc; they themselves are called *pā́rāvata* at 5.52.11. *yójanāni: yójana* signifies a measure of length; cf. *yád āśúbhiḥ pátasi yójanā purú* 2.16.3 (said of Indra).

8. *sakhyásya ádhi gāta:* See note on 5.73.4 above; also 5.55.9c.

86 (10.90) *Puruṣa*

The hymn is comparatively of late origin. At the time of its composition ritual was fully established so as to give rise to a mystic interpretation of it. The four castes and the three main seasons are mentioned here for the first time. The Sandhis and the structure of the verse are nearer to those of the Classical period. It is as a matter of fact a starting point of the later Vedantic philosophy and reflects the culmination of the idea of sacrifice into a social institution of the highest type. The sacrifice here has taken the form of a voluntary and cheerful submission of one's own self, one's all in all, for the good of the community on the part of the most highly placed individual. It is self-imposed and has not the least idea of rousing feelings of pity, disgust, sorrow or any other kind of mental depression in the minds of the hearer. It is thus essentially different from the helpless offering of a martyr or the self-imposed tortures of an ascetic. Though it is here described as a physical sacrifice, its tone is metaphorical and the sacrifice itself is rather a transformation than annihilation, as is clear from a consciousness on the part of the poet that the sacrificed Puruṣa was still guiding the creation of the world from his own self (see on v. 8). The self-sacrifice on the part of Prajāpati for his creatures, often mentioned in the Brāhmaṇa literature, is just on these lines and is intended to be a lesson for all those who are better placed than others in the social structure.

footed; having covered the earth on all sides, he stood beyond it to the length of ten Aṅgulas.

(2) Puruṣa himself is all this, that has been and that will be; and he is the ruler of immortality (and also of that) which fully grows by means of food.

(3) Thus far extended is his greatness and greater than this is the Puruṣa himself; a quarter of him is all the creatures, three quarters of him are the immortals in the heaven.

(4) Three quarters of the Puruṣa rose up erect (to the heaven); one quarter of him on the other hand, remained here. From there he variously spread himself everywhere, towards those that eat and those that do not eat.

(5) From him Virāj was born; from Virāj the (second) Puruṣa arose. When born, he reached beyond the earth, both behind and before.

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1. *daśa aṅgulám* is an accusative of destination, *daśa* signifying a large number like *saptá*, *páñca* etc. *bhū́mi* is mentioned here anticipatively as in v. 5, for giving an idea of relative vastness.

2. *d:* Supply *tasya api* to complete the sentence; the Pāda refers to the human and the animal world which is co-ordinated with the *amṛtatvá* mentioned in *c*. These two, namely the mortal and the immortal world are further alluded to in v.4*d* by the words *sāśana* and *anaśana* respectively. *ánna* is ordinary food as at 10.117.3 and 6 below. *atiróhati* is without object like *áti rejante* at 1.143.3 above.

3. Mark the lengthening of *pu* in *pū́ruṣaḥ* both here and in v. 5*b* (see also 10.97.4, 5, 8 and 17 below) in the 6th place of an Anuṣṭubh line; Cf. Ṛk Prāt. IX.19 (*ardharcante tu pūruṣaḥ*); for the irregular Sandhi in *a* see on 8.100.11*d* above. *amṛtam* here is the same as *amṛtatvá* in v.2.

4. Mark how *a* has 9 syllables here; *pu* and *ru* have to be so quickly pronounced as to take the time of one letter only (*pru*).

5. Following Geldner (Trans. III. p.287) I take *virā́j* as a female being and compare the use of that word in a similar context at *Av.* VIII. 9.8-9 and *Ṛv.* 10.159.3. The second Puruṣa was born from this Virāj and was the actual victim sacrificed by the gods and is further mentioned as *jātám agratáḥ* in v.7. The first Puruṣa was unborn, so that the creation of Puruṣa and Virāj cannot be regarded as mutual, as is usually done by scholars. For a similar misunderstanding about the birth of Dakṣa and Aditi see above on 10.72.4. ***bhū́mim:*** See on v.1.

(6) When the gods performed a sacrifice with this (second) Puruṣa as the oblation, Vasanta was the ghee, Grīṣma the fuel, and Śarat the cake-offering.

(7) They sprinkled the first-born Puruṣa as the sacrificial victim on the sacred grass; the gods, the Sādhyas and the sages that were there offered a sacrifice with him.

(8) From the sacrificial offering which offered everything, clotted butter became collected; he turned that into animals which move in the air and in the forest and (those) that live in a village.

(9) From that sacrificial offering which offered everything the Ṛks and the Sāmans arose; the metres arose from it and so did the Yajus.

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6. Puruṣa (the second) is conceived as an animal-offering and so represented as being accompanied by the usual *puroḍā́śa, ā́jya* and fuel offerings. The seasons are mentioned in this order also at 10.161.4, where, however, we get Śarad, Hemanta and Vasanta in place of our Vasanta, Grīṣma and Śarad. Out of the other two, namely the Śiśira and the Varṣā, the former is not at all mentioned in the Ṛgveda, while the latter seems to be alluded to in the word *varṣyà* at 5.83.3; 10.91.5 and 10.98.5. The Devas mentioned in the two closely connected pairs of stanzas, namely vv.6-7 and 15-16, are to be understood as those who are alluded to as *amṛ́tam diví* in v. 3 existing before the birth of Virāj from the Unborn Puruṣa.

7. *yajñám* here and at v.8*a*, 9*a* and 16*a* stands for sacrificial offering, as at 1.142.3. *prokṣaṇa* is one of the preliminary rites before slaughtering the victim. *téna* i.e. *yajñéna;* cf. v.16*a* below. *ṛ́ṣayaḥ:* Along with Sādhyas and Devas, *ṛṣis* too are said to have helped in the creation; cf. 10.82.4*bd*. See on v.16 below.

8. *sarvahút* (Tp. Cd.) literally means 'that which offers all'. *pṛṣad-ājyá* 'spotted ghee' i.e. ghee mixed with curds, is the material which arose from the sacrificed Puruṣa and from which the whole world was further created. It corresponds to the *ghṛtá* at 10.82.1*b*. *cakre*: The subject of this verb as intended by the poet is obviously the Puruṣa himself. The poet does not desire to attribute any creative activity to the gods; they merely sacrificed the Puruṣa (the second) and kept on watching as the creation gradually arose therefrom. The use of such verbs as *ajāyata, āsīt, sám avartata* are significant from this point of view; at the end of the whole process the word *akalpayan* is used with reference to the gods in v.14*d*, yet the use of the same form in v.11*b* shows how the poet intends to assign only a secondary part to them in creation. For the sacrifice is conceived as a self-transformation and not as an annihilation of the Puruṣa, as said in the introductory remarks.

9. The three distinct kinds of Vedic composition namely, Ṛk, Yajus and Sāman are here mentioned together for the first time in the Ṛgveda.

(10) The horses arose from it and all those that have two rows of teeth. The cows arose from it, the goats and the sheep sprang from the same.

(11) When they divided the Puruṣa, into how many parts did they distribute him? What became his mouth and what his arms? How are the thighs and the feet called?

(12) His mouth became Brāhmaṇa; his arms were made into a Kṣatriya. His thighs became that which is Vaiśya (and) the Śūdra arose from his feet.

(13) The moon was born from his mind, the sun was born from his eyes; Indra and Agni arose from his mouth and Vāyu from his vital Breath.

(14) The mid-region sprang from his navel; the heaven came into being from his head, the earth from his feet and the quarters from his ear. In that way did they bring about the worlds.

(15) When the gods bound the Puruṣa as a victim while performing a sacrifice, seven were his surrounding sticks and thrice seven the faggots.

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10. *ubhayā́-dataḥ* (*ubhayā-dat*) 'having teeth in both ways' i.e. in both the jaws; *ubhayā́* is adverb as at 10.108.6 below.

11. *ví ádadhuḥ:* For the separation and independent accent of the verb and its preposition in a relative clause, in the Pada Pāṭha, see note on 7.103.3 above.

12. *kṛtā́ḥ* i.e. by the Puruṣa himself; see on v.8.

13. *cákṣoḥ*: In the *Ṛgveda* we have often the same word ending in a consonant as well as in a vowel. For a few pairs see my note on 7.97.2 (*Ṛgveda Maṇḍala* VII, B.V. Bhavan, Bombay, 1963).

15. *paridhís* are the green fire-sticks that are put around (*pari dhā*) the fire to fence it. See 10.18.4 above. V.15 is a sort of recapitulation of what happened before the actual sacrifice began, thus picking up the thread of the narrative as it were, in order to proceed to stress the importance of sacrifice as a practice first started by the gods and intended by them to be followed by men. We may note how the two pairs of stanzas, viz, vv.6-7 and vv.15-16 are closely related owing to the mention of the Devas (they are not actually mentioned anywhere else, though they are suggested in vv.11 and 14) and the common expression *yajñám ayajanta* and *yajñám tanvānā́ḥ* or *átanvata*.

(16) The gods offered a sacrifice with that sacrificial victim i.e. the Puruṣa. Those became the first ordinances. Those greatnesses, indeed, attained to the heaven, where there live the ancient Sādhyās and the gods.

87 (10.97) *Oṣadhayaḥ*

(1) Let me now praise the one hundred and seven powers of the brown herbs, which the ancient ones were born three generations before the gods.

(2) A hundred, indeed, are your powers, O mothers, and a thou-

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16. *yajñám ayajanta*: *yajñám yaj* is a phrase meaning 'offer a sacrifice' like *adhvarám yaj* at 1.14.11; 6.52.12 etc. *té mahimā́naḥ* 'those greatnesses' i.e. the greatnesses attained by following these *prathamā́ni dhármāṇi* in the performance of a sacrifice. They attained to the heaven i.e. led the persons in whom they arose by such a performance to the heaven. *sādhyā́ḥ-devā́ḥ*: See v.7*cd*. *pū́rve* stands for *pū́rve ṛṣayaḥ*, the same as *ṛṣayaḥ* in v.7; cf. the *ṣayaḥ pū́rve* at 10.82.4 alluded to above on v. 7.

87 (10.97) *Oṣadhayaḥ*

This is a hymn of a priest-physician and is comparable with 7.55 above. Our physician's services are engaged by a patient for a fee consisting of a cow or a horse and the like (v.4). His remedies are herbal and his treatment is partly rational and partly mystic (v.6*cd*). The herbs with Soma as their king (vv. 19-22) are his goddesses who will use their healing powers only if they are properly propitiated (vv.4, 6, 14, 22). Born even before the gods and having Soma as their chief with whom they have made an agreement (vv.1*ab*; 22), have descended from the heaven for saving the lives of men (v.7). For this purpose they have spread themselves both above and below the surface of the earth (vv.19-20).

Vv.1-16 contain a praise of the herbs in general, with an incidental definition of a physician (*bhiṣáj* v. 6), mention of his fees (v.4), references to the patient who has employed his services (by the word *púruṣa*, vv.2*d*, 4*d*, 5*d*, 7*d*, 8*d*, 12, 20*b*), as also the description of the two-fold powers of the herbs, namely the healing (*íṣkṛti*) and the purging (*níṣkṛti*) and their different kinds (vv.9, 3, 7, 15). The reference to Bṛhaspati's directions to them (vv.15*c*, 19*c*) for their working as well as the mention of King Soma with whom they make an agreement while descending on earth (v.22), naturally suggest sacrificial atmosphere.

1. Construe *devébhyaḥ purā́ triyugám* 'three generations before the gods'; *triyugám* (accusative of time) suggests a very long period. *babhrū́ṇām*: The herbs are tawny like their king Soma.

2. *rúh* (f.) 'growth' (from √*ruh* to ascend). *amba* is singular collectively used. *imám me* Supply *púruṣam* in view of vv. 4, 5, 8, 17. Cf. also *asmaí* (v. 7), *yásya* (v. 12), *yásmai* (v. 20, 22). *śatákratu* 'having a hundred wisdom', *krátu* here referring to their healing powers. *agadám* 'without wailing', free from complaints caused by a disease; *gada* in the Ṛgveda does not independently occur; but at

sand are your growths. Make this (patient) of mine free from his wailings, O herbs gifted with a hundred powers.

(3) Be delighted with him, O herbs; you are possessed of flowers and of fruits. You are the variously rising (creepers), helpful and conquerors of disease in mutual comradeship, like the mares (of a team).

(4) O herbs, O mothers, I beg this of you, O goddesses, namely, that I may win a cow, a horse, a garment, and your Self, O man.

(5) Your seat is on the Aśvattha tree, while your residence was made on the Parṇa tree. You may surely win cows, when you may win back this man i.e. my patient.

(6) That priest in whom all kinds of herbs have gathered together, as the kings do at their council meeting, is called a physician, able to kill a devil and drive away a disease.

(7) I have obtained all kinds of herbs—the Aśvavatī, the Somavatī, the Ūrjayantī and the Udojas—to secure complete freedom from danger for this person.

10.116.5 we get the word *vigadá* in the sense of a battle: It thus corresponds to *vívāc* 'where opposing shouts, i.e. challenges are uttered', thus suggesting the existence of a root *gad* to roar, thunder, speak etc. *gada* in the sense of a disease is post-Ṛgvedic.

3. *sajítvarīḥ* is fem. of *sajítvan* 'a co-conqueror'. Supply *stha* (v.9) to complete the sentence. *vīrúdhaḥ:* Possibly the root-meaning 'variously rising, growing' is meant here; cf. *ví ca áruhan vīrúdhaḥ* 10.40 9b 'and the *vīrúdhs* grew variously in abundance'.

4. *íti* i.e. what is stated in *cd*. *táva ātmānam* is addressed to the patient; his Ātman is to be won back while that of the disease (*yákṣman*) is to be driven away (v.11). For the lengthening of *pu* in *pūruṣa* see on 10.90.3 above.

5. Aśvattha and Parṇa are large trees on or under which many medicinal herbs are said to be growing and thriving. *sanávatha* 'if you may win back' i.e. the Ātman of the patient, as said in vv. 4 and 8. Cf. the forceful declaration of the physician at 10.161.5: *áhārṣam tvā ávidam tvā púnar āgāḥ punarnava/sárvāṅga sárvam te cákṣuḥ sárvam áyuś ca te avidam//*

6. *rājānaḥ sámitāviva: rājānaḥ* here seem to be *rājakás* (cf. 8.21.18) or princes and the *sámiti* is their council meeting under their sovereign. Cf. 9.92.6b, where *rājā* is one and *sámitis* are many. *samágmata*: Cf. *saṁgátya* in v.21. *rakṣohā*: The physician is the killer of both the devils and the diseases; the herbs help him in both kinds of healing.

7. *áśvavatī* 'winner of an *áśva*'; see v.4; *sómavatī* 'having Soma as her king'. *ariṣṭátātaye:* see note on the affix *tāti* or *tāt* at *Ṛgveda Maṇḍala* VII. p. 102 (Note on 39.1).

(8) The powers of the herbs rise up like the cows from their stall as they intend to win me money and your Self, O man.

(9) Your mother is known as Iṣkṛti and you yourself are called Niṣkṛti. You are the winged rivers; you drive out (from the body) whatever causes injury (to it).

(10) They have crossed over all obstacles (to the injury); as a thief crosses over to the stall (of the cows); the herbs have shaken off whatever harm there was of the body.

(11) When I hold these herbs in my hand, making them assert their strength, the self of the disease runs away as one runs away before being caught alive.

(12) O herbs, you drive out the disease from him, whose limb

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8. *úd īrate* 'rise up' free to operate as they like, is the common property in the simile.

9. *íṣ kṛ* to heal, to decorate; cf. *íṣkartā víhrutam púnaḥ* at 8.20.26. *nís kṛ* to drive away; both *íṣkṛti* and *níṣkṛti* mean cure: one by adding, the other by removing. In c we have a Rūpaka: You are the winged rivers; you can wash away the disease from the body like the rivers and chase it off in the air even when it tries to fly away like a bird (cf. v.13).

10. The simile is strange; yet it is quite common. The point of comparison is a surprise attack against the target; the herbs are compared with a thief, bodily ills with the cows and the *yákṣman* with the keeper of the stall. *pariṣṭháḥ* are the obstacles (from *pari* and √*sthā* to encompass, obstruct). The simile of a thief is sometimes used even with reference to the other gods. Thus Agni is compared with a thief in respect of quick movement, skill in concealment of tracks and accurate knowledge of the objective, at 1.65.1; 5.15.5; 6.12.5. Pūṣan, too, is similarly compared at 8.29.6; Uṣas at 5.79.9; Maruts at 5.52.12; Dadhikrā at 4.38.5; the Stars at 1.50.2 and the sacrificer's hands at 10.4.6.

11. *vājáyan* (causal of *vāj* to grow strong): The herbs become operative and effective only when they are held in his hand by the Bhiṣaj. Supply *tāyúḥ* in the simile and compare 4.38.5 (where people are said to be running after a pilferer of clothes for catching him alive). *jīvagṛbhaḥ* (f.) is 'capturing alive'; *purā́* is 'before that'. The idea is that they do not allow themselves to be caught and killed, but run away of their own accord and try to operate elsewhere.

12. *madhyamaśī́ḥ* is not the *madhyama* prince in the Rājamaṇḍala of the later days, since this latter is not expected to attack his neighbours on either flank, even though he has the power to do so. He is on the other hand to be wooed by the Vijigīṣu for which cf. *Av.* 2.6.4cd (*sajātānām madhyameṣṭhāḥ rājñām vihavyo didihiha*); *Kauṭilya, Arthaśāstra* 6.2.21 (*arivijigiṣvor saṁhatāsaṁhatayor anugrahasamarthaḥ/ ....madhyamaḥ*). Our *madhyamaśī́ḥ* on the other hand, is expected to attack the bodily ills on every side and

after limb, joint after joint, you reach, like a formidable (beast) lying in the middle of his prey.

(13) Fly away quickly, O Yakṣman, together with the Cāṣa, the Kikidīvin, and with the onrush of the wind. Disappear with the Nihāka.

(14) Let each one of you help the other; do you respond to one another. Thus all of you, mutually agreeing, favour this request of mine.

(15) Being commanded by Bṛhaspati may all these herbs, whether fruit-bearing or fruitless, whether flowering or flowerless, free us from all danger.

(16) May they release us from the danger that arises from a curse as from Varuṇa; (may they release us) even from the snares of Yama and from all sorts of crimes against the gods.

(17) The herbs of the heaven, while they were descending (from the heaven), declared: 'That man whom we may reach while he is still alive, shall not perish'.

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in every part of the body. It is therefore better (both here and at *Av.* 4.9.4*d*) to take the word as referring to a wild beast lying in the midst of his prey, so that he may attack any among them at will.

13. *a* has only 7 Akṣaras; cf. also v. 15*c*; 19*c* and 20*a*.

14. *úpa avata* 'respond to'; cf. 10.146.2 below. *vácaḥ* is the hymn, which is to accompany the rational treatment. *anyásyāḥ* (Pada Pāṭha): But in view of 1.161.10, 10.146.2 and *Av.* 1.16.2 the dative *anyasyai* is more likely.

15. *bṛhaspátiprasūtāḥ* 'urged by Bṛhaspati'; in the last Ṛk the poet prays to the herbs to favour his *vácaḥ*; here he suggests that his hymn has the backing of Bṛhaspati, the presiding deity of the hymns (cf. 2.23.1-2). *áṁhasaḥ*: The *áṁhas* is explained in v.16. *naḥ* i.e. the physician and his patient.

16. Supply *áṁhasaḥ* in *ab*; the *áṁhas* which has allowed the *yákṣman* to attack the patient may be either (1) a curse of an enemy, or (2) Varuṇa's displeasure, (3) or Yama's chains (mark how Yama is shown in an unfavourable light as in the post-Vedic period), (4) or an offence against the gods in general.

17-23. V.17 is an introduction to a final appeal to the particular herb, a dug-out root, along with her comrades to help the physician and his patient. Mark the Sandhi *óṣadhayas pári;* a change of Visarga to *s* shows a closer connection between the two words; here obviously they are *diváḥ* and *pári,* but in view of metrical consideration, the change is shifted from *diváḥ* to the next word.

(18) You are the best among the herbs, which have Soma for their king, which are many, and which have a hundred different forms (or skills). You are powerful enough to satisfy desire, and are also pleasing to the heart.

(19) You, O herbs, which have Soma as their king and which are situated in different places all over the earth, bestow with common consent your power on this herb, being commanded by Bṛhaspati to do so.

(20) May not the person who digs you out perish; nor should the person (perish) for whom I dig you. May all our bipeds and quadrupeds be free from illness.

(21) O creepers, those that hear this and those that have gone far away, do all of you bestow your power on this (herb), having come together.

(22) The herbs have made an agreement with King Soma as follows: We save that patient for whom a Brāhmaṇa employs us.

(23) You are the highest, O herb; the trees are your inferiors. May he, who injures us, be similarly inferior to us.

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18. *tvám* here and in v.23 refers to the particular selected herb which is a root as seen from v. 20. *śatávicakṣaṇāḥ*: *vicakṣaṇá* (*ví cakṣ*) is either 'appearance,' 'form or skill'.

19. *víṣṭhitāḥ* 'variously existing' (*ví* √*sthā*); see Glossary. *asyaí*. See v.21.

20. The fear of the poet is that the Oṣadhi that has been uprooted may be displeased and may on that account not only not yield the desired results, but may bring some undesired ones. Hence he seeks her favour in this Ṛk.

21. *saṁgátya*: Cf. *sam ágmata* in v.6.

22. *sám vadante* is historical present. *sómena*: Like the reference to Bṛhaspati (vv.15, 19), a reference to Soma (vv.18-19) also suggests that sacrificial mysticism is an essential part of the physician's treatment. *kṛṇóti*: *kṛ* in the general sense of 'employ, take up'. Supply *naḥ* as the object of this verb.

23. *tvám*: s. on v. 18. *úpasti* (*upa asti*) is 'an under-officer, a dependent follower'. Just as a tree is dependent upon its roots (cf. v. 20) so should my enemy be dependent upon me. *yáḥ* refers to the poet's rival who is sought to be subjugated by the mystic powers of the same herb. For *úpasti* cf. *Av*. 3.5.6-7.

88 (10.108) *Paṇi-Saramā-saṁvādaḥ*

(1) The Paṇis: Desiring what has Saramā come to this place? For the way is indeed distant, exhausting and far away. What is your mission with us? What was the danger? How did you cross the waters of the Rasā?

(2) Saramā: Being sent as a messenger by Indra, I move about, seeking your ample treasures, O Paṇis; it has helped us through the fear of transgression. That is how I crossed the waters of the Rasā.

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88 (10.108) *Paṇi-Saramā-saṁvādaḥ*

The hymn is one of the Saṁvāda Sūktas, being a dialogue between Paṇis and Saramā. The Paṇis had stolen the cows of the gods and concealed them in a rock-bottomed cave far away on the other side of the river Rasā. Saramā was sent in search of them and had succeeded in discovering them at this place. On reaching this haunt of the Paṇis, she demanded the cows from them and the conversation which they had with her on this occasion is recorded in this hymn. In the odd stanzas the Paṇis make their proposals to her, while in the even stanzas Saramā rejects them and warns them of the consequences of their refusal to return the cows to the gods as demanded by them through her.

It is difficult to say whether these Paṇis are to be identified with the followers of Vala mentioned at Ṛv. 2.24.6 and 6.39.2; cows figure in both these legends, but no piercing of the cave is suggested in our hymn, though the *nidhí* is said to be *ádribudhnaḥ*, nor is Vala even distantly suggested anywhere in it. On the other hand, in the myths of Vala, he is never associated with any river like the Rasā. It is therefore more likely that the Paṇis in our hymn are different from those who are said to have been vanquished by Indra after killing Vala at 6.39.2 and whose secret treasures of cows are said to have been looted by the Aṅgirases at 2.24.6. Like the words *vṛtrá* and *sudā́s*, *paṇí* seems to have become a common name in course of time and signified 'a crafty trader', more specifically a robber of cows of the Āryan. Vala himself is called a Paṇi in a simile at 1.32.11*b* (see note on the passage) and at 10.67.6*d*. In short the leader of the Paṇis who is making proposals to Saramā cannot be Vala; besides Vala is the least anthropomorphised among the Ṛgvedic demons and does not figure very much in a personified form.

1. *idám* i.e. *sthā́nam*; or it may be taken as an adverb meaning 'here'. *ā́naṭ* is aor. of *aś* to reach; *jáguriḥ* 'swallowing, exhausting, engulfing' is a reduplicative adjective from √*gṛ* (VI P) 'to swallow'. *asmé-hitiḥ* (*asmé hiti* from √*dhā*) 'mission with us'. *páritakmyā*: See on 1.116.15.

2. *tát* is either *páyaḥ* (*nadījalam* as Sāyaṇa says), or an adverb meaning 'then', *rasā́* being supplied as the subject of *ā́vat*. *atiṣkád* is a verbal noun (from *ati* √*skand*) meaning 'transgression'.

(3) Paṇis: How is this Indra, O Saramā,—what like is his appearance?—whose messenger you have come from afar? And if he may come, we shall make him our friend. And then he may become the lord of our cows (along with us).

(4) Saramā: I do not know him as one who could be harmed; he, whose messenger I have come from afar, has always harmed (his foes). The deep rivers do not conceal him (i.e. do not keep him back). Being killed by Indra, you shall lie down (dead), O Paṇis.

(5) Paṇis: These are the cows, O Saramā, which you sought running upto the very ends of the heaven, O charming one. Who might release them without fighting? And our weapons are very sharp.

(6) Saramā: Your words may be unassailable to armies, O Paṇis; your wicked bodies may be beyond the reach of an arrow. Your path may be invulnerable to an attack. But Bṛhaspati shall not take pity on you on either account.

(7) Paṇis: This treasure has a rocky bottom and is filled with

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3. *idám* is adverb; see on v. 1. *mitrám dhā* or *mitrám kṛ* (cf. 10.34.14) is 'to make friendship with', *mitrám* being the same as *mitratva* in Classical Sanskrit. *enā* (Pada Pāṭha *ena*): *enā* is either an adjective qualifying a noun in the same sentence, or an adverb 'thus'. The form is shown as *ena* = *anena* in the Pada Pāṭha, when it stands for an earlier antecedent noun as here. *d*: 'And then, i.e. after being our friend, he may become the lord of our cows *along with us*; we shall share them with him.' Cf. v. 9*d*.

4. *dábhat* is rather unaug ipf. than injunctive. *sravát* (f.) 'a river' (from √*sru* to flow); cf. *srávantīḥ* at 1.32.14 above. *śayadhve*: The present is used to convey the sense of immediate future.

5. *áyudhvī* = *ayuddhvī* 'without fighting' is an absolutive form with the negative *a* prefixed; cf. the dative infinitive *acíte* at 7.61.5 above. *utá* 'and' if the alternative of a *yuddha* is thought of by the gods, then remember our sharp weapons!

6. Supply *santu* in *a*; *asenyā́ vácāṁsi* are 'words unconquerable by an army'; i.e. incapable of being withdrawn by you by force, since you think you can never be defeated. *ubhayā́* (Antodātta) with this accent is an adverb meaning 'in either way; in any of the ways suggested; on any account.'

7. *réku* (from √*ric* to be empty) *padám* 'a place which is virtually empty for you', because we would not give its treasures to you. *álakam* looks like a dimunitive of *aram* and is used adverbially in the sense 'as a sort of insignificant decoration, so without any real advantage'. Your coming here will only prove to be a formal compliance with the order of your masters. Cf. *yádīm śṛṇóti álakam*

cows, horses and riches, O Saramā; the Paṇis, who are good defenders, are guarding it. You have come to this empty place for no purpose.

(8) Saramā: The sages inspired by Soma, namely Ayāsya, the Aṅgirases and the Navagavas, may surely come here. They may divide this stall of the cows among themselves and then shall the Paṇis vomit out (i.e. recant) this statement of theirs.

(9) Paṇis: And (since) thus you have come here, O Saramā, being forced to do so by the might of the gods, let me make you my sister; do not go back. Let us take out a share of our cows for you, O blessed one.

(10) Saramā: I do not understand (i.e. relish) your being my brothers, nor my being your sister. Indra and the formidable Aṅgirases know all about it. When I came, they appeared to me eagerly longing for the cows. Go from here to a wider place, O Paṇis.

(11) Saramā: Go far away to a wider place, O Paṇis; let the cows come out, breaking (the orders of the Paṇis) according to the Ṛta, and being discovered by Bṛhaspati, Soma, the Press-stones and the wise sages.

śṛṇoti 'if he listens, he merely listens as a sort of minor decoration', without understanding the meaning, at 10.71.6c.

8. *átha* 'and then'; cf. v. 3d. *etád vácaḥ* refers to what the Paṇis have said in v. 7; see above *etád vácaḥ* at 3.33.8 above. *váman ít* 'surely they will vomit it' i.e. they shall have to recant their statement, they will not be able to digest it or retain i.e. maintain it.

9. The suggestion in *ab* is mischievous; the intention is to bribe Saramā, by suggesting that she had no heart in her mission which was undertaken only under compulsion. *kṛṇavai*: The leader speaks for himself; *ápa bhajāma*: He speaks for all.

10. *viduḥ* is ironically said: They know how to deal with this insolent proposal. *várīyaḥ sthānam*: 'to a broader place', far away to safety. Or *várīyaḥ* as an adverb as at 10.113.5b.

11. v. 10*d* is practically repeated in *a* to stress the warning; *minatīḥ*: Supply *vaḥ ādiśam* 'your command (from *mi* IX to violate); cf. 8.93.11: *yásya te nú cid ādiśam ná minánti svarājyam*. *ṛténa minatīḥ* is paradoxical: They will disobey, but this will be according to the holy law; so that they will commit no offence. In *c*, *ávindat* is anticipative; by thus knowing their whereabouts through me they have as good as recovered them from you. In *b*, *minatīḥ* is correct; not *mimatīḥ* (as Oldenberg and Geldner suggest). Saramā means to say that the cows shall walk out in spite of the desire and order of the Paṇis, when Bṛhaspati arrives.

89 (10.117) *Bhikṣu*

(1) Not indeed have the gods decreed hunger as a capital punishment (to offender). And deaths approach even a well-fed person. And the riches of a liberal donor do not decrease. And he, who does not give gets no sympathiser (when he is in need).

(2) And he, who having food with him, hardens his mind against a meek, famishing beggar, longing for food and so approaching him (to beg), does not get a sympathiser (when he is in need), even though he has enjoyed (his food) for a long time.

(3) He, indeed, is a patron, who gives food to a weak wandering beggar who longs for food. He becomes helpful to him (i.e. the

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89 (10.117) *Bhikṣu*

The central theme of the hymn is a recommendation of gifts of food to the hungry supplicant. It is supported by practical as well as philosophical considerations. The practical consideration is that thereby you win a friend for yourself in your hour of need (v. 3). The philosophical consideration is that owing to the unstable nature of riches, such hours of need for any one are quite possible (v. 5), and that such giving of food to the needy is in no way against the will of Gods, but on the other hand quite well favoured by them (v. 1). Vv. 1-3 and 5-8 are admonitions to the rich and fortunate person, while vv. 4 and 9 are an advice to the hungry supplicant.

1. *ab*: The argument is as follows:—Hunger should not be considered as an indication of a death-punishment inflicted upon a man by the gods, since death in not invariably associated with hunger, as even very well-to-do persons are seen to die. *cd*: These lines confirm the conclusion by an additional consideration (cf. *utá*). The wealth of the giver of food to the hungry does not decrease, and on the other hand, one who does not give food to the hungry gets no sympathiser in his hour of need (either among men or gods). So that giving of food to the hungry must be said to be favoured by the gods and not being against their will and dispensation. *áśita* is PPT of √*aś* to eat (causal). *mṛtyávaḥ*: The plural suggests various kinds of death.

2. *pitváḥ* (gen. of *pitú* 'food') *cakamānā́ya*: The genitive is partitive. *sthirám mánaḥ kṛṇuté*: 'keeps his mind firm' as against 'releasing it for mercy' as Varuṇa is requested to do at 1.25.4 above. *sévate purā́*: The subject is the fortunate rich person, to whom the stanza as a whole refers. As the object of *sévate*, I supply *ánnam* (from *ánnavān*): 'Even though he enjoyed his food in the past'; *purā́* with a form of the present tense conveys the sense of the past as at 7.88.5 above. *utó cid* 'even then' (= *tathā api*) i.e. in spite of his expectations to the contrary from his past experience; the words conjoin *sévate purā́* with *ná vindate*.

3. *bhojáḥ*: Cf. 10.107.8-11 for the glories attending upon a *bhója*, i.e. a liberal donor (*bhuj*) *gṛhú* from *gṛh*, means a receiver, a mendicant; *asmai* refers to him. *yā́ma-hūtā*: *yā́ma* 'march' and *hūti* is 'call (for help)', thus 'a call for a visit to help': cf. *yāmahū́tamā* used of

beggar), when the latter calls him for a visit, and thus makes (i.e. wins) a friend for all the future times.

(4) He is not a friend who does not give (some) of his food to a friend and faithful ally. One should go away from such a friend, he is not the proper resort. One should seek another person even if he were a stranger, who gives.

(5) Let the stronger one surely give to an imploring beggar; let him take note of the longer path (of life). For surely riches roll on and on like the chariot's wheels; they have always waited upon an ever new person.

(6) A foolish man obtains food which is useless; I speak the inevitable truth. It is indeed a capital punishment to him. Since he does not feed a faithful ally or a friend, he, who eats all alone, has to share his misfortunes all alone.

(7) The plough-share which ploughs alone (and does not remain idle) makes a farmer well-fed; a traveller alone leaves his path behind him by (the movement of) his legs. An eloquent priest wins more than another who cannot speak; a liberal friend may easily excel another who does not give.

Aśvinā at 5.73.9 above; also *dyumnáhūti* at 6.26.8. Or, *yā́man* is an 'attack' and *yā́mahūti* would be 'a call for help in the case of an attack'; cf. *vṛtrahátye bhárahūtau* at 8.63.12 and *agním nåro víhvayante..... yā́mani bādhitā́saḥ* at 10.80.5. *aparī́ṣu* i.e. *uṣassu*, or *rātriṣu*; see above on 1.32.13d.

4. Construe: *yáḥ pitváḥ ná dádāti. āraṇa* (from √ *ṛ* to attack); cf. *arí* and *yātṛ* from *yā* to attack. The word *áraṇa* is contrasted with *svá* at 6.75.19 and means 'a stranger'.

5. *drā́ghīyāṁsam panthām* 'the longer path' which leads men beyond their present conditions, i.e. the whole course of worldly life of men. We have here an image of a chariot moving along the road on its wheels, as is clear from the second half. *o* (=*ā u*) *vártante* 'constantly rotate' i.e. do not rest anywhere for long, but always continue to move; cf. *Svapnavāsavadattam* I. 4 and *Meghadūta* 106.

6. *mógham*: This is explained by c; *satyám bravīmi* 'I declare what is inevitable'; this is slightly different from *tád ṛtám vadāmi* at 10.34.12d above. The former refers to the future, the latter to what is already existing; see *Ṛgveda Maṇḍala VII*, Introduction, sec. 2. *aryamáṇam*: *aryamán* is a noble friend, a gentleman; see 10.68.2 above. For d cf. *Bhag. Gītā* 3.13-16.

7. *ā́śitam* i.e. *karṣantam naram*; cf. 4.57.8. *yán* is pr. pt of √ *i* to go. *ápa vṛj* 'to leave behind'. *vánīyān* is comparative from the root *van* 'to win'. The first three lines contain illustrations, the fourth refers to the topic in hand; a giver of gifts is compared with an active and working person, who is sure to be superior to lazy persons. In the first half too the contrast between *kṛṣán* and *akṛṣan* as also between *yán* and *ayan* is intended. For the second also cf. *gató ná ádhvā ví tirāti jantúm* at 7.58.3.

(8) The one-footed (sun) has far outrun the bipeds; the biped soon overtakes from behind the three-footed (old man resting on a stick). The four-footed (watch-dog) approaches at the beckoning voice of the two-footed (cow-boy), waiting on him and watching the rows of the five (i.e. cattle) for them.

(9) Though the two hands (right and left) are similar, they do not work equally; two similar milch-cows do not yield equal quantity of milk. Heroic deeds of even the twin brothers are not similar. Two patrons do not give with equal liberality, even though they are close relatives.

90 (10.119) *Laba Sūkta*

(1) This or this is my mind, namely that I would win a cow, a horse. Have I drunk Soma?

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8. The stanza is cast in the form of a riddle; yet its meaning is pretty clear. It seeks to establish that mere superiority in numbers or possessions does not indicate real greatness, so that a rich man need not be considered great merely because of his large property. His greatness or superiority will depend upon his gifts, of food in particular, to the needy persons. The *ékapād* is the sun; *dvipád* is an ordinary healthy man, the *tripád* being an old man walking with the help of a stick serving him as his third leg. *cátuṣpād* is a hound of a shepherd and *paṅktíḥ* are the herds of sheep, cows etc. In c the *dvipád* is the shepherd and *abhisvará* is the beckoning call to his hound. *abhí eti paścát*: Oldenberg and Geldner compare passages like 1.115.2; 1.124.9; 8.100.1; (we may add 10.3.3); but in all these cases there is no idea of any rivalry or of overtaking, or excelling in the verb *abhí eti*; it has the mild sense of 'follow', even 'follow admiringly'. Here, however, in the context, this idea of excelling, overtaking must be considered as prominent, so that we may compare such passages as 1.80.3; 7.104.21; 9.64.13; 10.83.3 etc., where the root has the necessary sense of a rival's approach for superiority, overtaking etc. Perhaps *Av.* 8.9.9 (*virāṭ svarājam abhi eti paścāt*) may be a proper parallel for *abhí eti paścát* of our passage.

9. Yet mere greatness is no indication of corresponding charity and so a needy person must be discriminating in his approach to rich men for begging. The first three lines contain three illustrations; the fourth contains this moral.

90 (10.119) *Laba Sūkta*

According to the ancient Sanskrit tradition, this hymn is a self-exposition of Indra when he was detected by his priests while drinking Soma in the form of a Lava bird. This may have its origin in the word *pakṣá* in vv. 7 and 11; but the real aim of the hymn seems to be to describe the effects and powers of the celebrated *máda* of Indra roused by drinking Soma of his worshippers. This *máda* of Indra is often besought by his worshippers for a favour and protection; cf *te mádaḥ á naḥ gantu* at 1.175.2ab; *tám* (*mádam*) *á naḥ bhara* at 6.19.7; *tám* (*mádam*) *no dāḥ* at 6.33.1; *tám* (*mádam*)

(2) Like violent winds, the drunk (juices) have lifted me up. Have I drunk Soma?

(3) The drunk (juices) have lifted me up as swift horses pull up a chariot. Have I drunk Soma?

(4) The hymn has approached me as a lowing cow does her calf. Have I drunk Soma?

(5) I surround the hymn with my heart, as a carpenter does a chariot-seat. Have I drunk Soma?

īmahe at 8.12.1-3; etc. As usual in our hymn the Soma is accompanied by the Stoma or the hymn (vv. 4-5). The chain of thought in the poet's mind seems to be somewhat like this:—As a result of the Mada due to drinking the worshipper's Soma, Indra at the outset declares his sweet indecision as to the nature of the reward which would be adequate for the worshipper's service (v.1). He, however, expresses the great urge which he feels as a result of the settling down of the Soma in his body, for doing some great favour to the sacrificer who brought him the Soma (vv. 2-3). Indra next describes how in addition to Soma, a hymn too has been sent to him by his worshipper and how he was greatly pleased with it at heart (v. 5). As a result of this joint offering of Soma and Stoma, Indra proclaims his unlimited powers to do any thing he likes for his worshipper and to procure for him any thing from anywhere or from any one (vv. 6-12). In the concluding stanza Indra declares that he goes away from the house of his worshipper as a well pleased receiver of gifts and thereby also secures offerings for the other gods.

1. *b*: *sanuyām* i.e. for giving it to the worshipper; cf. 3.34.9. *c*: The interrogative pronoun expects an affirmative reply: yes; I have done so.

2. *dódhataḥ* (from√*dudh* to be violent) is an adj. of *vā́tāḥ; úd ayaṁsata* (from *ud yam* to lift up, violently agitate); cf. 1.10.1 (*brahmā́ṇas tvā śatakrato úd vaṁśám iva yemire*).

3. Another simile for this *udyamana* is of the swift horses lifting up and pulling a chariot to the desired destination. It shows how Indra's rising spirits are not aimless, but shall be directed towards favouring the worshipper.

4. Indra is here compared with a calf and the hymn with a lowing cow eager to meet him. Cf. *imā́ u tvā sutésute nákṣante gīrvaṇo gíraḥ vatsáṁ gā́vo ná dhenávaḥ* at 6.45.28. Sometimes Indra is considered as a cow and the hymn as her calf; see 7.18.4; 9.69.1.

5. *tā́ṣṭā iva vandhúram*: The simile suggests an artisan's visit to a work of art for its appreciation, as at 4.33.6cd above. *hṛdā́ pári acāmi*: Cf. *utá hṛdā́ utá mánasā juṣāṇáḥ uśán indra prásthitān pāhi sómān* at 7.98.2.

(6) The five tribes do not count with me even as a mote in the eye. Have I drunk Soma?

(7) The two worlds together are not equal to even one side of mine. Have I drunk Soma?

(8) I have surpassed the heaven and this vast earth by my greatness. Have I drunk Soma?

(9) Indeed! I shall place this earth here, or even here. Have I drunk Soma?

(10) I shall smite down the earth here or even here, quite in a moment. Have I drunk Soma?

(11) One of my sides is in the heaven; I have drawn the other here (on the earth). Have I drunk Soma?

(12) I am the greatest of the great, lifted up to the very centre of the world. Have I drunk Soma?

(13) I go back as a well worshipped guest, carrying offerings to the gods. Have I drunk Soma?

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6. *akṣipát* ('that which falls in the eye') is a very small particle of dust.

7. *pakṣám* 'a wing, a side', the same as the *sphigī́* at 3.32.11 above. Cf. also *ardhám íd asya práti ródasī ubhé* at 6.30.1. For *pakṣá* used in this sense of a side of the body, see 10.134.7*d*.

9-10. Indra means to say that he has the fullest powers to do what he likes with the earth and the creatures which live on it. *oṣám* (from $\sqrt{\textit{uṣ}}$ to blaze) 'in a flash, quickly'.

11. Indra's vastness is described by saying that he simultaneously reaches the two worlds. The same is elaborated in v. 12.

12. *mahāmaháḥ* Cf. 8.24.10a. 'great among the great'. *úd ī̃ṣitaḥ* 'sent up'. 'rising up'. *abhinabhyám*: *nábhya* is the same as *nā́bhi*; see 1.164.48*b*.

13. *gṛháḥ* is nominative singular and means either 'a house or a receiving guest' the same as *gṛhú* at 10.117.3 above: 'I go forth as a receiver of Soma and Stoma for myself'. *áraṁkṛtaḥ* (nom. singular) 'decorated' i.e. by the hymn, and the Soma; cf. 3.35.5*d*. *devébhyo havyavā́hanaḥ*: This is only secondarily meant; when a sacrifice is offered to Indra, other gods too are naturally invited to partake of the offerings. The refrain of the hymn suggests Indra's preparedness to show any favour to his worshipper as he has received Soma and Stoma from him.

91 (10.121) *Hiraṇyagarbha*

(1) Hiraṇyagarbha existed in the beginning; as soon as he was born, he became the sole lord of the created world. He supported the earth and also this heaven. What god shall we serve with an oblation?

(2) What god, who is the giver of life and strength, to whom all gods belong and whose command they obey, whose shadow is immortality and whose also the death, shall we serve with an oblation?

(3) What god, who became the sole king of the breathing, winking and moving world by his greatness, and who rules over this two-footed and four-footed creation, shall we serve with an oblation?

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91 (10.121) *Hiraṇyagarbha*

The god, the supreme ruler of the whole universe, is glorified here under one more name, i.e. Hiraṇyagarbha, in addition to other names like Brahmaṇaspati (10.72), Viśvakarman (10.81-82), Āmbhṛṇī Vāk (10.125), or even Ekam Sat (1.164.46) and Vṛṣabha-Dhenu (3.38.7). In the concluding stanza of the hymn he is called Prajāpati, which signifies his overlordship over all creatures. In the first nine stanzas the characteristics which are combined in him, but are only separately found in other gods, are described and each stanza ends in a refrain which sharply suggests this fact. All the other gods are but aspects of Him and live on account of him (vv. 2*ab*, 7*c*). He performs the functions of Indra (vv. 3, 6*ab*), Savitṛ (v. 4*c*), Varuṇa (vv. 5*ab*, 6*c*), Sūrya (v. 5*c*) and Agni (vv. 7-8). His evident identification with Agni in vv. 7-8 has led the poet to conceive, anticipatively, this great God, who existed before every thing else including the gods, as the Golden Egg or Child (Hiraṇyagarbha). In vv. 7-8 He is said to be born under his own supervision v. 8*ab*) from Waters which He himself had created (v. 9*c*). In this respect he may be compared with the Puruṣa in 10.90, who created Virāj, but was himself born from her as the second Puruṣa who was offered as the sacrificial victim.

1. It is interesting to see how Heaven and Earth are mentioned in this hymn in various aspects; at v. 9*ab* they are said to be created by Hiraṇyagarbha; here in v. 1*c* they are represented as seeking his support in their weakness, while v. 5*ab* hints at their possible arrogance (as suggested by the adjectives *ugrā́* and *dṛḍhā́*), which was sure to be curbed by Hiraṇyagarbha.

2. *praśíṣam upa ā́sate: úpa ās* in this sense of 'serve' 'wait upon' occurs also at 1.36.7; 3.2.6; 9.86.39. *chāyā́* is the shadow; *amṛtam* and *mṛtyú* are his shadow, i.e. are as inseparable from him as a shadow is from a man. Cf. *chāyā́ iva víśvam bhúvanam sisakṣi* at 1.73.8, said of Agni.

3. *b: éka íd rā́jā*: Cf. 1.84.7; 4.17.5; 6.45.16; 8.13.9; 8.96.19; Indra is meant in all these passages. *c* is a Jagatī line caused by the use of the inseparable combination of the two words *dvipád* and *cátuṣpad*; see on 7.54.1*d* above.

(4) What god, to whom they say, belong these snowy mountains and the ocean together with the (river) Rasā owing to his greatness and of whom these quarters are the two extended arms, shall we serve with an oblation?

(5) What god by whom the heaven has become fierce and the earth firm, by whom the sun and the firmament were supported and who is the measurer of the regions in the mid-air, shall we serve with an oblation?

(6) What god, whom the mutually challenging armies have looked up to, being supported by his favour, yet trembling in their minds, and depending upon whom the sun rises and shines, shall we serve with an oblation?

(7) What god, who arose as the sole breath of the gods from the

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4. *himávantaḥ:* This mountain is mentioned only here, evidently as the northernmost part of the land of the Aryans known in those days. *samudrám* is perhaps conceived as the southernmost boundary of the same; *rasā́* is a mythical and dreaded river as seen from 10.108. 1, 2 and 4c. The word *bāhū́* in *c* suggests that the poet has here the east and the west in his mind, as he had the north and the south in *a*.

5. The adjectives of Heaven and Earth, namely *ugrā́* and *dṛḍhā́* and the word *stabhitám* suggest, as said above, the power of Hiraṇyagarbha to curb their antagonistic attitude, if it ever became manifest. *rájaso vimā́naḥ:* See note on 7.87.6 (*Ṛgveda, Maṇḍala VII*).

6. *krándasī* is neu. dual of *krándas* 'a shouting army' as at 2.12.8 and 6.25.4. But as Sāyaṇa says, it may be the dual of the fem. noun *krándasī,* meaning Heaven and Earth, as suggested by the adjectives *tastabhānḗ* and *réjamāne* (for the former cf. 6.8.3; 7.99.3; 10.55.1; 10.89.4; for the latter, 1.31.3; 1.151.1; 2.11.9; 8.97.14); these concepts of 'fear' and 'support' conveyed by these two roots usually occur in the context of Heaven and Earth. In that case, the point made in v.5*a* may be considered as further elaborated here. On the irregular separation of *abhí aíkṣetām* in the Pada Pāṭha see on 7.103.3 above.

7. *tátaḥ* i.e. from the Waters; cf. below 10.125.7*ab*. *ékaḥ ásuḥ:* Hiraṇyagarbha is meant as identical with the sacrificial fire. *víśvam ā́yan* 'went everywhere', i.e. spread themselves everywhere. The correspondence between *bṛhatī́ḥ* (v. 7) and *mahinā́* (v. 8), *víśvam ā́yan* (v.7) and *pari ápaśyat* (v.8), as also between v.7*b* and v.8*b*, seems to me against construing *víśvam* with *gárbham* (as done by Geldner), which latter involves an unnecessary Dūrānvaya of words from different Pādas. V. 7 speaks of the birth of Hiraṇyagarbha from the cosmic waters, while v.8 mentions how his own birth was supervised by Hiraṇyagarbha himself. The two stanzas are parallely constructed as they are meant to describe the two aspects of the same event. Hence v.7*abc* is as it were supplemented respectively by v. 8*abc*. It is therefore proper to understand all the four words *dákṣam, aganím, yajñám* and *gárbha* as referring to Hiraṇyagarbha (*garbha*) as identified with Agni, the sacrificial Fire. This fact may

mighty waters when they spread everywhere, holding him as their germ and generating Fire, shall we serve with an oblation?

(8) What god, who watched while the waters held in themselves that holy power and generated the sacrifice (for the gods) and who among the gods is the only matchless god, shall we serve with an oblation?

(9) May not that god injure us who is the creator of the earth and who of unfailing laws, generated the heaven and also created the mighty lovely waters. What god shall we serve with an oblation?

(10) No other god than you, O Prajāpati, has surrounded all these and those created things. May that be ours, desiring for which we offer an oblation to you; may we be the lords of riches.

92 (10.125) *Vāk Āmbhṛṇī*

(1) I move about with the Rudras, the Vasus, the Ādityas and the

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also explain the use of the nom. form *ā́paḥ* in place of the accusative *ápaḥ* in v.8*a* (the object of *pari ápaśyat* being not *ā́paḥ* but what they did namely, spreading themselves everywhere and producing the child). Yet it must be noted that this nominative form *ā́paḥ* is used in place of the accusative one *apaḥ* in five other places in the Ṛv. 1.23.23; 1.63.2; 1.190.7; 10.9.9; 10.4.5.

8. *c*: The word *ékaḥ* in both the stanzas, namely 7 and 8, is additionally employed, in spite of the metre, to stress the unrivalled greatness of god. *a*: *ā́paḥ* is nominative; see on the last stanza. *b*: *dákṣam* and *yajñám* suggest Agni's (i.e. of Hiraṇyagarbha in the form of Agni) skilled services at the sacrifices.

9. The *apáḥ* in *c* are the same cosmic Waters mentioned in vv.7 and 8. In v.9 the poet first asks for a negative favour from this great god and then in v. 10 he seeks a positive one.

10. A significant name *prajāpati* is given here to this great Hiraṇyagarbha in this concluding stanza. *pári babhūva* 'surrounded' for protection. *juhumaḥ* recapitulates as it were the words *havíṣā vidhema* of the refrain to suggest that here in v.10 we have the answer to the question asked in vv.1-9.

92 (10.125) *Vāk Āmbhṛṇī*

Vāk or the divine Speech is glorified in this hymn as the great sustainer of the universe, both of gods and men. The traditional view is that Vāk, the daughter of the sage Ambhṛṇa, praises herself as identified with the great Divinity in this hymn, in a philosophical mood, like Vāmadeva in 4.26. Any way the hymn describes the supreme importance of Speech, particularly the Holy Speech of the poets, and identifies it with the supreme divinity known under different names like Hiraṇyagarbha. See on 10.121.

Viśve Devas. I support both Mitra and Varuṇa, both Indra and Agni as also the two Aśvinā.

(2) I support the mighty Soma, I support Tvaṣṭṛ, Pūṣan and even Bhaga. I give wealth to a sacrificer who brings offerings, who is pious and who presses the Soma.

(3) I am the queen, the gatherer of riches, the wise one, the foremost among the praiseworthy gods. The gods have distributed me in different places, so as to place myself in many abodes and make me place those many abodes within myself.

(4) Through me does he eat his food who clearly sees, who breathes and who hears what is spoken. They rest in me without being aware of it; hear, O famous one, I speak to you what deserves to be believed.

(5) I myself declare this which is liked by the gods as well as by

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1. Rudras, Vasus and Ādityas are the three different groups of gods, like the Viśvedevas. They are mentioned togehter at some other places for which see *Ṛgveda Maṇḍala VII*, p. 23 (on 5.9).
2. *suprāvī́* (*su pra av*) 'faithful, pious'; a *suprāvī́ súṣvi* is contrasted with a *duṣprāvī́ ásuṣvi* at 4.25.6. *āhanas* (*ā + han*) 'striking, kicking, urging, invigorating.'
3. *cd*: Cf. 8.100.10*ab*; 10.71.3. *bhū́risthātrām* (Bv.cd.): She is made to have many homes and many things are made to dwell in her; *āveśáyantīm* i.e. *ātmani; bhū́ri* is the object. Cf. *Bhag. Gītā* 9.4 (*mayā tatam idam sarvam*....*matsthāni sarvabhūtani*).
4. *máyā só ánnam atti* is the chief clause; it corresponds to *úpa kṣiyanti* in c and has the secondary sense of 'is able to maintain himself, live etc.' Perhaps we have to repeat *máyā sáḥ* with each of the relative clauses. *amantávaḥ*: *mántu* (from√*man*) is consciousness, knowledge. It corresponds to *ajānantaḥ* at *Bhag. Gītā* 7.24; 9.11. *śruta* is voc. (and not a verb) as indicated by *té. śraddhivám*; 'believable' (*śraddhā* = *śraddhi + va; like arṇa + va*); cf. *WK*. II. 2, p. 300.
5. *yám kāmáye* i.e. *ugrám* etc. Construe *yám ugrám kāmáye tám ugrám kṛṇomi* etc. *ugrám* (i.e. *vīram*, cf. 6.47.16), contrasted with *ṛṣim* also at 3.43.5. *sumedhā́m*: the word appears with three different endings, namely *sumédha, sumedhá* and *sumedhás;* see *Ṛgveda, Maṇḍala VII*, 97.2 (p. 211).
6. *rudrā́ya* and *brahmadvíṣe* are datives of person (for advantage and disadvantage respectively) and *śárave* is a dative by attraction of the infinitive in place of the accusative. Thus *śarum hantave* 'for hurling the *śaru*'; cf. *aśánim ní jahí* at 3.30.16 and *vájram ní jahi* at 7.18.18, where *han* is used in the sense of 'strike, hurl'. Or else, *rudrā́ya* and *śárave* are both datives of person (for advantage), *brahmadvíṣe* being a dative in place of the accusative, due to the attraction of the infinitive; cf. *vṛtrā́ya hántave* (often); *áhaye hán-*

men. I make whomsoever I like a fierce (warrior), a priest, a sage or a wise poet.

(6) For the sake of Rudra, do I bend his bow in order that his arrow may hit the hater of the hymn. I create a battle for man; I have entered the heaven and the earth.

(7) I generate the Father at the top of this world; my home is in the (heavenly) waters, in the celestial ocean. From there I extend myself over all created things and I touch with my top even this heaven.

(8) I myself move forward like the wind, contacting all the created worlds. Beyond the heaven, beyond this earth, thus far have I extended myself by my greatness.

93 (10.127) *Rātrī*

(1) The divine Night, coming to many places, has carefully watched with her eyes; she has put on all her glories.

(2) The immortal goddess has filled the vast (mid-region) and all the high and low places. She dispells the darkness with her light.

(3) The goddess has pushed aside her sister Uṣas when she came in. Indeed, the darkness has gone away.

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tavaí 5.31.4, where *han* has the sense of 'kill'. The translation follows the second alternative. See *VGS* pp. 314-15.

7. *pitáram:* Probably Rudra is meant, *asya* being *bhuvanasya,* which is mentioned in v. 7*c* and v. 8*b*. Cf. 6.49.10*ab*. *b*: Vāk is here identified with Thunder; *samudrá* is the celestial one as seen from 10.45.3*a*. For *c* cf. 2.38.7*b* above, and for *d* cf. 2.17.2*d* (Indra); 6.8.2d (Agni). *dyā́m úpa spr̥śāmi* suggests the greatest height.

8. *paráḥ* is adverb governing either instrumental as here or an accusative as at 1.19.2*b*. *enā́* is adjectival pronoun going with *pr̥thivyā́;* see on 5.73.4 above for the accent of the form. *etā́vatī*: Cf. *etā́vān asya mahimā́* at 10.90.3.

93 (10.127) *Rātrī*

Rātrī or Night is praised here in her benign aspect as a starlit night, sending every creature to rest and sleep. Hence her light (v. 2) and her eyes (i.e. the stars in v. 1) are mentioned, with which she is expected to keep a watch over the sleeping world against the attacks of a wolf or a thief (v. 6). In v. 7 Uṣas is invoked as her bright sister, to help her in totally dispelling the darkness and thus pay off the debts owed by her to men as it were.

1. *akṣábhiḥ*: The stars are meant; for *c* cf. 1.85.2 and 5.57.6 above.

2. Supply *antarikṣam* after *urú*; *nivátaḥ udvátaḥ*: see on 5.83.7 above.

3. *svásāram*: See on 7.71.1 above. *uṣásam* here stands for the whole day ushered in by Uṣas. *askr̥ta*: The *s* is developed on the analogy of the root *kr̥* preceded by *ní*, *pári* and *sám*. *támaḥ ápa hāsate*: This is because of the mild light of the stars; cf. *jyótiṣā* in v. 2.

(4) May you (favour) us today, such as you are, at whose approach we have lied down to rest as the birds do in their nest on a tree.

(5) The hands of the villagers have gone to rest; so have the animals with feet, and the birds, as also the greedy hawks.

(6) Keep off the she-wolf and the wolf from us; drive away the thief, O Coverer. And then be easy for us to cross.

(7) The heavily smearing darkness which is black and clearly traceable, has approached me; O Dawn, make it strive away like the debts.

(8) I have brought (this hymn) to you like cattle;—choose it, O daugher of the heaven,—like an address of praise to the conqueror, O Rātri.

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4. In *a* supply *sutárā bhava* from v.6. In c, *vasatím* is to be construed as a cognate object of *niviśanti* supplied to complete the Upamā Vākya.

5. *bc*: Cf. 1.48.6 and 8.27.12*cd*. *arthínaḥ* goes with all the three.

6. *ūrmye:* Cf. *ūrmye devi* at 5.61.17. *vṛka* and *stená* similarly mentioned together at 2.28.10 above.

7. *pépiśat* is adjective of *támaḥ*; it is pr. pt. of the intensive form of *piś* to annoint, paint. *ṛṇá iva yātaya*: This is an Upamā where *támāṁsi* are compared with debts and Uṣas is requested to remove them, i.e. substitute them by light. The idea seems to be that Night was expected to remove the darkness by her mild light (v. 2); but she failed to do so and thus the debt which she owed to men and creatures remained unpaid. Uṣas, her sister possessed of more powerful light, is therefore called upon to pay off the debts owed to creatures by her sister. *yātaya* is causal imperative of *yat* to struggle, strive: 'make the darkness struggle backward'. *ṛṇá* is a defect, a debt; see 2.28.9 above. Cf. also *ṛṇávānaś cáyamānā ṛṇáni* at 2.27.4*d* and *ágne kadá ṛtacíd yātayāse* (*ṛṇáni*) at 5.3.9*d*.

8. The simile is not fully expressed here; cf. *úpa te stómān paśupá ivákaram* at 1.114.9, where *gáḥ* is dropped, while in our passage *paśupáḥ* is dropped; in addition to this word we have to supply *stómam* as the Upameya and object of *akaram* from c. Thus the whole means 'I have brought my hymn to you as its lawful owner, just as a cow-boy brings the cows back to their owner at the end of the day'. The suggestion is that Night richly deserves the hymn and this is further corroborated by the second simile, where however, *stómam* stands for both the Upameya and the Upamāna: Thus *jigyúṣe stómam ná te stómam úpa akaram*. A *vája* (6.46.2*d*) as an *áṁśa* (7.32.12*ab*) is due to a conqueror, like praise, s. also *Av.* 19.49.6*ab*. The same *stómam* is also meant to be the object of *vṛṇīṣvá* in *b*, which is parenthetical, occasioned the poet's eagerness to make his request immediately follow his offer (*úpa ákaram, vṛṇīṣvá*) *duhitar divaḥ:* Like Uṣas she too is the daughter of Dyu, and hence her sister. Cf. *aruṣásya duhitárā vírūpe stṛbhir anyá pipiśé súro anyá* at 6.49.3 and *deví divó duhitárā suśilpé uṣásānáktā* at 10.70.6.

94. (10.129) *Bhāva-vṛtta*

(1) This was neither non-existent nor existent then; there was no mid-region nor the heaven beoynd it. What did it conceal? Where? Under whose protection (was it then)? Was there deep unfathomable water?

(2) There was no death nor immortality at that time; there was no knowledge of the night nor of the day. That one breathed by its own will unassisted by (even) the wind. No other thing lay beyond it.

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94. (10.129) *Bhāva-vṛtta*

This is the most important creation hymn in the Ṛgveda. It describes the creation of the world in three distinct stages and on which many of the Upaniṣadic accounts of creation appear to be based. It describes how at the beginning there did not exist the manifold universe, but only the 'One' (*tád ékam*) and nothing beyond it (vv. 1-2). This *ékam* is the same as the *ékam eva advitīyam* of the Upaniṣads and the *ékam sát* of Rv. 1.164.46, though at the beginning it could not be called either Sat or Asat, for obvious reasons. This Ekam is called *ābhú* (v.3) as it is about to become 'existing' and is said to have become surrounded by what the author calls *támas* or *salilá* resembling the amniotic fluid surrounding the foetus in the ordinary creation. This is the first stage in the world-creation. Next, in v.4 we are told about the rise of Kāma or Desire, which is very aptly called the seed of the mind, in this Ekam, which is called *ābhú* in v.3. This represents the second stage and is generally expressed by words like *tad aikṣata* or *so'kāmayata* and the like in the Upaniṣads. The third stage is recorded in v.5; it consists in the Ekam becoming two-fold, so that it assumed the procreating form above and the sustaining form below, with a connecting cord or bond uniting them together for creation. Hereafter the creation followed its natural course and the poet-philosopher does not bother himself about it beyond saying that it is by the very nature of things impossible for any one including the gods, to have been an eye-witness to the Creator's work of creation.

1. Supply *idám* as the subject of *āsīt* from v. 3 or *tád ékam* from v. 2; cf. *ékam vā́ idám ví babhūva sárvam* 8.58.2*d*. In *c idám* is the subject and *kím* is the object of *ā́ avarīvaḥ*, which is ipf. intensive 3rd singular of √ *vṛ* to cover. Oldenberg and Geldner regard this as a form of *ā́ vṛt* with the final consonant dropped 'What rolled about? Where? Under whose protection?' But the intention of the question seems to know what this Ekam had concealed in itself as the *bīja* of the creation. *kásya śárman* and *kúha* are both to be construed with *āsīt* in *d*: Where and under whose protection did it exist then? *kím* in *d* is an interrogative particle, suggesting a negative answer, in keeping with what is said in v.1*ab* and v.2*ab*.

2. That Ekam existed and breathed even when there was no wind! It was absolutely one without a second.

(3) In the beginning, darkness was concealed by darkness; all this was water without any distinguishing feature. That one which was about to evolve and encompassed by the worthless (water), sprang into existence by the greatness of its penance.

(4) Desire which was the first seed of the mind, took possession of that in the beginning; having searched out in their heart, the sages discovered the relation of the existing in the non-existing, by means of their prayer.

(5) The connecting chord of these was extended crosswise; was it below? Was it above? (Yes); there were the bestowers of the seed

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3. But from it there came into being something that may be called Darkness, pitchy Darkness, or flowing water without any indication whatsoever as to what it was. This was really the first stage in the world creation. With this worthless thing, which really cannot be called existing, that Ekam which was about to become 'existing', became enveloped, just as a germ becomes enveloped by the embryonic fluid. It should be noted that the Tamas or the Salila itself is called *tucchyá*; but the Ekam did come out of it by the powers of Tapas, which like Sacrifice, is a very important feature of the later Vedic Religion and Philosophy. For *āḥ* (ipf. 3rd singular of $\sqrt{as}$ to be) cf. also 10.85.7 (where too it is coordinated with *āsīt*). *b* as it is, is a Jagatī Pāda; but perhaps it was intentionally introduced to stress *idám* and its existence prior to the creation. The double Sandhi *edám* would have led to a wrong construction of *ā* as the preposition.

4. In a, *tát* is the object of *ádhi sám avartata* and *kā́maḥ*, the subject. The creative fluid (*rétas*) of the mind is said to be *kā́maḥ* 'Desire'; and this is perfectly right, since without 'desire' the mind will never be creative. In c, *sát* is the evolved world and *ásat* is the unevolved one, the same as the *vyākṛta-nāmarūpa* and *avyākṛta-nāmarūpa jagat* of the Upaniṣads. Wise sages, on searching in their hearts, understood the relationship between the evolved and the unevolved world as well established through *kā́ma* or the seed of the mind. They knew from experience that between an unborn and a born child, the connecting link was the passion of the mind, and this was true even in the mental creation, which is impossible without *kā́ma*, or Desire.

5. I take *eṣām* as anticipative of the beings mentioned in *cd*, i.e. the *retodhā́ḥ* and *mahimā́naḥ*, the *tiraścīnaḥ raśmíḥ* or the cross-wise bond uniting the two, one lying below and the other above it being probably the same *kā́ma*. The question in *b* suggests that the *ékam* had already become two-fold for the purposes of creation. These two forms are called *retodhā́ḥ* 'bestowers of seed' and *mahimā́naḥ* 'The great ones' (capable of sustaining it) in c, while in *d* the same are called *práyatiḥ* the 'stretched one' and *svadhā́* 'the sustainer', though not respectively. For this idea of the One becoming two-fold for the sake of creation cf. *sa* (*ātmā*) *vai na reme / tasmād*

and there also were the great ones (as the receivers of the same). Sustaining might (was) below; the projecting urge (was) beyond (i.e. above) it.

(6) Who knows it truly? Who can say it out here? From whom and wherefor was this manifold creation born? The gods are on this side, owing to the creation of this (world to which they belong). And then who knows from whom it sprang?

(7) That god who is the supervisor of this in the highest heaven, indeed, knows; or may be, even he does not know from whom this varied creation arose, and whether he created it or not.

95 (10.135) *Yama*

(1) The Boy to Yama: Here, where Yama drinks happily with

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ekākī na ramate / sa dvitīyam aicchat / sa ha etāvān āsa yathā strīpumāṁsau sampariṣvaktau / sa imam etāvantam dvedhā apātayat / tataḥ patiś ca patnī ca abhavatām / Br. Upa, 1.4.3. For the Pluti in *b*, see below on 10.146.1.

6. The stanza stresses the difficult nature of this knowledge which the sages are said to have obtained after searching in their own hearts. *asyá* refers to *idám* in v. 3 before its actual creation. It is, however, called *iyám vísr̥ṣṭiḥ* in *b* and in v.7 after its creation, so that *idám* and *vísr̥ṣṭiḥ* are identical and serve as the subject of *ābabhū́va*, though syntactically *vísr̥ṣṭiḥ* alone is so and *idám* is the antecedent of *yátaḥ*. Mark how the employment of *ā* in *ā́jatā* (our poet is fond of this preposition as seen from *ābhú* and *ābabhū́va*) has turned the Pāda into an extended Triṣṭubh.

7. *b* seems to be intentionally kept metrically defective by two Akṣaras to lend force to the expression. The same device could not be resorted to in *d* since the conditional *yádi* is not introduced in the first of the two sentences as in *b* and so it leaves Ākāṅkṣā for the repetition of the verb in the second sentence as it does in b. *ābabhū́va* suggests 'evolution', while *dadhé* indicates 'intentional creation'.

95 (10.135) *Yama*

The hymn very likely refers to an earlier form of the Upaniṣadic story of Naciketas, who was sent to Yama by his father in a fit of anger, as if he (i.e. the father) loved the Fathers there and wanted to do them some service. The boy, however, prays to Yama by means of his Ṛk and Sāman, as Śunaḥśepa prayed to Varuṇa. Yama, to whose house the boy had gone in spirit, in his chariot consisting of the Ṛk and the Sāman, is pleased with him. Vv.1 and 2 are said by the boy in the presence of Yama; vv.3-5 are said by Yama to the boy. V.6 is Yama's description of how the boy's chariot halted in front of Yama's house and how the boy got out of it from behind. V.7 is probably said by Yama's servant who leads the boy into Yama's house. The 'sinful way' of the father (v.2) which makes the boy 'dislike' him for a while (v.2c), may be his cruel behaviour, is similar to that described in the Upaniṣadic story of Naciketas at

the gods on a tree thickly covered with leaves, our father, the master of the home, loves the ancient ones.

(2) While he loved the ancient ones and behaved in this wretched way, I looked upon him with jealous displeasure. (But) I have begun to love him again.

(3) Yama to the Boy: Without proper knowledge (of the destination) you have mounted upon that new chariot which has only one single pole, but which can move in any direction, which is without a wheel, and which you fashioned with your mind, O boy.

(4) The Sāman closely followed from behind that chariot of yours

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Kaṭha i. 1ff. The boy's return to this world is suggested in v.2*d*. Here too the boy is regarded as a gift to Yama as in the Upaniṣadic story, like Śunaḥśepa to Varuṇa, and hence the Sāman is conceived as the *anudéyī* or the subsidiary gift to this main gift, namely the boy (vv.5-6). The last stanza describes the grandeur of Yama's palace and the Ṛgvedic story ends here. The second and the third boons in the Upanisdic story are probably philosophical appendices to this original story.

1. Yama's world is metaphorically called a *supalāśá vṛkṣá*; cf. 1.164.20, 22 etc. *cd*: *pitá* is the boy's father; cf. v.2; *pitá* is not Yama. He is said to love the Purāṇas, i.e. his ancestors, because he has evidently sent him to inquire after them, or to do them some service. This is comparable with *mṛtyave tvā dadāmi* in the Upaniṣad. *anuvenantam*: Loving as an after-thought after first disliking'? cf. 4.8.11*a*.

2. *ab*: *pāpáyā*: *pāpá* in Ṛgveda signifies 'miserable, wretched' even at 10.10.12; cf. 8.61.11; See also *pāpatvá* at 7.32.18; 7.94.3; 8.19.26. *pāpáyā* is adverbial instrumental meaning 'in this miserable way', cf. 1.29.5; 8.19.26; This refers to the father's angrily sending him to the ancient Fathers at Yama's house, while he was longing for them as it were! *d: aspṛhayam* 'longed for him' and so 'I may now return to him.'

3. *b*: *mánasā*: This shows that the whole affair is only in *spirit*: cf. 7.64.4*c*; 8.102.22*a*; 1.164.8; 1.163.6; 10.71.9; 10.85.30. The chariot in this and the next stanzas is the Ṛk hymn with whose help the boy is supposed to have gone to Yama's world, of course in a mental vision, in his own mortal body. The same is meant by *naú* in v.4...*ékeṣam viśvátaḥ práñcam*: Usually, a chariot moves in the direction in which the pole or the *īṣá* moves; but this chariot, though only *éka-īṣa*, faced all the directions and moved anywhere without changing the front! *ápaśyan*: 'without seeing, not seeing' i.e. without even caring to ascertain where the chariot is moving; the chariot is self-propelled and takes the owner where exactly he wants to go. For such a chariot cf. *yajñám vimáya kaváyo manīṣá ṛksāmábhyām prá rátham vartáyanti* at 10.114.6.

4. *a*: *prá ávartayaḥ*: i.e. started it on its course towards Yama's abode to meet the fathers. This ought to leave no doubt about the place where the whole scene is laid. It is the sacrificial yard of the father; See on 7.103.3 for the irregular separation of *prá ávartayaḥ* in the

in which you O Boy, started away from the priests, after it was placed in a boat from here.

(5) Who created this boy? Who completely moved out this chariot (away from the priests at the sacrifice)? Who, indeed, can speak out to us how the supplementary gift behaved (i.e. moved)?

(6) The front (of that chariot) turned just in the direction where the accompanying gift moved. The bottom (of this gift) was spread out in the front; the exit was made behind.

Pada Pāṭha. It appears that the same Ṛk-chariot is now called 'a boat' in *d* in which the Sāman is placed. The idea seems to be to show that the vehicle shall be able to move both in water and on land. The Sāman is based on the Ṛk and hence the fancy. *víprebhyaḥ pári*: 'away from the priests' i.e. from the priests who were officiating at the sacrifice of the boy's father, towards its invisible and unknown destination.

5. *a*: *ajanayat*: cf. *ákr̥ṇoḥ* in v.3; *b*: *nír avartayat*: cf: *prá ávartayaḥ* in v.4; *prá ávartayaḥ* refers to the second stage of the journey i.e. 'actual starting' after the preparation of the vehicle which is the first stage; *nír avartayat* on the other hand refers to the third stage when the chariot *completely* (*nís*) left the place and speeded on to its destination. *b*: *nír avartayat* does not mean *gefertigt* or prepared but 'completely moved out of the sacrificial yard,' *akr̥ṇoḥ*, *prá ávartayaḥ* and *nír avartayat* are the successive stages in the career of the chariot. *d*: *anudéyī*: 'a complementary gift' which as it were fulfils the defects if any, of the main gift or adds to its grace. At 10.85.6, *anudéyī* is a *hand maid* accompanying the main gift i.e. the bride, while *nióconí* is a friend intended to help the bride in making herself accustomed to. Here the *anudéyī* is the Sāman and the boy himself is the main gift. It is being taken away with the boy, the main gift, in the same chariot, namely, the Ṛk. The stanza contains the question of Yama himself; he was anxious to know who the cruel father was (*a*), who the wonderful boy was, who created, started and took out the chariot as well as his own *anudéyī* which followed him in that chariot-boat (*bcd*).

6. *ágram* is of the chariot in the form of the Ṛk; it moved according to the guidance of the *anudéyī* i.e. the Sāman, and this is natural, because the Ṛk must yield itself to the operations of the Sāman, as the latter is based on the former. *cd* perhaps refers to the external form of a Sāman which is broader at the commencement and very narrow at the end, i.e. the *nidhana*. But *niráyaṇa* in the context also means an exit from the chariot; it was from behind as usual.

(7) The Boy: This is the abode of Yama which is called the mansion of the gods. Here is the trumpet blown for him and here is he, adorned with the hymns.

96 (10.139) *Viśvāvasu Gandharva*

(1) Savitṛ has raised up his exhaustless light in the east, having the rays of the sun and yellow hair. Wise Pūṣan, the Defender goes forth under his command, carefully watching all the created things.

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7. *mā́nam* is a spacious house; cf. 7.88.5 above. Yama's house is called *devamānám* because even the gods dwell in it (v.1). *nāḍíḥ* (nom. s.) is a pipe, a trumpet, blown to glorify Yama. Even here, probably the Sāman is meant by the word *nāḍí,* while *gīrbhíḥ* suggests the Ṛk used as the chariot. Yama's servant makes an announcement that Yama's house lay before the boy and that Yama felt greatly honoured by his Sāman!

96 (10.139) *Viśvāvasu Gandharva*

The hymn glorifies Viśvāvasu Gandharva, the celestial Genius, presiding over Soma. Savitṛ is mentioned in v.1 in his general capacity as the great Disposer and also as a liberator of the rivers in particular (cf 3.33.6 above). In v.2 Viśvāvasu is described as watching from his home in the heaven the rivers flowing in every direction after their release by Indra *through his intervention* (and this is the chief import of the hymn as found in v.6c). In v.3 he is compared with Indra and Savitr, the two other gods associated with the deliverance of the rivers. He is described as a winner of wealth as he watches over all the different forms (or Soma while it was being prepared as the drink-offering). In v.4 the poet mentally goes back to the situation before the release of the rivers and addresses Soma (contained in the waters of the rivers), who has been the witness of both their imprisonment and release. The waters in the confinement of Vṛtra moved variously, i.e. went astray (*ví āyan*), while they looked up to Viśvāvasu as their liberator according to Ṛta. Indra knew about their confinement and particularly their carrying Soma in them, from Viśvāvasu (v.6*c*) and hastened towards them, but saw the barriers around them as well as around the sun (and the other luminaries in the cave of Vala). The Paridhis are surely the supposed barriers put up against them by the demons Vṛtra and Vala. V.5 looks like the words of request of the rivers addressed to the Gandharva, whom they knew well owing to their connection with Soma whom they were carrying in their waters and whose Genius he was. On hearing the request, Viśvāvasu discloses the presence of Soma in them to Indra, who then breaks open their barriers, securing the release of both the rivers and the cows by killing Vṛtra and Vala. The cows, whose milk is also required for the preparation of the Soma, are suggested by the word *áśmavrajāḥ* in v.6*b*, though the sun alone is mentioned as being behind the bars in v.4*d*.

1. Savitṛ is here mentioned as the general Disposer, commanding also the activities of Sūrya and Pūṣan, who appear to be mentioned in particular as the dispeller of darkness in Vala's cave (cf. 1.62.5*b*) and as the protector of cattle, here of the cows in Vala's prison, respectively.

(2) This observer of men rests in the middle of the heaven, filling up both the worlds and the mid-region (with his greatness). He observes (the rivers) flowing everywhere and bringing nourishment with them, between the eastern and the western banners.

(3) He is the very bottom (i.e. foundation) of riches and the gatherer of the treasures; with his great powers he observes all the forms (of Soma in all his states). His law is unfailing like that of Savitṛ. He stands firm like Indra in a battle for riches.

(4) The rivers, O Soma, went away variously (each on her own course) when they saw Viśvāvasu Gandharva (as their liberator) according to Ṛta. Indra at that time ran down hastening after him (i.e. Viśvāvasu) (and) carefully watched the barriers around them and (also around) the sun.

(5) May Viśvāvasu, the heavenly Gandharva, the measurer of the mid-region, therefore, favour us, whether his law is unfailing or whether we are ignorant (of this law); may he favour our prayers alone, urging them forward.

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2. Viśvāvasu Gandharva is surely meant in this stanza as is clear from 9.85.12*ab*. *āpaprivān* i.e. *mahitvā́*; 3.54.15; 7.20.4; 8.25.18. In *c* supply *nadyaḥ* as the substantive; the eastern and the western banners are the places where the sun rises and sets, and causes the morning and evening twilight. For *ghṛtā́cīḥ* (*nadyaḥ*) cf. *ghṛtā́cī sárasvatī* at 5.43.11 and *ghṛtaprúṣaḥ saptá svásāraḥ* at 8.59.4.

3. *víśvā rūpā́* are all the different forms which Soma undergoes while under preparation. Cf. 6.41.3*a*; 9.25.4*a*; 9.64.8*b*; 9.85.12*b*. As a liberator of the rivers Viśvāvasu is compared with Indra and Savitṛ, for whom cf. 3.33.6.

4. The stanza refers to the situation before the release of the rivers; *ṛténa* is to be construed wth *dadṛśúṣīḥ* 'looking upon Viśvāvasu as their liberator according to Ṛta' or construe *ṛténa* with *ví āyan*: They variously went away (i.e. from the custody of Vṛtra) according to *ṛtá;* how this happened is mentioned in *cd*. For *ṛténa ví āyan* see *ṛténa mìnatíḥ* at 10.108.11. *tad* in *b* and *c* is adverb meaning 'then'. *anu avá ait* 'went down after'. *āsām sū́ryasya* (*ca*) *paridhī́n* 'the barriers of these and of the sun' refers to the confinement of the rivers and the luminaries as well as the cows, by Vṛtra and Vala. Cf. 1.52.5*d*; 3.33.6; 4.18.6 above.

5. *tát* 'therefore'; the words are to be construed as the request of the rivers to Viśvāvasu for liberation. *rájaso vimā́naḥ* is a general expression indicative of greatness as at 10.121.5. In *c* supply *dharmá* or *vratám* after *satyám;* the two alternatives in *c* are: whether his law is unfailing or whether we are ignorant of it. The first refers to intentional violation and the second to that caused by ignorance and other factors. Cf. 5.85.8*b*. In *d* the *dhíyaḥ* are 'prayers' for liberation of the rivers to the Gandharva.

(6) Indra found out the Winner (i.e. Soma) in the bed of the rivers; he flung open the doors of those who lived in the rocky stall. The Gandharva disclosed (to Indra) the immortal (draughts) of both these, (ie. the cows and the rivers). Indra thoroughly knew the power of the Ahis.

97 (10.146) *Araṇyānī*

(1) Araṇyāni, O Araṇyāni, O you, who seem to disappear completely as it were! How is it that you do not inquire about (i.e. the way to) a village? Does not fear, as it were, overtake you?

(2) Araṇyānī shows herself great when the Ciccika bird responds

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6. *sásni* (reduplicative adj. from √ *san*) 'the conqueror' is Soma; cf. 9.24.4c. *cáraṇe nadī́nām:* cf. 1.56.2 and 3.33.3d. *áśmavrajānām* i.e. *sudughānām gavām;* cf. 4.1.13c. *āsām amṛtāni: āsām* refers to both the rivers and the cows and *amṛtāni* similarly refers to the water and milk of these respectively; both these are required for the preparation of the Soma offering. *cd:* Viśvāvasu disclosed their *amṛtā* to Indra and Indra knew very well the power of the Ahis, thus he knew how to secure them from their custody. *pari jānāt*: Cf. *pari apaśyat* in v.4. *ahīnām: áhi* is used as common noun denoting a crawling demon as at 1.32.3, 4; 7.104.9.

97 (10.146) *Araṇyānī*

Araṇyānī is the Presiding Spirit of the forest; she is here conceived as a woman, wandering about fearlessly in forests and away from the villages where human beings live (v. 1). She is compared with a queen who is praised and honoured by her bards (v. 2). She is described as a Mother of wild animals as also a kind, hospitable hostess offering abundant natural food to any casual visitor (vv. 5-6). But to the unaccustomed villager who happens to visit her after sunset, she may produce strange hallucinations caused by the senses of sight and hearing (vv. 3, 4).

1. *áraṇyāni-áraṇyāni*: The second may be taken either as another vocative accented for emphasis, or an accusative of destination: 'you seem to disappear completely towards the forests'. In the last word of *d* we have a Pluti; the final vowel of a sentence involving a question or reflection (as in 10.129.5*b* above) is made Pluta according to Pāṇini 8.2.97. Further a vowel which is Pluta and stands at the end of a Pāda is nasalised according to *Ṛk-Prātiśākhya* 1.26.

2. *vṛṣāravá* and *ciccikā́* are some kind of worms or insects; the latter name seems to be onomatopoetic. *upa ávati* 'responds, favours by its sound' (with a dative); cf. 10.97.14*b* above. Construe *b* and *c* together; *dhāváyan* (masc.) qualifies *ciccikā́ḥ*. The meaning seems to be: When Ciccika responds to the Vṛṣārava, it makes this latter (supply *vṛṣāravam* as the object of *dhāváyan*) produce a sound which resembles the one produced by an animal running with small

to the shrieking Vṛṣārava animal, making him run, as it were, to the tunes of a cymbal?

(3) And the cows, as it were, are grazing; and the house is, as it were, seen. And Araṇyānī sends out small carts, as it were, in the evening.

(4) This one, indeed, calls back his cow; this one, indeed, has felled down wood. One, who lives in the forest towards the evening, thinks 'This one has cried for help'.

(5) Araṇyānī, indeed, never kills; nor does any one else attack (a person, under her protection). Having eaten (enough of sweet fruit) he lies down as he likes.

(6) I have well praised Araṇyānī; the mother of wild animals, emitting fragrance of unguents, sweet-scented, possessed of ample foods, though devoid of a farmer.

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bells attached to its neck. *āghāṭá* or *āghāṭí* (as here) is a small bell or cymbal; cf. *Av.* 4.37.5 (mentioned together with a *karkari*) and the *ghaṇṭā* in later literature. Or perhaps *āghāṭíbhir dhāváyan* (*rājā*) is the Upamāna: Araṇyānī is glorified like one who makes his harbinger run with sounding cymbals (announcing his arrival).

3-4. These two stanzas describe the illusions of the eye and the ear created in the minds of a villager who is compelled to pass a night unexpectedly in the forest. He thinks he sees grazing cows, bullock-carts returning homewards from the forest, and also a cottage here and there. Similarly, he feels as if he has heard some one calling his cow back from grazing towards the village, some one breaking fire-wood for fuel, or even some one shouting for help. Scenes and sounds in the forest produce, in the dim light and absolute calmness, impressions about similar scenes and sounds to which the villager is accustomed in his village life. *sarjati* is irregular for *sṛjati* as at *Av.* 5.30.2, 3. *ákrukṣat*: The subject is *eṣá* (some imaginary person) supplied from *a*. Construe *araṇyānyā́m vásan* (*iti*) *manyate*.

5. The Pada Pāṭha in *b* is *ca it na* and my trans. follows it; Sāyaṇa and Geldner (Trans.) take the words to be *ced na* in the sense of 'if some one else does not attack'. But this seems to be against the spirit of vv. 5 and 6 which describe the kindness and hospitality of Araṇyānī: evidently *yathākā́mam* in *d* is not intended thus to be conditioned by *b*.

6. *bahu-annā́m ákṛṣivalām* is surely an example of Virodhābhāsa, or to be more exact of the Vibhāvanā Alaṁkāra of the later days where the poet affirms the existence of an effect even in the absence of a cause, i. e. its usual cause.

98 (10.151) *Śraddhā*

(1) Our fire is kindled through faith; our oblation is poured through faith. With our hymn, we declare Faith as standing at the top of Fortune.

(2) O Faith, make this our speech beloved of him who gives, of him who also desires to give; make it beloved among the patrons and among the sacrificers.

(3) Just as the gods developed (lit. deposited) their faith in the fierce Asuras (i.e. about the powers of these latter), so make our words (dearly beloved) among our patrons and sacrificers.

(4) The gods led by Vāyu, honour faith when they sacrifice. A man obtains faith by the strong urge of the heart and then gets wealth by faith.

(5) We invoke Śraddhā in the morning, Śraddhā at mid-day, and Śraddhā at the setting of the sun. O Śraddhā, make us full of faith.

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98 (10.151) *Śraddhā*

The hymn stresses the importance of Śraddhā or Faith, depth of feelings etc. The appeal to Śraddhā (who is here conceived as the Presiding Spirit of faith) in v. 2 to inspire a patron with a fondness for the poet's composition is interesting. In vv.3 and 4, a distinction is made between minor gods headed by Vāyu and the greater gods like Indra, Agni and Varuṇa, who are here called Asuras. The former are said to be depositing their faith in the latter and are compared with the priest-poets who offer their poetic compositions to their patrons. Śraddhā must accompany all acts whether of giving (v.4c) or of receiving (v.4d) and at all times (v.5).

2. *bhojasya* is to be supplied in *ab* from *c;* or perhaps the giver and the intending giver are the patrons who give gifts even outside a sacrificial session, as against the sacrificing patrons in c.

3. *devá ásureṣu*: A distinction is clearly intended between the minor gods, who are said to be *vāyúgopā* in v. 4, and the mighty ones like Mitra, Varuṇa, Aryaman, or Indra and Agni i.e. the Ādityas. See for a similar distinction between the Ādityas and the other gods at 7.66. 10-11 and my note on it. In the simile *śraddhá* is the Upamāna for the *uditám* of the poet and *priyám kṛdhi* seems to be regarded as the common property; cf. v. 2d.

4. *vāyúgopāḥ*: Vāyu is regarded as the leader of the minor gods even at 1.142.12 above. *hṛdayyá ákūti* is an intense feeling of the heart; cf. *mánasaḥ ákūtiḥ* at 10.128.4 and 10.191.4*ab* below.

5. *súryasya nimrúci*: (*ní mruc* 'to go down') 'at the sunset'; cf. *udyan ādityaḥ kṛmīn hantu nimrocan hantu raśmibhiḥ Av.* 2.32.1. *śrád-dhāpaya* 'make us put our faith' i.e. in whatever we do and say.

99 (10.154) *Yamalokaḥ*

(1) The Soma flows for some, others live on ghee. Do you go even to those, for whom honey streams forth, (O Yama).

(2) Do you go even to those, who are unassailable by their penance, (and) who have made penance their power, (O Yama).

(3) Do you go even to those, who fight (to a success) in the battles, who as brave (warriors) abandon their lives, or who give a thousand (cows) as a Dakṣiṇā, (O Yama).

(4) Do you go, O Yama, even to those ancient Fathers, who were the early followers of Ṛta, who clung to and glorified Ṛta and who practised penance.

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99 (10.154) *Yamalokaḥ*

The hymn describes the blissful state of the departed souls in the world of Yama, who in the hymn, is requested to meet them and look after their comforts. In v. 1 a brief account is given of the foods and drinks that are available there. Vv. 2-5 mention the souls who are entitled to go there; these include sages who practise severe penance (v 2), brave fighters who die in battle bravely, and patrons who donate very liberally (v. 3), holy ancestors who followed Ṛta and helped its propagation (v. 4) and lastly poets who know thousands of hymns as well as the sages born and bred in penance as it were (v. 5).

According to the ritualistic tradition, the hymn is addressed to the newly deceased person in vv 1-3; but according to the *Sarvānukrama* it is addressed by Yamī to her brother Yama and this seems to be more likely. Vv. 4 and 5 are undoubtedly addressed to Yama by some one and very likely even the first three stanzas are addressed to Yama himself (and not to the departed soul) as the refrain in the fourth Pāda, which is found in all the stanzas, indicates. Tāpas is glorified here as in 10.129.3*d*.

1. *ghṛtám* and *mádhu* are an Upalakṣaṇa of nourishing and delicious foods in the Ṛgveda. *úpa āsáte* (secondarily) 'highly value'; cf. 7.33.14; 10.151.4 above.

2. *svàr* probably signifies 'eternal sunlight', 'immortal life'. Elsewhere in Ṛgveda its enjoyment suggests healthy and long life in this world: cf. 7.66.16.

3. *a* refers to the brave warriors who conquer in every battle; *b* to those who lay down their lives in battles while fighting.

5. *gopāyánti sū́ryam*: This is a reference to Atri's great feat described at 5.40.5-9.

(5) Do you go, O Yama, even to those poets who sing a thousand hymns (and) who guard the sun, as also to those sages who are born from penance and who practise penance.

100 (10.168) *Vāta*

(1) (Let me now proclaim) the greatness of Vāta's chariot. Its sound goes forward battering and roaring; it goes touching the heaven, making all things red and (also) moves over the earth, throwing up the dust.

(2) The different kinds of his camp followers move on together after Vāta; they approach him as women do a festival gathering. The god goes together with them in the same chariot being the king of this entire creation.

(3) Going along his paths in the mid-air he never rests on any day. Where, indeed, was this first-born holy friend of waters born? Whence did he arise?

(4) This god, this life-breath of the gods, the germ of the universe, moves about as he likes. His sounds alone are heard, but his form is not (seen). We serve that Vāta with an oblation.

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100 (10.168) *Vāta*

1. Supply *prá vocam* in *a*; cf. 1.32.1; 1.154.1 etc. similarly *rajāṃsi* in *c* after *aruṇā́ni*; cf. *dyā́m varṣayatam aruṇā́m arepásam* 5.63.6*d*, the reference being to a storm which precedes a heavy shower of rain. Perhaps the *aruṇatva* may be intended as due to the dust as seen from *d* (and not to lightning). In that case the whole hymn must be taken as referring to a very violent dust-storm. *pṛthivyā́* is instrumental.

2. *ánu sám prá īrate* (intransitive) 'move forth together after him'. *vā́tasya viṣṭhā́ḥ*: *viṣṭhā́*, from *vi sthā* 'to stand variously', here seems to refer to the minor storms gathering together in different places and conceived as female followers of the great god Vāta, who puts them all on his own chariot and triumphantly moves onwards like a king. For Varuṇa's *viṣṭhā́ḥ* cf. *Av.* 5.1.8.

3. *apā́m sákhā*: Usually such storms are followed by showers of rain.

4. *śṛṇvire*: With *ghóṣāḥ* it has its primary meaning, while with *rūpám* it means 'its existence was never heard,' much less seen by any one. *havíṣā vidhema*: Cf. 2.35.12*b*; 8.48.12*c*; 10.121.1*d*.

101 (10.191) *Saṁjñānam*

(1) You collect together all (treasures) away from the enemy, O mighty Agni. You are kindled in the seat of Iḍā; such as you are, bring us treasures.

(2) Go together; speak together. Let your minds agree in thought, just as the ancient gods receive their share, agreeing with each other.

(3) Common is the Mantra of these, common their gathering, common their mind and common their thought. I sanctify your common Mantra; I offer a sacrifice with a common oblation for you.

(4) Common is your intention and common are your hearts. May your mind be common so that your common well-being may take place.

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101 (10.191) *Saṁjñānam*

The aim of the hymn is to establish unity of purpose and mind among the priests at a sacrifice by means of an offering as indicated by v.2*cd* and v.3*cd*. Naturally Agni as the divine priest and carrier of the offerings to the gods is invoked at the commencement to bring them riches after collecting it from the enemy.

1. *sám sam yuvase*: The verb suggests unifying capacity of Agni, who thus should bring together all discordant elements among the priests. *iḷás padé* i.e. at the sacrificial altar. See above 3.29.4*a*. *aryá ā́* 'away from each enemy separately'.

3. The different aspects of inner consciousness seem to be conveyed by the different words like *mántra, mánas, cittá, ākūti* and *hṛdaya* in vv.3 and 4.

4. *ā́kūtiḥ-hṛdayāni*: See *hṛdayyàyā ā́kūtyā* at 10.151.4 above. *súsaha* is an adverbial form (*su saha*) meaning 'in a good common manner'. Cf. *sahá cittám eṣām* in v.3, and *káran susáhā* at 1.186.2*d*.

SELECT GLOSSARY

[Abbreviations: Adjective (a); Adverb (adv.) Aorist (AO) Causative (CS) Comparative (comp.) Denominative (denom.) Desiderative (DS) Feminine (f) Future (FT) Gerund (GD) Imperative (IPV) Imperfect (IPF) Infinitive (INF) Injunctive (INJ) Intensive (INT) Masculine (m) Neuter (n) Optative (OP) Participle (PT) Passive (PS) Past Passive Participle (PP) Perfect (PF) Plu-perfect (PPF) Potential see Optative; Present (PR) Present Participle (PT) Subjunctive (SB) Superlative (Super); Unaugmented (Unaug.) Roman Numbers after a verb indicate the Conjugation (Gaṇa); P and A respectively indicate the Parasmai and the Ātmane Padas (Active and the Middle forms). Absence of either P or A indicates that either the Pada is not clearly known or that the root belongs to both.]

aṁśú m stalk (of Soma plant) 3.48.2

áṁsa m shoulder 5.57.6

áṁhas n danger, calamity, disaster 1.115.6; 118.8; 2.23.4, 5; 2.28.6; 2.33.2; 3.59.2; 7.71.5

ákṛṣīvala Bv having no farmer to till 10.146.6

aktú m (√*añj*) glowing light; night 1.50.2, 7; 1.143.3; 10.14.9

ákra m horse—metaphorically of Agni 1.143.7

akṣá m dice. 10.34.2, 4, 6, 7, 13

akṣán n eye, sense organ 7.55.6; 10.127.1

akṣipát Tp mote, particle; lit. what falls in the eye 10.119.6

akkhalīkṛ (onometo.) produce a sound 7.103.3

agadá By free from disease 10.97.2

agnitápas Tp burning like fire 10.68.6

agniṣvāttá Tp (*svātta* from √*svad*) sweetened by fire 10.15.11

ágra n beginning, commencement, best portion 4.46.1 *agre* (Loc. adverbially used) 3.48.2; 5.1.4, 5; 80.2; 7.68.9; 9.69.1; 10.18.7; 10.129.3, 4; 10.135.6

agrabhaṇá Bv having nothing to hold 1.116.5

agrū́ f maiden, unmarried girl 3.29.13; 4.30.16

aghá n crime, wicked deed 7.83.5.

aghášaṁsa Bv slanderer, reviler 6.28.7

aghā́śva Bv nickname of Pedu. Lit., one who has bad horses 1.116.6

aṅgá a particle of familiarity 1.1.6; 118.3; 3.33.11; 10.129.7; 10.146.4

áṅga n limb 2.33.9; 10.97.12.

áṅgira m name of a sage 4.51.4

áṅgirastamā f best among the Aṅgirases 7.75.1

ac go to, approach, bend (I) PR (*pari*) *acāmi* 10.119.5; IPV (*ud*) *aca* 5.83.8 ABS (*ā*) *acya* 10.15.6

ácarat not moving 1.185.2

acít a ignorant; ignorance 7.61.5; 86.7

ácitti f ignorance, unmindfulness 4.54.3; 7.86.6; 89.5

acyutacyút a mover of the unmoved 2.12.9

ácchokti f (*accha+ukti*) invocation, address 1.184.2

aj drive, urge (I) IPF (*apa*) *ājat* 10.68.5; *ud ājat* 2.12.3; 4.50.5; 10.68.7

ajámāyu Bv (√*mā*, to bleat) having the voice of a goat 7.103.6, 10

ajarayú a not aging 1.116.20

ájasra a (√*jas*) exhaustless 2.38.8; 10.139.1

ajāví Dv goats and sheep 10.90.10.

ajā́śva Bv having goats for his horses 6.55.3, 4

ajirá a (√*aj*) swift, active 3.9.8

ajuryá a (√*jur*) not wanted, despised 7.75.1

añj, anoint, decorate (VII P. Transitive, A. Reflexive) PR *anakti* 10.68.2, *aṅkte* 5.1.3, 8.29.1; PS *ajyase* 9.85.5; PP. *akta* 7.77.3; 10.14.9; 10.127.7

áñjas n smoothness, ease. Used adverbially in the Acc. and Instr.; smoothly, easily 1.32.2; 6.54.1

añjí m.f.n (√*añj*) ointment, ornament decoration 1.85.3; 8.29.1; 10.78.7

at, wander (I) PT *atamāna* 2.38.3

atithín a (at) freely moving 10.68.3

atirātrá a a kind of Soma sacrifice 7.103.7

atiṣkád f crossing, jumping 10.108.2

átiṣṭhat a (√*sthā*, pr. pt.) not standing 1.32.10

átūtuji a sluggish, dull 7.28.3

átka m garment, cover 2.35.14; 4.18.5; 9.69.4

átya m horse 3.32.6; 9.85.5, 7

ad, eat (II) PR *atti* 1.143.5, 2.35.7, 10.125.4; *adanti* 10.146.3; IPV *addhi* 10.15.12; *atta* 10.15.11; *attu* 10.15.8; IPF *jagdhāya ādat* 10.68.6

ádabdha a (√*dabh*) not deceived, uninjured etc. 1.143.8; 2.28.3; 4.50.2; 9.85.3

ádābhya a (√*dabh*) undeceivable, unassailable 9.85.6

áditi f name of a goddess; or an adj. meaning unrestricted 2.28.3; 4.54.6; 7.88.7; 8.48.2; 9.69.3

áditsat a (√*dā*, Desi.) not wishing to give 6.53.3
ádṛpita a not proud, cautious 1.143.8
ádeva a godless 2.23.12; 3.32.6
addhā́ surely, a particle of emphasis 10.129.6
admasád m (*adma*, from √*ad*, an offering) a priest who supervises over the cooking of offerings 7.83.7 (s.n.)
ádri m (1) the press stone 1.118.3; 7.68.4
(2) rock 1.85.5; 3.32.16; 4.18.6
(3) thunderbolt of Indra 10.78.6
ádridugdha Tp yielded by the press-stones 4.50.3
ádribudhna Bv having a rock for its bottom 10.108.7
adrivat a wielder of the Bolt, usually Indra but used of Varuṇa at 7.89.2
adrúh Bv free from wickedness, non-injuring kind 1.19.3; 3.9.4
adroghá Bv (√*druh*) non-injuring kind 3.32.9
ádvayat a (denom. √*dvay*) not double-dealing 3.29.5
adhipā́ m protector, ruler 7.88.2; 10.84.5
adhimánthana n churning implements 3.29.1
adhivaktṛ m advocate, defender 2.23.8
ádhṛṣṭa a (√*dhṛṣ*) unopposed, invincible 10.108.6
adhoakṣá a flowing under the axle 3.33.9
ádhyakṣa m supervisor 10.129.7
ádhrigu a dashing forth unopposed 5.73.2
adhvaraśrī́ a ornament of the sacrifice 10.78.7
adhvaryú m chief priest 7.103.8
adhvasmán a (*dhvasmán*; dust, darkness) undarkened, pure, dustless 2.35.14
an, breathe (I, II, VI) II PR (*pra*) *aniti* 10.125.4; PT *anat* 10 121.3; IPF *ānīt* 10.129.2
ánagnidagdha a not consumed by fire; —*pitaraḥ*; semi-divine manes who do not die 10.15.14
ananukṛtyá (*anu*+ √*kṛ*) inimitable 10.68.10
ananudá a (*anu*+ √*dā*) unyielding 2.23.11
anapnás a (√*āp*) having no property 2.23.9
ánabhimlātavarṇa Bv (*mlāta* pp. of √*mlai*) having unfading colour 2.35.13
anamīvá Bv a healthy 3.59.3; 10.18.7
n health, freedom from disease 10.14.11
anarván (*árvan*: one who attacks) resistless (Loc. used adverbially) in an unopposed way 1.116.16
anavabhrárādhas a (*avabhra* from *ava*+ √*bhṛ* to take away) having lasting gifts 5.57.5

ánaṣṭavedas Bv whose property (*vedas*) is never lost 6.54.8
ánas n cart 4.30.11: 3.33.9, 10; 8.91.7
anā́ adv (=*anayā*) thus 4.30.3
ánādhṛṣṭa a (√*dhṛṣ*) unassailable 1.19.4
anadhṛṣyá a (√*dhṛṣ*) unassailable 4.18.10
anārambhaṇá Bv (*ā*+ √*rabh*) supportless 1.116.5
anāsthāná Bv which does not offer place for standing 1.116.5
anidhmá Bv not fed with fuel 2.35.4
ánimiṣ not winking; used adverbially in accu. and instr. 3.59.1; 7.61.3
ánirā f (*írā*, nourishment) inanition 7.71.2; 8.48.11
ánivíśamāna a not encamping 7.49.1
ánivṛta (*ni*+ √ *vṛ*, to check) unchecked 3.29.6
aniveśaná Bv not requiring camping 1.32.10
aniṣavyá a not accessible to arrows 10.108.6
ánīka n (√*an*) face 1.115.1; 2.35.11; 7.88.2
anudéyī f (*deyī* from √*dā*) subsidiary, secondary gift 10.135.5, 6
anupaspaśāná (pf. pt. of *anu*√*spaś*) discovering, finding 10.14.1
anumā́dya a (*anu*+√*mad*) fit to be greeted with joy 1.115.3
ánuvrata a obedient; faithful 10.34.2
anūcīná a continuous, closely following each other 4.54.2
anenás a not associated with guilt 7.28.4; 7.86.4
anehás (√*īh*, to go, approach) beyond the reach of attack 3.9.1
antarikṣaprút flying through mid-region 1.116.3
ántivāma Bv having wealth with her 7.77.4
ándhas n 1) darkness 7.88.2
2) intoxicating drink i.e. Soma 1.85.6; 3.48.1; 7.68.2
apád Bv footless 1.32.7
apadhā́ f opening, uncovering 2.12.3
apabhartṛ (*apa*+√*bhṛ*) remover 2.33.7
ápara lower, younger, another 10.18.4, 5; 10.139.2
áparám adv in future 1.32.13; 1.184.1; 2.28.8;; 10.117.3
ápas n work 1.85.9; 2.38.6; 4.33.9; 7.63.4
apás m 1) active, skilful artist 1.160.4; 4.33.1
2) work, activity 2.28.5
apiśarvará advanced night 3.9.7
apīcyá a (*api*+√*ac*) secret, hidden 2.35.11
ápodaka a untouched by water 1.116.3
aptúr a (*ap*+*tur* from √*tṛ*) active 1.118.4

apnas (*āp*+*nas* cf. *arṇas, bharṇas* and *svapnas anapnas*) work or possession; see *anapnás*.
ápya a watery 2.38.7, 8
apraketá a without distinguishing features 10.129.3
aprati Bv inimitable, matchless or (adv.) without opposition 7.83.4
ápratīta (*a*+*prati*+*ita*) unopposed 4.50.9
apramṛṣyá (*pra*+√*mṛṣ* to neglect) unforgetable, not to be neglected 2.35.6
áprayucchat (√*yu*=*yuccha*) not negligent, careful 1.143.8
ápráyu (*a*+*pra*+*āyu* from √*i*) permanently 5.80.3
ápsas n breast-garment, bodice 5.80.6
abhidipsú a eager to injure, wicked 2.23.10, 13
abhídyu a turning to—eager for—heaven 10.78.4
abhidrohá n wickedness, crime, sin 7.89.4
abhinabhyám adv. towards the clouds, high 10.119.12
ábhinna a unbroken 6.28.2
abhíbhūti a overpowering, mighty 1.118.9
abhibhutyójas a having an overpowering might 3.48.4
abhímāti f (*abhi*+ √*mā*, to measure) insolent, overbearing, proud foe 1.25.14; 10.18.9
abhimātín (=*abhímāti*) a proud foe 1.85.3
abhívṛṣṭa drenched in rain 7.103.4
abhíṣṭi f (*abhi*+*sti* from √*as*) succour, help from a superior 4.46.2
abhiṣṭí a helpful 1.9.1; 3.34.4; 10.104.10
abhiṣṭídyumna Bv rich in giving help 4.51.7
abhíṣṭiśavas Bv one whose strength is for help 3.59.8
abhisvará (√*svṛ*) beakoning call 10.117.8
abhisvartṛ (√*svṛ*) bard, singer 10.78.4
abhī́ka n (*abhi*+*ac*) vicinity, presence 1.116.14; 1.118.5
abhī́śu m reins 6.57.6
abhrá n cloud, rain-cloud 5.63.3, 4, 6; 10.68.5
abhríya n rain-cloud 1.116.1: 10.68.1
abhriyá a belonging to-roaring like—a cloud 10.68.12
ábhva n (*a*+ √*bhū*) unusual sight or power; mysterious forces of nature 2.33.10; 4.51.9
am, attack (II) CS *āmayati* 10.97.9
amantú (√*man*) ignorant 10.125.4
amárman having no vital parts 3.32.4
ámahīyamāna not being respected 4.18.13
amā ind homewards 2.38.6
amítra m enemy, rival 2.12.8; 7.77.4
amitradámbhana a destroyer of enemies 2.23.3
amitrayúdh fighter of the enemies 3.29.15
ámītavarṇa Bv (√*mī*, to destroy) of unfaded colour 4.51.9
amīvacā́tana a destroyer of disease 10.97.6
amīvahán m killer of disease 7.55.1
ámīvā f disease (becomes *amīva* in compounds) 1.35.9; 2.33.2; 6.74.2; 7.71.2; 8.48.11; 9.85.1
amuyā́ adv (*adas*) in this manner, thus 1.32.8; 4.18.1; 10.135.2
ámūra not foolish, wise 5.61.5
ámṛkta (√*mṛc*, to injure) uninjured, unused 9.69.5
amṛ́ta a immortal 1.35.2; 3.29.5; 5.57.5; 8.48.3; 10.90.3, 121.2, 129.2
n (as a collective noun used in the sense of) all gods 1.35.6; 3.61.3; 5.57.8; 7.63.5, 75.3; 8.48.3; 10.139.6
amṛtabandhu related to immortality 10.72.5
áyajyu non-worshipper 7.83.7
áyajvan non-worshipper, non-sacrificer 7.61.4
áyana n (√*i*, to go) passage, outlet 3.33.7
ayā a (*idam*) thus 1.143.6
ayā́s a (√*yas*, to wear out) untired, unweary 1.154.6; 9.89.3-4
ayā́sya name of a sage 10.108.8
ayoddhṛ Tp a bad fighter (irregular accent) 1.32.6
ará m spoke of a wheel 1.32.15; 10.78.3
áraṇa (√*ar*, to go, attack. cf. *ari*) stranger 10.117.4
aráṇi f fire-producing stick or wooden block 3.29.2
araṇyānī́ or-*nī́* f forest 10.146.1-6
arapás a (*rapas* √*rap*, to injure) uninjured 2.33.6; 10.15.4
áram adv quickly, willingly, adequately 6.74.1; 7.68.2, 86.7; 10.97.18, 117.3
áraṁkṛta a well-furnished (to be distinguished from *araṁkṛt*, an attendant) 10.14.13, 119.13
arámati a wise, quick-witted 2.38.4
árāti f (1) enmity 4.50.11; 7.83.3, 88.5; 8.48.3
(2) enemy 1.116.21; 2.23.5, 9; 2.35.6, 38.9; 10.34.14
árāvan (√*rā*, to give) non-giver, enemy in general 7.68.7
arí m (1) noble, rich patron 1.116.6, 118.9
(2) (√*ar*, to attack) enemy 1.184.1; 2.12.4, 23.13, 15; 4.50.11; 7.68.2, 83.5; 8.48.8
arítra n (√*ar*, to go) oar. cf. *śatā́ritrām nā́vam* 1.116.5
áriṣṭa a (√*riṣ*, to perish) uninjured 6.54.7
ariṣṭátāti f complete freedom from danger 10.97.7
árīḍha a (√*rih*) unlicked 4.18.10

aruṇá a reddish, brown 5.63.6, 80.3; 10 .15.7, 168.1

aruṇápsu a (*psu*- √*bhās* form, colour) 1 .49.1; 5.80.1

aruṣá a ruddy 1.85.5; 118.5; 3.29.6; 5.1 .5, 73.5; 7.71.1, 75.6

aruṣástūpa having red columns of smoke 3.29.3

areṇú a dustless 1.35.11

arepás a (√*rip*) spotless 5.57.4, 63.6, 73 .4, 6; 10.78.1

arká m (√*ṛc*, to sing, shine), (1) bard 5.57.5 (2) hymn 1.19.4, 85.2; 10.15.9, 68 .1, 6; 78.4 (3) sun 10.68.4, 9

arc, sing, praise (I) PF *ānṛcuḥ* 1.19.4; PS (*sam*) *ānṛce* 1.160.4; PT *arcant* 1.85.2; 3.32.3; 7.28.5; 8.29.10; INF (Dat.) 7.61 .6

arcí m (√*arc*, to shine) ray, flame 1.48 .13

árjuna a bright, white 1.49.3; 7.55.2; 9 .69.4

árṇa n (√*ṛ*) flood 3.32.5

arṇá m name of a person 4.30.18

arṇavá n flood 1.85.9; 2.23.18
a billowy 1.19.7; 7.63.2

árṇas n (√*ṛ*, to urge) flood 3.32.11

ártha m.n destination, goal 7.63.4; 10.18 .4

ard see *ṛd*

arp caus. see under √*ṛ*

arbhaká a small, young 8.30.1

árbhaga a young, youthful 1.116.1

aryá m noble, rich 2.23.13, 35.2; 7.86.7; 10.34.13

aryamán m (1) a good friend, match-maker 10.68.2, 117.6; (2) name of a deity 2.38.9; 4.30.24; 7.63.6

árvat m (√*ṛ*, to go) horse, runner 1.116 .17, 118.2; 2.33.1; 6.54.5

árvan m horse 6.28.4

arvāvát f a nearer place, as contrasted with *parāvat* 5.73.1

arṣ see *ṛṣ*

arh (I) deserve, be worth, valuable etc. SB *arhāt* 2.23.15 PT *arhant* 2.33.10

álakam adv in vain 10.108.7

av, (I) favour, please, protect PR *avāthah* 5.63.1; *avati* 2.12.14; 5.83.4; (*upa*) *avati* 10.146.2; *avanti* 2.23.19; 2.35.15; 4.50.9; SB *avāthaḥ* 7.61.2; IPV *ava* 3.32.12; (*pra*) *ava* 1.49.2; *avatam* 7..83.1, 5; (*pra*) *avatam* 9.69.10; (*upa*) *avata* 10 .97.14; (*pra*) *avata* 10.97.14; *avatu* 10 97.14; AO. IPV *aviṣṭam* 4.50.11; IPF (*pra*) *āvaḥ* 4.30.6; *āvatam* 1.116.21; (*pra*) *āvatam* 7.83.4, 6; *āvat* 1.85.7; 3.32.12; 3 .48.1; 10.108.2; PRC *avyāḥ* 2.38.10; 10 .139.5

avatá m well 1.85.10, 11; 1.116.9, 22; 4 .50.3

ávadat not speaking 10.117.7

avadyá n sin, defect 1.115.6; 4.18.5, 7; 10.14.8

avadhrá a benevolent, not killing 7.83.10

avání f (√*av*, to favour; or *ava*, prep.) river 5.11.5

avabhra (*ava*+ √*bhṛ*) small, easily taken away; see *anavabhrarādhas*

avayātṛ m remover, attacker 8.48.2

ávarti f (*ava*+√*ṛ*, to go down) poverty 1.118.3; 4.18.13

ávas n (√*av*) protection, favour 1.35.1, 48.14, 85.11, 118.10; 2.12.9; 3.32.13, 59.6; 5.57.7; 7.83.1, 3; 88.7; 10.15.4, 121.6

avasā́na n resting place, home 10.14.9

ávasita a (*ava*+ √ *so* pp.) immovable, resting 1.32.15

avástāt adv below 10.129.5

avaspartṛ m defender, saviour 2.23.8

avasy (denom. from *ávas*) to seek favour 1.116.23

avasyú a desiring favour 1.25.19; 3.33.5; 4.50.9

ávi m sheep. see *avya*, *avyaya*.

áviṣṭha a best defender 7.28.5

aviṣyā́ f greed 2.38.3

avīra Bv sonless 7.61.4

avṛká Bv kind, benevolent 1.48.15; 7.88 .5; 10.15.1

ávya a (from *avi*) made of sheep's wool 9.69.3, 9

avyathyá a (√ *vyath*) invincible 2.35.5

avyáya a (from *avi*) made of sheep-skin 9.69.4, 85.5

ávyuṣṭa a (√ *vas*) not yet dawned 2.28 .9

aś (V) enjoy, reach PR *aśnoti* 3.59.2 *aśnute* 6.28.4 *aśnuvate* 7.103.9 SB *aśnavāmahai* 10.97.17 *aśnavat* 1.1.3; 2.23.4 OP *aśyām* 1.154.5 *aśīya* 2.33.2, 6; PT *aśnuvat* 1.116 .25 PF *āśuḥ* 4.33.4 *ānaśuḥ* 2.23.2 AO *āśata* 1.85.2; 9.69.7 (*pra*) *ānaṭ* 10.108.1 INF (*aṣṭave*) 4.30.19

aś (IX) eat PF *āśāte* 1.25.6 CS PP *āśita* 10.117.1, 7

aśáni f thunderbolt 1.143.5

áśman m rock, rock-like cloud 2.12.3; 3 .29.6; 7.88.2; 10.68.4

áśmavraja Bv having the rock (of Vala) as their stall 10.139.6

aśrīrá a (*śrīra* from √ *śrī*) gloomy, pale 6.28.6

aśvatthá m a kind of tree 10.97.5

āśvamagha Bv having horses for his gift 7.71.1

aśvasā́ a winner of horses 6.54.10

áśvya a belonging to a horse 1.32.12

áṣāḍha a (√ *sah*) invincible 7.28.2

áṣṭrā f goad 6.53.9

as (II) be, exist. *api*, closely associate with (with loc.); *abhi*, overpower; *pra*, be eminent PR *smasi* 6.54.9; 8.48.9; *asi* 3 .9.3; (*pra*) *asi* 5.1.8; *stha* 10.18.6; (*pari*) *stha* 7.103.7; *sthána* 9.69.8; *asti* 2.33.7;

3.29.1; 4.18.4; 7.86.6; 8.100.3; *santi* 10.90.16; (*abhi*) *santi* 2.23.9. IPF *ās* [3s.] 10.85.7; 1.129.3; *āsīt* 1.32.9, 11; 10.90.6, 12, 14; 10.121.1, 8; 10.129.4, 5; *āsan* 3.32.4; 4.18.12; 10.90.15, 16; PF *āsa* 7.86.4; 10.129.2;*āsuḥ* 4.51.1; IPV *astu* 6.86.8; 8.100.2 (*abhi*) *astu* 2.28.1; (*pra*) *astu* 3.59.2; SB *asaḥ* 8.100.2; *asat* 1.143.6; 2.23.14; *asatha* 8.30.2; 10.97.5; OP *syām* 1.116.25 *syāma* 2.28.2; 2.38.10; 4.51.11; 8.48.13 (*api*) *syāma* (*saumanase*) 3.59.4; 10.14.6; (*abhi*) *syāt* 10.117.7; PT *santau* 10.117.9

as (IV) P throw IPF (*parā*) *āsyat* 10.72.8 (*vi*) *āsyat* (*śatam purām*) 4.30.20; PF (*parā*) *āsa* [3s.] 4.18.8; PT *asyan* (*renum*) 10.68.1; PP (*vi*) *astaḥ* (*vṛtraḥ*) 1.32.7

ásaṁmṛṣṭa a (*sam*+√*mṛj*) not cleansed 5.11.3

asaścát Bv (√*saśc*) incomparable, freely moving or giving, having no enemy, 1.142.6, 160.2; 9.85.10

ásasat a wakeful, not sleeping 1.143.3

ásāmi adv completely 1.25.15

asutṛp a feeder on life, loving to snatch away life 10.14.12

ásunīti f Leader of life—a deity 10.15.14

ásura a (√*as*, to overthrow) mighty 1.35.7, 10; 2.28.7; 3.29.14; 5.83.3, 6, 7

asuryá a mighty 2.23.2, 35.2
n might, power 2.33.9

asenyá a unfit for an army, weak, 10.108.6

ásta n home 1.116.5, 25; 10.14.8, 34.10

asmayú a fond of us 1.142.10; 2.23.8

ásmera a (√*smi*) modest, not smiling 2.35.4

asméhiti f task, mission with us 10.108.1

asremán m (√*srā*=*sriv*) unmaimed, uninjured 3.29.13

ah put together, collect PF (*sam*) *anāha* (2 pl.) 8.48.5

ahastá a handless 1.32.7; 10.34.9

áhi m serpent, name of Vṛtra 1.32.1-5, 8, 11, 13-14; 2.12.3, 11; 3.32.11, 33.7; 10.139.6

áhigopā Bv having Ahi i.e. Vṛtra as their master 1.32.11

ahihátya n slaughter of Ahi 3.32.12

ahihán m killer of Ahi (here standing for enemy in general) 1.118.9

ahī́ f wife of Ahi 10.139.6

ahyárṣu a eagle, one who rushes at a serpent 2.38.3

ā́kūti f feeling, intention 10.191.4

ā́gamiṣṭha a (√*gam*, Super.) coming most easily and willingly 10.15.3

ā́gas n wrongful act, crime 2.28.5; 7.86.4, 88.6; 10.15.6

āghāṭí m small bell 10.146.2

āghṛṇi a (*ā*+√*ghṛ*=*hṛ* to glow) fierce, haughty glowing 6.53.3, 8, 9; 55.1.3

ācárana n (√*car*) arrival, faithful attendance 1.48.3

ājí m race, fight 1.116.2, 15; 7.83.2, 6; 10.68.2

ā́ñjanagandhi f having the smell of ointment 10.146.6

āṇí m axle-end 1.35.6

āṇḍá n egg, child 10.68.7

ātáp m tormenter 5.73.5

ātmadā́ m giver of life-energy 10.121.2

ātmavát a animated 1.116.3

ādardirá a (*ā*+√*dṛ*, to break), breaker, accustomed to break 8.100.4; 10.78.6

āduri a (*ā*+√*dṛ*) breaker, destroyer 4.30.24

ādhrá a poor, meek 10.117.2

ānuṣák adv (*anu*+√*sac*) in due order 5.26.8

āp (V) obtain PF *āpa* 4.51.7

āpí m (√*āp*) relative 2.28.11, 38.11; 7.88.6; 10.117.7

ā́pya n (*āpi*) relation, friendship 7.83.1

ābhu n (*ā*+ √*bhū*) what is about to exist 10.129.3

āmá a unbaked 2.35.6

āmitrá m inimical, belonging to enemy 6.28.3

āyá m (√*i*, to go) arrival, aproach 2.38.10

āyú m (√*i*) a living being, man 3.59.9

ā́yus n life, vigorous life 1.25.12; 116.10, 19, 25; 2.38.5; 7.77.5; 103.10; 8.48.4, 7, 10,11; 10.14.14; 18.5, 6

ārá n distance: used adverbially only in abl. and loc. 2.28.6, 6.56.5

ā́rā f weapon of Pūṣan 6.53.5, 6, 8

āréagha a far removed from danger 6.56.6

ārcatká m a patronymic 1.116.22

ā́śā f direction, quarter 10.72.3, 4

ā́śita (√*aś* CS PT) well-fed 10.117.1, 7

āśuhéman Bv (*heman*—√*hi*, to urge) possessed of quick fervour, zeal or impulse 1.116.2; 2.35.1

ās (II A) sit *adhi* (trans.) settle; *pari*, sit around *sam*, sit together PR *āste* 7.55.6; 10.139.2; *āsate* 1.48.6; *adhi āsate* 1.25.9; *pari āsate* 3.9.3; *sam āsate* 3.9.7 PT *āsīnāḥ* 10.15.7

āsán n mouth 1.116.14; 5.73.6; 9.69.2

āsurá a belonging to *asura* 3.29.11

āhanás a (√*han*) striking, mighty 10.125.2

āhavá m battle 2.23.11

i (IIP) go *anu*, follow; *ati*, cross; *apa*, depart; *api*, go in; *abhi*, set out; *ava*, descend; *ā*, come; *ud*, rise; *upa*, approach; *parā*, depart (to another world); *pari*, go round; *pra*, go forward; *vi*, separate; *sam*, go with PR (*emi*) 8.100.1; 10.34.5 (*upo*) *emi* 7.86.3 (*adhi*) *imasi* 8.91.3 (*upa ā*) *imasi* 1.1.7 *eṣi* 8.91.2 (*ati*) *eṣi* 5.1.9

(ud) eṣi 1.50.5 eti 10.34.6 117.8 (anu) 5.80.4 (api) eti 3.33.2 (abhi) eti 10.117.8(ud) eti 7.61.1; 63.1-4 (upa) eti 7.103.3; 10.34.10 (sam) eti 7.103.7 yanti 10.18.5 (ati) yanti 9.69.9 (apa) yanti 1.50.2 (abhi+upa) yanti 6.28.4 (upa) yanti 3.9.3 (prati) yanti 9.69.4 (sam) yanti 2.35.3 IPF āyam 10.108.10 aita 10.18.2 (apa) āyata 10.72.6 (ud) ait 10.90.4 (upa+pra) ait 10.72.8, 9 āyan 3.33.7 (abhi) āyan 7.103.2 (upa)āyan 4.33.2 PF īyuḥ 10.15.1, 2 (parā)īyuḥ 10.14.2, 7 IPV (anu+pra) ihi 6.54.6 (ā) ihi 5.83.6; 10.14.8; 18.8 (upa) ihi 10.14.10 (parā) ihi 10.18.1 itana 3.29.9 ita 10.108.11 (apa) ita 10.14.9; 108.10 (vi) ita 10.14.9 (anu) etu 6.54.5 (upa)etu 8.100.11 (pra)etu 1.154.3 yantu 8.100.12 (ud)yantu 10.108.11 SB ayan 7.61.4 OP (ava)iyām 7.86.4 (apa+pra) iyāt 10.117.4 PT yan 10.117.7 yate 9.69.3; 10.78.2 (ud)yan 1.50.11 (parā) yadhyah 10.34.5 (pra)yati 3.29.16 yatīḥ 8.91.4 (ava) yati 8.91.1; (ā) yati 10.127.1, 3 (parā)yatīm 4.18.3 iyanaḥ 7.68.2 ayamānaḥ 8.100.8 īyivāṁsam 3.9.4 (parā)īyivāṁsam 10.14.1 INF (Dat) etavai 10.108.6 (ati) etavai 5.83.10 (Abl) etoḥ 2.38.3

íḍā f food, sacrificial food. 1.48.16; 3.29.3, 4; 4.50.8

itáūti n affording protection hereafter 7.68.6

idám adv just here. 2.38.9; 4.18.6; 7.89.4; 10.108.1

idā́ adv just now, at this moment 4.33.11

idh (VIIA) kindle (trans.), flare, blaze up (intrans) sam kindle PR (sam) indhate 2.35.11 PF (sam) īdhire 5.11.2 PT indhānaḥ 1.143.7 (sam) idhānaḥ (trans.) 1.143.7 (intrans.) 1.143.2 PP iddhaḥ 5.1.6; (sam) iddhaḥ 1.142.1 (sam) iddham 3.9.7 (sam) iddhasya 5.1.2 INF (Dat) (sam) idhe 7.77.1

idhmá m fuel, fire-stick 10.90.6

índu m a bright drop of Soma—always used of Soma; the later meaning viz. 'moon' is absent in the Rv. 4.50.10; 8.48.2, 4, 5, 8, 12, 13, 15; 9.69.10; 85.1, 3, 4, 7, 8

índrajūta Tp inspired by Indra 1.118.9; 3.33.11

índrajyeṣṭha Bv where Indra is the greatest 4.54.5

índravat m led by or associated with Indra 1.116.21, 4.33.3; 5.57.1

índraśatru Bv one whose slayer is Indra 1.32.6, 10

índrasārathi Bv having Indra as his car-companion 4.46.2

indriyá n Indra-like, peculiar to Indra 1.85.2; 4.30.23

inv (IP) urge, impel, sam, urge IPV sam invatam 1.160.5

írā f nourishing food 5.83.4

íriṇa n game-board 10.34.1, 9

írya a watchful, active 6.54.8

iṣ (IV, IX), urge, send pra, urge, impel PR (pra)iṣye 4.33.1 PS iṣyate 9.69.1 PT iṣaytīḥ 3.33.12 PP iṣitā 1.108.2 (also indreṣitā) iṣitaḥ 3.32.4, 16; 3.33.11 iṣitam 2.38.5

iṣ (VI) desire =icch PR icchāmi 6.28.5 IPF aicchaḥ 10.108.5 IPV iccha 6.53.6 icchatu 7.102.1 OP icchet 10.117.4 PT icchantī 10.108.1, 2 icchantīḥ 1.25.16 icchamānaḥ 4.18.10; 10.34.10 icchamānāḥ 3.33.7 GD (prati) iṣya 10.129.4

íṣ f food, nourishment 1.48.15; 3.59.9; 7.68.9, 77.5; 8.100.11

iṣá a eager, enthusiastic 1.184.6

iṣaṇy (√iṣ IV) urge, impel PT iṣaṇyan 3.61.7

iṣay (denom. iṣ) seek food, nourishment PT 3.33.12

iṣirá (√iṣ IV) active, vigorous 8.48.7; 10.68.3

iṣkṛti f healing 10.97.9

iṣṭávrata Bv obedient to law 3.59.9

iṣṭāpūrtá Dv merit due to sacrifices, 'iṣṭa' and other pious acts, 'pūrta' 10.14.8

iṣṭí f (√iṣ, to impel) (1) guidance, urge 2.28.7; (2) impeller 1.143.8

iṣṭí f (√iṣ=icch) desire, search, object of desire cf. kāma and manoratha 1.25.4, 143.8; 6.74.1

ī (IV A) go, approach, request PR īmahe 6.54.3 īyate 1.35.9; 160.1 PT īyamānaḥ 10.168.2

īkṣ (I) observe, abhi, observe IPF (abhi) aikṣetām 10.121.6

īṅkh, go SB īṅkhavāvahai 7.88.3 CS īṅkhayanti 1.19.7

ījāná (√yaj PT) sacrificer 4.51.7

īḍ (II A) praise, request, beg PR īḍe 1.1.1; 4.33.1 īḍate 5.1.7 IPF aiṭṭa 3.48.3 PP īḍitaḥ 10.15.12 GDV īḍyaḥ 1.1.2; 3.29.2 īḍyam 3.9.8; 29.7 īḍenyaḥ 5.1.9

īr (II A) go forth, send forth PR īrate 9.69.6 (ud) īrate 5.83.3; 10.97.8 (pra) īrate 9.85.7 (sam+pra) īrate 10.168.2 IPF (ud) airatam 1.118.6 (ni) airayat 6.56.3 airayatam 7.82.3 PF (ā) īrire 1.143.4; 3.29.15 IPV (ud) īrṣva 10.18.8 (ud) īratām 10.15.1 (ud) īraya (CS) 1.48.2 SB (pra) īrayāva (CS) 7.88.3 CS (pra) īrayami 2.33.8 PT īrayantī (CS) 3.61.2

īrmā́ adv just here, already 5.73.3

īś (II A) rule, govern PR īśe 2.28.6 (1s.) īśe 7.75.4 (3s) AO īśata 2.23.10; 6.28.7; 8.48.14; 9.85.8 PT īśānaḥ 10.92.2 īśānam 6.54.8; 55.2 īśānāt 2.33.9

īṣ (I) go, run away PR īṣate 5.83.2

ukthá n hymn, prayer 1.181.4; 3.33.8; 4.30.16, 33.10, 51.7

ukthyá a deserving a hymn 1.48.12; 2.23.14; 5.26.6

ukṣ (VI P) sprinkle IPF aukṣan 3.9.9; (pra) aukṣan 10.90.7 IPV ukṣatam 5.63.5 PT ukṣamāṇāḥ 5.57.8

uks (VI) grow PT *ukṣamāṇāḥ* 5.57.8 PP *ukṣitāḥ* 1.85.2
ukṣan m bull (√*ukṣ*, sprinkle) 9.69.4, 85.10
ucátha n (√*vac*) hymn, prayer 1.143.6
uccābudhna a having its bottom turned on high 1.116.9
ucch, see *vas*
uttānápad Bv having outstretched legs for delivery 10.72.3, 4
útsa m (√*ud*) spring, fountain 1.85.11, 154.5; 5.57.1
ud (VII) moisten PR (*vi*) *udanti* 1.85.5; IPV (*vi*) *undhi* 5.83.8
udanyú a (from denom.) thirsty 5.57.1
udanvát a watery, water-filled 5.83.7
udaprút a swimming in water 10.68.1
udameghá Tp ocean 1.116.3
udáyana n (*ud*+ √*i*, to go) rising place of the sun 1.48.1
udumbalá a having ample strength 10.14.12
údojas a very powerful 10.97.7
udvát f high place 1.35.3; 5.83.7; 10.127.2
upapárcana n mixture 6.28.8
upapṛc a closely associated 1.32.5
upamá a (super. of *upa*) highest, best 8.29.9
upamáśravastama a most famous 2.23.1
úpara a (comp. of *upa*) later, nearer, better 10.15.2
úpavasu Bv wealthy 6.56.6
upastáraṇa n seat-cover 9.69.5
úpasti m subordinate 10.97.23
upastír f seat-cover 4.33.1
upástha m bosom, lap 1.35.5, 6, 115.5; 2.35.9; 3.29.14, 33.1; 5.1.6; 7.63.3, 88.7; 10.15.7, 18.10
upahatnú a (*upa*+√*han*) inclined to kill 2.33.11
úpāka a (*upa*+*āka* from *ac*) closely associated 1.142.7
upā́yana n (*upa*+√*i*) arrival 2.28.2
upārá n (*upa*+*āra* from *ar*) guilt, crime 7.86.6
ubj (VI P) force out IPF (*nir*) *aubjat* 2.23.18; (*nir*) *aubjat* 1.85.9
ubhayā́ adv. on either way; on any account 10.108.6
ubhayā́dat a having teeth on both sides i.e. above and below 10.90.10
urukramá Tp wide-striding 1.154.5
urugāyá Tp (*gāya* from√*gā* to go. (1) a wide-striding 1.154.1, 3, 6; 8.29.7; (2) n wide-expanse 6.28.4
urucákṣas Tp far-sighted 1.25.5, 16; 7.63.4
uruvyác a (*vi*+ √*ac*) far-striding 5.1.12
uruvyácas a (*vi*+√ *ac*) extensive, vast 1.160.2; 10.18.10
uruśáṁsa (1) a greatly-praised 2.28.3; 8.48.4; (2) m great-singer 2.38.11
uruṣyú a (√*uruṣy*, to protect) eager or willing to defend 8.48.5
urvárā f corn-field 10.142.3
urviyā́ adv widely, broadly 2.35.8
ulkā́ f fire-brand 10.68.4
uśat see √*vaś*
uśmasi see √*vaś*
usrá a (√*vas*) brilliant, shining i.e. dawns 2.23.2
usráyāman a moving at day-break 7.71.4
usríyā f brilliant-coloured (cow) 4.50.5; 7.75.7; 10.68.6, 7
ūtí f (√*av*) favour, protection 1.35.1, 48.14; 2.12.14, 23.1; 3.9.1, 48.5; 8.48.15; 10.15.4
ū́dhan-ū́dhar-ū́dhas n udder 3.29.14, 48.3; 9.69.1
ūrú m thigh 10.90.11, 12
ū́rj f vitality, nourishment 1.116.8, 118.7; 8.100.10; 10.15.7
ūrjay (denom. from *ūrj*) strengthen 2.35.7; 10.97.7
ū́rṇamradas a gently-pressing like wool 10.18.10
ūrṇu (II) cover *vi*, uncover *ūrṇuṣe* 4.54.2; IPV *ūrṇuhi* 10.18.11; PT (*vi*) *ūrṇvat* 5.80.6
ū́rmyā f night 10.127.6
ūrvá m stall, store-house 2.35.3; 3.32.16; 4.50.2; 10.108.8
ūh (I A) consider PR *ohate* 2.23.16
ṛ (III V) go, send III PR *iyarmi* 1.116.1; *iyarti* 3.61.2; 7.68.3 AO (*pra*) *āran* 1.49.3. IPV (*ā*) *aratām* 3.33.13. INT. *alarti* 8.48.8 CS IPV (*ud*) *arpaya* 2.33.4; CS PP *arpita* 1.142.9 PT (*sam*) *ārāṇa* 3.33.2. V PR (*abhi*) *ṛṇoti* 1.35.9. SB (*vi*) *ṛṇavaḥ* (2s.) 1.48.15
ṛkvat m bard, singer 4.50.5
ṛkvan m singer 10.14.3
ṛghāy (denom. from *ṛghā*) be furious 4.30.5
ṛc see *arc*
ṛc f stanza 2.35.12; 10.90.9
ṛjīṣá a (√*ṛj*) rushing straight, impetuous 1.32.6
ṛjīṣín a impetuous 3.32.1
ṛjūy (denom. from *ṛju*) be honest, straight-forward 1.116.23
ṛñj (VI) direct, urge *ni*, bend PR *ṛñjate* 1.143.7. (*ni*) *ṛñjate* 1.143.5
ṛṇá n defect, debt, weakness 2.28.9; 10.127.7
ṛṇacit a (√*ci*, to know) knower of defects 2.23.17
ṛṇayā́ a (√*yā*, to go) attacker of defects 2.23.11, 17
ṛṇaván a debtor 10.34.10

ṛtá n (1) eternal, beginningless or settled law 1.1.8; 2.28.4, 5; 3.61.7; 4.51.8; 5.1 .7, 63.7, 80.1; 7.63.1, 75.1; 10.108.11, 139.4
(2) beginningless truth 2.23.17; 5.80.4; 8.100.4; 10.34.12
(3) sacrifice as the representative of this law 1.142.7, 143.7; 2.23.3; 7.95.6; 8 .100.5; 9.69.3; 10.68.4, 78.2
ṛtájātasatya a born in Ṛta and unfailing 4.51.7
ṛtayúj a yoked according to Ṛta 4.51.5; 7.71.3
ṛtávan a holy, pious 1.160.1; 2.28.6, 35.8; 3.33.5; 4.18.6; 5.80.1; 7.61.2; 10.168.3
ṛtavṛdh a furtherer of Ṛta 1.142.6
ṛtaspṛś a associate of Ṛta 4.50.3
ṛté ind without, used with Abl 2.12.9; 4 .33.11; 9.69.6
ṛtvíj m (*ṛtu+ij* from √*yaj*) a priest who worships at the proper season, Agni 1.1.1; 5.26.7
ṛtvíya (*ṛtu*+√*i*) punctual 1.143.1; 3.29 .10
ṛd (VI P) go down CS *ardaya* 2.23.14
ṛdūdára Bv (*ṛdu* from √*ṛd*) soft-minded 2.33.5; 8.48.10
ṛdh (V P) fulfil, lead to success IPV *ṛdhyāma* 2.28.5; OP *ṛdhyāḥ* 8.48.2
ṛdhak adv separately, away 4.18.4; 7.61.3
ṛbīsa m abyss 1.116.8
ṛṣabhá m bull 6.28.8
ṛṣibandhu Bv a relative of the sages 8.100 .6
ṛṣṭí f lance 1.85.4; 5.57.6; 7.55.2
ṛṣvá a (√*ṛṣ*) high, lofty 1.25.9; 3.32.7; 7.61.3, 77.6
ekapará Tp devoted to one only 10.34.2
ékeṣa Bv (*īṣā*, pole) one-poled 10.135.3
étagva a (*ā+ita+gva* from √*gā*, to go) accustomed to go to the usual destination 1.115.3
étaśa m chief horse of the Sun 4.30.6; 7 .63.2
enat=etat
énas n sin, crime 2.12.10, 28.7; 6.74.3; 7 .86.3
énasvat a guilty, sinful 7.88.6
enā́ adv (Instr. of *idam*) thus, here 5.73 .4; 7.71.4; 10.14.2; 108.3
éva n custom, intention, habit, nature 3 .33.5; 4.33.1
evá ind (1) thus, in this way 2.33.15; 4 .33.6, 50.6, 54.5; 10.18.5, 108.9
(2) only, alone in particular, as soon as 1.1.3; 2.12.1; 3.29.8; 4.50.8, 51.8; 6 .54.1, 2; 10.18.9, 90.2, 125.5, 8
ókas n (√*uc*, IV) habitual haunt, home 2.38.5; 4.50.8; 10.117.4
ojāy (denom. from *ojas*) put forth one's vigour 2.12.11; 3.32.11
ójīyas a stronger 2.33.10
ódatī f (√*ud* PT) oozing; being wet with eagerness 1.48.6

omán n (√*av*) favour 1.118.7; 7.68.5
oṣám adv quickly 10.119.10
óṣadhi-ī f medicinal plant 4.33.7; 5.83.1, 4, 5, 10; 7.61.3, 102.2; 10.97.8
kakúbh f peak, summit 1.35.8
kakuhá m a tall animal 1.184.3; 5.73.7
katamá a which one 1.35.7; 4.51.6; 10 .168.3
katidhā́ ind in how many parts 10.90.11
kan=kā (IV) love, enjoy PF (*ā*) *cake* 1.25 .19; PT *kāyamāna* 3.9.2
kánikrdat see *krand*
kániṣkan see *skad*
kanī́ f (√*kan*) maiden 1.116.10
kanyā f maiden 3.33.10; 8.91.1
kanyà f maiden 3.33.10; 8.91.1
kapardín a having matted hair 6.55.2; 7 .83.8
kam a particle of emphasis 1.154.1; 2.28 .8; 4.30.6; 5.83.10; 7.88.3
kam (X A) love PR *kāmaye* 10.125.6; PT *cakamāna* 10.117.2
karambhá m gruel 6.57.2
karambhā́d a (*karambha*+ √*ad*, to eat) 6.56.1
kárūḍatin m having a broken tooth, 4.30 .24
kártva n thing to be done 1.25.11
karmā́ra m smith 10.72.2
kalmatikín m radiant, bright 2.33.8
kaví m (√*kū*, to see) wise man (adj. or noun) 1.116.4, 142.8; 2.23.1, 28.1; 3.29 5, 12; 5.1.6, 12, 11.3, 57.8; 6.53.5; 7; 7.86.3; 9.85.9; 10.129.4
kavíkratu Bv having the wisdom of a Kavi 1.1.5; 5.11.4
kavítara a wiser 7.86.7
kavyá m a class of Manes 10.14.3, 15.9
káśā f whip 5.83.3
kā́mya a (√*kam*, to love) loved, covetable 2.38.11, 9.85.4
kārú m (√*kṛ*, to sing) bard, singer 1 .184.4; 3.30.9, 33.8, 10; 7.68.9
kārúdhāyas a (*dhāyas* from √*dhā*) supporter of the bard 3.32.10
kārotará m strainer, siever 1.116.7
kā́rṣman n (√*kṛṣ*, to draw) boundary, limit 1.116.17
kā́ś (IA) shine brightly IPF (*abhi*) *acākaśam* (from INT stem) 10.135.2
kā́ṣṭhā f limit, boundary, river-bed 1.32 .10
kiṁyú a longing for what 3.33.4
kikidī́vin m kind of bird 10.97.13
kikirā́ adv (√*kṛ*) strewn to pieces 6.53 .7, 8
kitavá m gambler 10.34.3, 6, 10, 11, 13
kir see *kṛ*
kīrténya a (√*kīrt*, to sing FT.PP.) 1 .116.6
kīrí m (√*kṛ*, to praise) bard 2.12.6
kucará a moving in difficult places 1.154 .2

kup ((IV) be restless CS *kopayatha* 5.57 .3; PP *kupita* 2.12.2

kumārádeṣṇa Bv (*deṣṇa* from √ *dā*) having a gift like a child's 10.34.7

kúliśa m (*ku*+*liśa* from *riś*) hatchet 1 .32.5

kulyā́ f stream 5.83.8

kuvíd Interrogative particle with an expected affirmative reply, used with SB or OP. 1.143.6; 2.35.1, 2; 3.42.2, 4; 10.119 .1-13

kuṣávā f (*ku*+*savā* from √*sū*, to produce) a female devil 4.18.8

kúha where 1.184.1; 2.12.5; 10.129.1

kṛ (V, VIII, also II) do, make V PR *kṛṇomi* 10.34.12, 125. 5, 6. (*āviḥ*) *kṛṇomi* 1 .116.12. *kṛṇoti* 1.48.8; 4.50.9; 10.34.8, 97 .22, 117.7; Ā *kṛṇutha* 6.28.6; *kṛṇute* 1 .115.5; 10.117.2, 3; (*āviḥ*) *kṛṇute* 5.83.3 IPF *akṛṇoḥ* 10.135.3; *akṛṇot* 1.116.10, 14; (*āviḥ*) *akṛṇot* 10.68.6; *akṛṇvan* 4.33.7. IPV *kṛṇu* 3.29.12; 6.53.7, 8; 9.85.4. *kṛṇuhi* 6 .53.10; 8.48.6. *kṛṇuta* 5.57.7; 10.78.8 SB *kṛṇavāma*, 4.33.5; *kṛṇavaḥ* 8.100.1; *kṛṇnavat* 4.18.4; 7.88.6; 8.48.3; *kṛṇavan* 4.51.1, 7.63.1; Ā. *kṛṇavai* 10.108.9. PT *kṛṇavat* 2 .28.7; 5.80.2; 7.103.8. *kṛṇvāna* 5.80.4; 7.75 .1. II PR (*nis*) *kṛtha* 10.97.9; PF *cakṛma* 4.54.3; 7.86.5; 10.15.4; (*ā*) *cakrathuḥ* 1 .116.9, 22; *cakartha* 4.30.8; *cakāra* 1.31.1, 116.16; *cakruḥ* 4.33.3, 6, 8; 7.63.5. Ā. *cakre* 1.25.15; 5.80.3; (*ā*) *cakre* 3.32.13, 48.3, 4; 10.68.5; *cakrire* 1.85.2, 7, 10. PPF *acakrat* 4.18.21. AO root (*upa*) *akaram* 10.127.8; *akarma* 10.68.12. (*ni*) *kar* 3.33 .8; (*mā*) *kar* 4.18.1; 7.75.8; *akar* 5.83.10, (*vi*+*ā*) *akar* 2.38.8: *akran* 4.33.2; 6.28 .1; 10.14.9. Ā. *kṛta* 9.69.5; (*niḥ*) *askṛta* 10.127.3; *akrata* 7.103.8; 10.34.5; *akāri* 1.184.5. FT *kariṣyasi* 1.1.6; FT.SB *kariṣyāḥ* 4.30.23. IPV *kṛdhi* 2.23.7; 7.77.4. Ā. *kṛsva* 2.23.14; *kṛta* 10.97.2; *kartana* 1 .142.12. INJ (*ni*) *karma* 2.23.12. SB *karāṇi* 7.86.7; *karati* 2.35.1; 10.18.6; *karat* 7.102.3; Ā. *karāmahe* 1.25.5; *karate* 7.88.1. PP (*aram*) *kṛtaḥ* 10.14.13; *kṛta* 1.25.11, 85.6; 3.29.1; 10.90.15, 97.5. GDV *kartva* 1.25.11; 4.18.2. GD *kṛtvī* 10 .15.12. INF *kartave* 1.85.9; *kartoḥ* 1.115 .4; 2.28.4

kṛt (VI, P) cut GD (*vi*) *kṛtya* 10.68.8

kṛtá n a lucky throw of the dice, as opposed to *kali* 10.34.6

kṛtádhvaj Bv having raised banner 7.83 .2

kṛtā f an adopted mother, nurse 2.35.5

kṛp (VI A) beg, beseech IPF *akṛpanta* 9.85.11 CS IPF *akṛpayat* 10.68.10 PT *kṛpamāṇa* 1.116.14

kṛśana n pearl 1.35.4; 10.68.11

kṛṣ (I, VI) draw, drag AO *acīkṛṣam* 10 .119.11; IPV (*su*) *karṣa* 5.83.7; *kṛṣasva* 10.34.13; PT *kṛṣat* 10.117.7

kṛṣí f (√*kṛṣ*) arrable land 10.34.13

kṛṣṭí f (√*kṛṣ*) man, people: always in the plural 1.160.5; 3.59.1; 4.30.2; 5.1.6; 9.69.7; 10.119.6

kṝ (VI P) scatter, shower IPF *akirat* 1 .32.13

kḷp (I A) arrange CS IPF *akalpayan* 10.90.14; (*vi*) *akalpayan* 10.90.11; IPV *kalpaya* 10.15.14; 18.5

kéta m (√ *kit*=*cit*, to know) desire, intention 2.38.5

ketú m (√*kit*=*cit*, to know) banner, banner-like twilight of the Sun 1.50.1, 3; 3.29.5, 61.3; 5.11.2, 3; 10.78.7, 139.2

kévaṭa m ditch. 6.54.7

kévalāgha Bv having evil alone 10.117.6

kevalādín Tp one who eats without giving 10.117.6

kóśa m box, pitcher 3.32.15; 5.83.8; 6.54 .3

krátu m (√*kṛ*) mental power, wisdom 1.143.2; 2.12.1; 3.9.6; 4.33.9; 7.61.2, 89.3

krā́tumat a powerful, effective 2.23.15

krand (IP) shout AO s: *akrān* 9.69.3; red: *acikradan* 8.100.5; IPV (*abhi*) *kranda* 5.83.7; INT. PT *kanikradat* 4.50 .5; 5.83.1, 9; 9.85.5

krándas n shouting, roaring 2.12.8; 10 .121.6

kram (I) walk, go IPF (*vi*) *akrāmat* 10 .90.4; PF (*vi*) *cakrame* 8.29.7; 10.117.8; AO root: *akramuḥ* 10.97.10; AO *iṣ*: (*ati*) *akramīt* 9.69.4; IPV (*vi*) *kramasva* 4.18 .11; 8.100.12; PF. PT *vicakramāṇa* 1.154 .1

krīḍí a (√*krīḍ*) playful 10.78.6

krudh (IV P) be angry AO. INJ *cukrudhāma* 2.33.4

kruś (I A) cry, shout AO *akrukṣat* 10 .146.4; PT *saṁkrośamāna* 4.18.6

kṣatrá n (√*kṣad*) martial power 1.160 .5; 7.28.3; 10.18.9

kṣatraśrī́ Tp one who adorns, or shines with, martial power 1.25.5

kṣad (I A) eat, cut PR *kṣadase* 1.25.17; PF PT *cakṣadāna* 1.116.16

kṣap f night 1.116.4

kṣam (I A) endure *abhi*, take pity PF OP *cakṣamīthāḥ* 2.33.7. IPV (*abhi*) *kṣamadhvam* 2.28.3; OP (*abhi*) *kṣameta* 2.33.1

kṣā́m f earth 1.25.18; 4.30.12

kṣáya m (√*kṣi*) home 4.54.5

kṣar (I P) flow IPF (*sam*) *akṣaraḥ* 9.85 5; *kṣaran* (augmentless) 1.116.9

kṣā́ f (√*kṣi*) earth 3.32.11

kṣā́man n (√*kṣi*) earth 9.85.11

kṣi (I P) rule PR *kṣayati* 1.32.15

kṣi (II P) dwell PR *kṣeti* 4.50.8; (*adhi*) *kṣiyanti* 1.154.2; (*upa*) *kṣiyanti* 10.125 .4. PT *kṣiyat* 2.12.11; 3.59.3; 7.88.7; 10 .68.8

kṣití f (√*kṣi*) (1) home 7.88.7 (2) people 5.1.10; 7.28.4, 75.4

kṣip (VI P) throw, urge PT (*abhi*) *kṣipat* 5.83.3 (*ava*) *kṣipat* 10 .68.4

kṣíp f finger 9.85.7

kṣéma m (√*kṣi*, to dwell) restfulness 7.86.8

kṣemay (denom.) seek rest
PT *kṣemayat* 4.33.10
kṣódas n (√*kṣud*) dashing stream 7.95.1
khá n hole 8.91.7
khanitṛ m dagger 10.97.20
khanítrima a secured by digging 7.49.2
khā́ f well, ditch, source 2.28.5
khilyá m pasture-land 6.28.2
khyā (II) see IPF (*vi*) *akhyat* 1.35.7, 8; 10.127.1 (*vi*) *akhyan* 1.35.5. INJ (*abhi*) *khyam* 7.86.2
gabhīrá a deep 3.32.16; 10.108.4, 129.1
gabhīrávepas Bv (*vepas* from √*vip*) having deep inspiration or insight 1.35.7
gam (I)=*gacch*, go. *anu* follow; *abhi*, approach; *ā*, come; *upa*, go near; *sam*, unite PR (*abhi*) *gacchati* 10.146.5; (*upa*) *gacchanti* 10.117.1. IPF *agacchat* 1.32.14. PF *jagama* 7.88.5; 89.3; (*ā*) *jagantha* 10.108.7, 9; *jagāma* 8.100.14; (*anu*) *jagmuḥ* 4.33.6 (*ava*) *jagmuḥ* 1.32.2; PF. OP *jagamyām* 1.116.25 PPF *ajagan* (2s) 3.9.2 AO root: (*mā*) *gamam* 7.89.1; *aganma* 1.50.10; 3.33.3; 8.48.3, 11; (*mā*) *ganma* 2.28.7; (*ā*) *agman* 6.28.1; Ā. (*sam*) *agmata* 10.97.6: AO. IPV (*ā*) *gahi* 1.49.1, 142.13; 6.54.7; 10.14.5; (*aram*) *gantam* (2d) 7.68.2; (*ā*) *gata* 10.15.4; (*ā*) *gantana* 5.57.1; (*ā*) *gamantu* 10.15.5; AO INJ (*sam*) *gamemahi* 6.54.2; (*ā*) *gamat* 1.1.5; (*ā*) *gaman* 10.108.8; AO SB (*anu*) *gamāni* 4.18.2, 3; FT *gantā* 2.23.13. IPV Ā. (*sam*) *gacchasva* 10.14.8; (*ā*) *gacchata* 10.15.11. SB (*ā*) *gacchāt* 10.108.3; PF. PT *jaganvān* 7.88.2; *jagmivas* 10.117.2. GD *gatvāya* 8.100.8; (*sam*) *gatya* 10.97.21. INF *gamadhyai* 1.154.6
gámiṣṭha a (√*gam* Super.) going most often 1.118.3
gáya m (√*ji*) acquired property 6.74.2
gayasphā́na a increaser of property 7.54.2
gartasád a seated on the chariot-seat 2.33.11
gávāśir Bv (*go*+*āśir* from *ā*+ √*śrī*) mixed with cow's milk 3.32.1, 42.1
gáviṣṭi f (*go*+*iṣṭi*) war, battle, loot-seeking invasion 5.63.5
gavéṣaṇa a (*go*+*eṣaṇa* from √*iṣ*, to seek) seeker of cows 6.56.5
gavy (denom from *go*) seek for cows 3.33.11; 7.83.1
gávya a (*go*) consisting of cows 3.32.16
gavyú a (denom adj. from *go*) loot-or cow seeking 3.33.12
gávyūti f (*go*+*ūti*) pasture-land 1.25.16; 7.77.4; 9.85.8; 10.14.2
gáhana a deep 10.129.1
gā (III P) go PR (*abhi*) *jigāti* 7.71.4; (*pari*) *jigāti* 7.75.4; AO root: *agāma* 10.18.4; (*mā*) *gāḥ* 10.108.9; (*pra*) *agāḥ* 8.48.2; (*ā*) *agāt* 1.35.8; 2.38.4, 6; 5.80.5; (*ud*) *agāt* 1.50.13, 115.1; (*ā*) *aguḥ* 7.75.3; AO. IPV (*adhi*) *gāta* 10.78.8; AO INJ (*ā*) *gāt* 2.38.8, 11; (*pari*) *gāt* 2.33.14; (*mā*) *gāt* 10.18.4; AO SB (*anu*) *gāni* 4.18.3; IPV (*pra*) *jigāta* 1.85.6
gā (IP) sing=*gai*
IPV (*pra*) *gāyata* 7.102.1
gātú m (√*gā*, to go) path 4.18.10, 51.1; 7.63.5; 9.69.7, 85.4; 10.14.2
gātumát a resourceful 7.54.3
girikṣít a (*kṣit* from √*kṣi*, to dwell) dwelling on the mountain 1.154.3
giribhráj a (*bhraj* from √*bhrāj*) shining on mountains 10.68.1
giriṣṭhā a one who dwells on a mountain 1.154.2; 3.48.2; 9.85.10
gup (I P) protect PF *jugupuḥ* 7.103.9
guh (I) conceal PR *gūhathaḥ* 5.63.4; *gūhanti* 10.108.4. PT *gūhat* 4.51.9. PP *gūḍha* 10.129.3; (*apa*) *gūḍha* 1.116.11; (*ni*) *gūḍha* 10.108.11
gúhā secret place: always used in the Instr. case adverbially, mostly with √*dhā* or √*kṛ* 2.12.4; 4.18.5; 5.11.6; 10.68.7
gṛ (IX) sing, *abhi*, favour PR *gṛṇīmasi* 2.33.8; *gṛṇāti* 1.48.4; *gṛṇanti* 1.48.11; Ā. *gṛṇiṣé* (1s) 2.33.12. IPV (*abhi*) *gṛṇihi* 1.48.14; (*abhi*) *gṛṇātū* 10.139.4; INJ Ā (*abhi*) *gṛṇīta* 10.15.6. PT (pass. Ā.) *gṛṇāna* 1.35.10, 160.5; 7.75.5. *gṛṇat* 3.59.5; 7.77.4; 9.69.10
gṛ wake up see *jāgṛ* AO *ajīgaḥ* (3 s.) 5.1.3; 7.75.1. AO IPV *jigṛtam* (2d.) 4.50.11; INT PT *jāgṛvat* 3.29.2.
gṛtsa a (√*gṛdh*) wise, clever, ambitious 3.48.3; 7.86.7
gṛdh (IV P) be greedy for PF *jāgṛdhuḥ* 2.23.16. AO *agṛdhat* 10.34.4
gṛdhra m (*gṛdh*) vulture 1.118.4
gṛbhāy (denom. from *gṛbha*) seize, hold *anu*, favour; *ud*, withdraw IPV (*anu*) *gṛbhāya* 2.28.6; (*ud*) *gṛbhāya* 5.83.10
gṛṣṭí f cow, having only one calf 4.18.10
gṛh m house 10.119.3
gṛhú m (√*grah*) beggar 10.117.3
gṛ (VI) swallow PF *jagāra* 4.18.8
gó-opaśa a having a tuft of cow's hide 6.53.9
gotrá n (*tra* from √*trai*) stall of cows 2.23.18
gotrabhíd a breaker of stalls 2.23.3
gópati m lord, king 4.30.22; 6.28.3; 10.108.3
gopā́ m (*go*+*pā* originally keeper of cows) protector, defender 1.1.8; 2.23.6; 5.11.1, 63.1; 8.48.9; 10.139.1
gopīthá m 1) draught of milk i.e. *soma* mixed with milk 1.19.1
2) (also from √*pā*, to protect) protection.
gobhā́j giver of cows 10.97.5
gómagha Bv having gifts of cows 7.71.1
gómātṛ m having a cow (viz. Pṛśni) as their mother 1.85.3
gómāyu Bv having the voice of a cow 7.103.6, 10

góvapus Bv having the cows as his body, treating them as such 10.68.9
goṣáṇi Tp winner of cows 6.53.10
goṣṭhá m cow-stall 6.28.1; 10.97.8
gnāspáti m lord of divine ladies 2.38.10
gmā́ f earth 1.25.20
grabh (IX P) seize, hold. *anu*, favour PR (*anu*) *gṛbhṇāti* 7.103.4. IPF *agṛbhṇata* 3.9.6. PF *jagrabha* 1s.) 10.18.14
grāmyá a tame, living in villages 10.90.8
grā́van m press-stone 10.78.6, 108.11
gharmá m hot milk-offering to Aśvinā 5.73.6; 7.103.9
gharmaśad Tp seated by the milk-offering, one who prepares it 10.15.9, 10
gharmín m one who prepares *gharma*; or is possessed of it 7.103.8
ghas, eat AO *akṣan* (3 pl.) 10.15.12
ghus (I) proclaim SB (*ā*) *ghoṣān* (3 pl.) 3.33.8
ghṛṇ f heat 2.33.6; 5.73.5
ghṛtánirṇij Bv having a gown of ghee 2.35.4
ghṛtápratīka Bv having ghee on his face 1.143.7; 5.11.1
ghṛtaprús Tp dropping ghee i.e. liberal 10.78.4
ghṛtaścút Tp dropping ghee, nourishing 10.18.12
ghṛtásnu Bv ghee-topped 5.26.2
ghṛtā́c Tp (√*ac*) ghee-dropping 10.139.2.
ghṛṣvi *a* (*ghṛs*, to rub) impetuous 1.85.1
ghorávarpas Bv having a fearful form 1.19.5
ghóṣa m sound, shout, war-cry 7.83.3; 10.68.1, 168.1, 4
ghraṁsá m heat 1.116.8
cakṣ (II A) see *vi*, explain PR (*abhi*) *caṣṭe* 3.59.1; 7.61.1; 10.139.2, 3; (*prati*) *caṣṭe* 7.28.4; (*vi*) *caṣṭe* 10.34.13. IPF (*anu*) *acaṣṭa* 4.18.3. CS (*pra*) *cakṣaya* 8.48.6. PT (*prati*) *cakṣāna* 9.85.12; INF (*abhi*) *cakṣe* 1.115.5; (*vi*) *cakṣe* 1.116.14,
cákṣas n 1) eye 1.48.8
2) light, brightness 1.50.6
cákṣu n eye 10.90.13
cat (IP) hide, conceal CS IPV (*vi*) *cātayasva* 2.33.2
caturakṣa Bv having four eyes 10.14.10, 11.
caná ind a negative as well as positive particle. 1) Positive: 2.23.5; 2.28.6; 8.91.3; 10.119.6; 10.129.2; 10.168.3. (2) Negative: 4.18.8, 9; 30.3; 7.86.6
cánas n pleasure, delight 2.35.1
candrá a beautiful, lovely 1.48.9; 3.61.7; 9.69.10; 10.121.9
candráratha a having a lovely chariot 3.61.2
candrávat a abounding in lovely things 5.57.7

camasá m (√*cam*, to drink) cup 4.33.5, 6; 10.68.8
camū́ f tub, vessel 3.48.4; 4.18.3; 9.69.5
car (I) move PR *carāmi* 10.108.2; *carāmasi* 7.89.5; *carati* 5.63.4, 7.55.6; 10.168.4; *carataḥ* 8.29.8; 10.14.12; *caranti* 4.51.6, 9; (*anu*+*vi*) *caranti* 6.28.4; (*abhi*+*sam*) *caranti* 8.48.1; (*ā*) *caranti* 4.51.8; (*vi*) *caranti* 1.32.10; 5.63.2, 5; (*sam*) *caranti* 5.1.4; IPF *acarat* 3.48.3; (*ud*+*ā*) *acarat* 7.55.7. IPV (*pra*) *cara* 8.48.6 Ā. (*abhi*) *carata* 10.34.14. SB *carāva* 7.88.3; (*ud*) *carātaḥ* 10.68.10; PT *carat* 2.38.6; 3.33.3, 4; 4.18.12; 10.34.10, 117.3, 135.2; INF *carāyai* 7.77.1
cáraṇa n path, river-bed 10.139.6
caraṇīya denom. to struggle 3.61.3
carátha n (√ *car*) movement 4.18.10, 51.5
carítra n (√ *car*) leg 1.116.15; 8.48.5; 10.117.7
carṣaṇi f (√ *cṛṣ*=*kṛṣ*) farmer, man 1.184.4; 2.12.15
carṣaṇidhṛt a supporter of men 3.59.6
ci (V P) collect, know *vi*, to clear off IPV (*vi*) *cinuhi* 6.53.4. PT *cinvat* 3.61.4. PP (*ni*) *cita* 2.12.13
cikitvás see under √ *cit*
ciccikā́ m wild animal 10.146.2
cit (I, IIA) know, appear, distinguish oneself IPF *acetat* 7.95.2; PF *ciketa* 1.35.7; 7.61.1. PF SB *ciketat* 1.35.6; *ciketati* 5.73.6 IPV *cikiddhi* 5.1.10 CS IPF *acetayat* 7.86.7. CS INJ *citayanta* 4.51.3. PT *cetat* 7.95.2. PF PT *cikitvas* 1.25.11; 3.29.3, 8, 16; 7.86.3; 10.125.3. INT. PT *cekitāna* 2.33.15; 3.29.7
citrá a wonderful, lovely 1.48.11, 115.1, 3, 142.4; 2.23.15; 3.29.6, 61.6; 4.51.2; 5.63.3, 4, 5, 6; 7.61.5, 68.5, 75.2, 3, 6; 10.78.1
citrábhānu Bv having lovely rays 1.35.4, 85.11; 5.26.2
citrámagha Bv having lovely gifts (always of Uṣas) 1.48.10; 7.75.5, 77.3
citráratha Bv having a lovely car; appears as a proper noun at 4.30.18
citráśravastama Bv having most lovely fame 1.1.5; 3.59.6
cud (I) urge, impel PR *codate* 9.69.2. IPV *coda* 1.48.2; CS IPV 6.53.3; 7.77.4; 9.85.2
cṛt (VI) tie *vi*, unbind IPV (*vi*) *cṛta* 1.25.21
codá m impeller 1.143.6
coditṛ a furtherer 2.12.6
cyavan a (√ *cyu*) shaking 2.12.4
cyu (I A) move forward PF *cicyuṣe* 4.30.22. INT *cyavanta* 1.48.2 INT IPF (*pra*) *acucyavuḥ* 10.97.10; CS.PT (*pra*) *cyāvayat* 1.85.4
chad-chand (II, X) please PR *chadayati* 3.9.7. IPF *acchadayan* 10.108.10. PF *cacchanda* 7.63.3. AO *acchān* 6.28.5; 10.34.1, *acchantsuḥ* 10.119.6

chándas n metre 10.14.16; 90.9
chardís n protection, cover 1.48.15
chid (VII P) cut AO *acchedi* 1.116.15; (*mā*) *chedi* 2.28.5
jakṣ (I P) eat GD *jagdhvāya* 10.146.5
jágat n (√ *gā*) moving world 1.35.1, 48 .8, 115.1; 10.121.3
jáguri a (√ *gṛ*) exhausting, far-extended 10.108.1
jágmi a (√ *gam*) habitual visitor 1.85.8; 2.23.11
jáṅghā f leg, thigh 1.116.15, 118.8
jajñāna a (√ *jan*) being born 10.14.2
jan (I)=*jā*; be born, create, produce PR *jāyase* 5.11.3, 6; *jāyate* 5.1.4, 83.4; (*upa*) *jāyate* 1.25.8; (*vi*) *jāyate* 3.29.11; (*pra*) *jāyante* 2.35.8; IPF *ajanta* 2.23.17 Ā. *jayathāḥ* (unaug) 3.48.2; *ajāyata* 3.29 .14; 10.90.9, 12, 13; 129.3; *ajāyanta* 10.90 .10 (*ud*) *ajāyanta* 4.18.1. PF *jajāna* 1.160 .4; 2.12.3, 6, 7; 35.2; 3.29.3. Ā *jajñe* 7.28 3; *jajñire* 10.90.9, 10. AO *ajaniṣṭa* 3.29.3, 59.4; 5.11.1; 10.72.5; *janiṣṭa* (Unaug.) 5 .1.5; *janiṣṭhāḥ* (Unaug.) 7.28.2. AO red. *ajījanaḥ* (2s) 5.83.10; *ajījanam* (3 pl.) 3 .29.13. OP (*pra*) *jāyemahi* 2.33.1 CS.IPV *janayata* 3.29.5. PT *jāyamāna* 1.143.2. CS PT *janayat* 1.32.4. PF PT *jajñāna* 10.14.2. PP *jāta* 2.12.1, 33.3; 3.29.7, 10, 13; 32.9, 10; 7.82.5; 8.100.4; 10.90.5, 7, 10, 13; 10.121.1, 10; 168.3; (*ā*) *jāta* 10.129 .6
janaśrī́ Tp (√ *śri*, to adorn, glorify) one who adorns men 6.55.6
jáni f woman, wife 1.85.1; 10.18.7
janitvá n wife-hood 10.18.8
jániman n birth 2.35.6
janús n birth, creature 3.48.4; 5.57.5; 7 .86.1
jánman n creature 1.50.7; 2.38.8; 9.85.6
jabh (I) destroy CS IPV *jambhaya* 2.23.9
jámbha m tooth, fang 1.143.5
jámbhasuta Tp pressed by a tooth-like implement 8.91.2
jaraṇá a old, worn-out 4.33.3
jarás f natural old-age 7.71.5; 10.18.6
jaritṛ m singer 2.33.11, 38.11; 3.33.8; 8 .100.4
jarimán m old-age 1.116.25
jálāṣa a cooling, healing 2.33.7
jálāṣabheṣaja Bv having cooling medicines 8.29.5
jálpi f idle talk 8.48.14
jávas n (√ *jū*) speed 1.118.11
javīyas a (√ *jū*, comparative) swifter 1.118.1
jas (I) famish, be exhausted PF IPV *jajastam* (2d.) 4.50.11; PT *jasamāna* 7.68.8
jásu f (√*jas*) exhausted spirit 10.68.6
jásuri a (√*jas*) famishing, hungry 1 .116.22
jahitā́ see *hā*, to abandon
jahnā́vī f belonging to Jahnu 1.116.19
jā́ f offspring 1.143.8
jāgṛ (Int. of √ *gṛ*) wake PF PT *jāgṛvāṁs* 3.29.2
jā́gṛvi a watchful 5.11.1; 10.34.1
jātá (1) born (2) creature, being; see under *jan*
jātávedas m fire, Sun—who knows all born creatures 1.50.1; 3.29.2, 4; 5.26.7; 10.15.12, 13
jñā́na n (√ *jan*) birth, origin 10.72.1
jñā́nu n knee 10.15.6
jāyā́ f wife 1.116.1; 4.18.13; 10.34.2, 3, 4, 10, 11, 13
jā́ra m (√*jṛ*) lover 6.55.4, 5
jāríṇī f the beloved, one who has a *jāra* 10.34.5
ji (I) conquer PR (*sam*) *jayati* 4.50.9; Ā. (*vi*) *jayante* 2.12.9. IPF *ajayaḥ* (2s) 1.32.12. PF *jigāya* 1.116.2; Ā (*vi*) *jigye* 1.32.13. FT *jeṣyāmi* 10.34.6. OP *jayema* 7.82.1; 9.85.8; 10.18.9. PT *jayat* 1.116 .17; 9.85.4; 10.34.7; PF PT *jigīvas* 2.12 .4; 10.78.4, 127.8 PS *jīyate* 3.59.2
jigatnú a (√ *gam*) accustomed to go 10 .78.3, 5
jigīṣú a (√ *ji*) seeker of gain 2.38.6
jinv (I P) animate IPV *jinva* 2.23.19; *jinvatam* (2d) 10.118.2. PP *jinvita* 7.103.1
jihmábāra Bv having an oblique opening 1.116.9
jīrá a (√*ji*=*jinu*=*jinva*) enlivener 1.48 .3
jīrádānu Bv possessed of inspiring, refreshing gifts 1.184.6; 5.83.1
jīvagṛ́bh f seizing one alive 10.97.11
jīvaloká m world of the living 10.18.8
jujurvás see under *jṛ*
jurát see under *jṛ*
juṣ (I, VI) (1) accept, like IPF *ajuṣanta* 4.33 9. AO SB. *joṣiṣat* 2.35.1 IPV (*prati*) *juṣasva* 3.33.8; 7.54.1, 2; 95.5, 10.15.13 *juṣethām* 7.61.6; *juṣadhvam* 10.15.4. INJ *juṣata* 1.25.18 OP *juṣeta* 7.86.2
juṣ (I, VI) (2) please PF SB *jujuṣan* 7 .61.6. PT *juṣāṇa* 1.118.10; 8.48.2. PF PT *jujuṣāṇa* 1.118.7, 7.68.1 PP *juṣṭa* 3 .57.5; 10.125.5 GD *juṣṭvī* 1.118.5
jū (IA; IX P) hasten, urge PR *javete* 3.33 .1; *junāti* 7.86.7. PP *jūta* cf. *devajūta indrajūta*
jṛ (I A) sing, praise PR *jarāmahe* 2.28 .6; *jarate* 7.68.8; *jarante* 5.80.1. PT *jaramāṇa* 2.28.2
jṛ (I P) waste away, grow old PT *jarat* 10.34.3; *jurat* 7.68.6. PF PT *jujurvas* 1 .116.10 CS PT *jarayat* 1.48.4; 7.75.5
jénya a (√ *ji* or √ *jan*) noble, covetable 5.1.5
jeh stretch out, open, gasp PT *jehamāna* 10.15.9
johū́tra a (√*hū*, Int.) 1.118.9

jñā (IX) know PR *jānīmaḥ* 10.34.4. IPV (*prati*) *jānīhi* 7.54.1; (*sam*) *jānatām* (3 pl.) 10.191.2. PT *jānat* 3.29.10; (*pra*) *jānat* 3.29.16; 5.80.4; (*sam*) *jānāna* 10.191.2. PS (*vi*) *jñāyante* 4.51.6

jñātí m relative 7.55.5; 10.117.9

jmā f earth 4.50.1

jyeṣṭharā́j Tp sovereign ruler 2.23.1

jyók ind. for a long while 6.28.3

jyotiṣkṛt Tp maker of light 1.50.4

jyótiṣmat a having light, lustre 2.23.3

taṁs raise, lift up PF *tatasre*, 4.50.2

tak (IP) go, speed on PP *takata* see *sargataka*

takṣ fashion out, make PR *takṣāma* 5.73.12. PF *tatakṣa* 1.32.2. IPV (*ā*) *takṣantu* 4.33.8

taḍít a neighbouring 2.23.9

tádapas Bv having that work to do 2.38.1

tádojas Bv having that as his power 5.1..8

tan (VIII) stretch out (trans. or intrans.) PR (*ā*) *tanomi* 10.125.6; (*ā*) *tanvanti* 1.19.8; Ā. *tanute* 1.115.4; (*vi*) *tanvate* .48.13. PF.SB *tatanāma* 1.160.5; *tatanan* 1.115.2. IPF Ā. *atanvata* 10.90.6 PF (*ā*) *tatāna* 1.35.7; 5.1.7; (*ā*) *tatantha* (2s.) 8.48.13. PF. SB *tatanāma* 1.160.5; *tatanam* 7.88.4. IPV *tanuṣva* 1.142.1; (*ava*) *tanuṣva* 2.33.14. PT *tanvāna* 10.90.15 PF PT *tatanvāṁs* 7.61.1; PP *tata* 9.69.6; (*ā*) *tata* 10.135.6; (*vi*) *tata* 1.115.4; 2.38.4; 10.129.5

tánaya m descendant, son 1.184.5; 2.23.19, 33.14; 7.82.9

tánūnápāt m child of one's self, name of Agni 1.142.2; 3.29.11

tántu m (1) thread, fabric 2.28.5 (2) secondarily, sacrificial work 1.142.1; 9.69.6

tanyatú m (√*tan*=*stan*) thunder 1.32.13, 116.12

tanyú m (√*tan*=*stan*) thunderer, roarer 5.63.2, 5

tap (I, IV) heat, torment PR (*abhi*+*ā*) *tapanti* 7.83.5; Ā *tapyate* 10.34.10 PF *tatāpa* 10.34.11; IPV *tapa* 2.23.14 PP *tapta* 1.118.7; 7.103.9; (*nis*) *tapta* 2.23.11

tápana a tormentor 2.23.4; 10.34.7

tapaní f a torturing weapon 2.23.14

tápas n self-torture, penance, torture 7.82.7; 10.129.3

támiṣīcī f mental darkness 8.48.11

taráṇi a (√*tṛ*) active, powerful, victorious 1.50.4; 3.29.13; 4.33.1; 7.63.4

talpaśī́van Tp (*śīvan* from √*śī*) lying in bed 7.55.8

tavás a (√*tū*) strong 2.33.3; 3.32.9; 5.83.1

tarāgā́ a (√*tū*+ √*gā*) dashing forward 4.18.10

taviṣī́ f strength 1.35.4; 3.32.3

távyas=*távīyas* a stronger 1.143.1; 3.32.11; 10.117.5

taṣṭṛ m (√*takṣ*) carpenter 10.119.5

tādī́tnā=*tadānīm* ind. then 1.32.4

tāpayiṣṇú a tormentor 10.34.7

tāyú m thief 1.50.2; 7.86.5

tigitá a (√*tij* pp.) sharpened 1.143.5

tigmá a (√*tij*) sharp, strong 3.48.3; 10.108.5

tiraścata adv. obliquely 4.18.2

tiraścīna a oblique 10.129.5

tirás ind. in spite of—with accu. 1.19.8; 7.61.7; 7.68.2, 3

tiróhita a concealed, hidden 3.9.5

tucchyá a worthless 10.129.3

tuj (VII) urge PF OP *tutujyāt* 1.143.6

tud (VI) pierce IPV (*vi*) *tuda* 6.53.6

túmra a impetuous 4.18.10

turá a (√*tṛ*) successful, active 7.86.4

turāṣā́h Tp (*tura*+ √*sah*) overthrower of a victor 3.48.4

turī́pa n semen, seed 1.142.10

tuvijātá Tp born mighty 2.28.8; 3.32.11; 4.50.4

tuvibādhá Tp overthrower of the mighty 1.32.6

tuvímagha Bv having ample bounty 5.57.8

tuviṣṭama a mightiest 5.73.2

túviṣmat a powerful, mighty 2.12.12

tū́tuji a (√*tuj*) active, impelling 7.28.3

tṛd (VII P) pierce, dig out IPF *atṛntam* 7.82.3; PF *tatarda* 1.32.1; IPV (*pari*) *tṛndhi* 6.53.5

tṛp (IV, V, VI) be satisfied IPV *tṛmpatam* (2d) 4.46.2; CS INJ *tarpayanta* 1.85.11

tṛpát adv (√*tṛp* pt. used adverbially) gladly 3.32.2

tṛṣ (IV P) be thirsty PF *tatṛṣuḥ* 10.15.9; PT *tṛṣyat* 1.116.9

tṛṣṭá a (*tṛṣ*, be dry) dryness, harshness 3.9.3

tṛṣṇáj a thirsty 1.85.11; 5.57.1

tṛṣyā́vat a thirsty 7.103.3

tṛ (I, VI) cross, overpower *pra*, prolong, prosper PR (*vi*) *tiranti* 10.34.6 Ā (*pra*) *tirante* 8.48.11; 7.103. 10. IPF *ataram* 10.108.2; *ataraḥ* 1.32.14; 10.108.1; (*ā*) *atiraḥ* 4.30.3, 7; *atarat* 8.100.8; (*pra*) *atiratam* 1.116.10 PF *tituruḥ* 2.23.5 AO *atārīt* 1.32.6; *atāriṣuḥ* 3.33.12 AO INJ (*pra*) *tārīḥ* 8.48.4, 7. AO.SB (*pra*) *tāriṣat* 1.25.12. AO.OP (*pra*) *tāriṣīmahi* 2.23.10. INJ (*pra*) *tiram* 8.48.10; SB (*pra*) *tirāte* 7.61.4. OP (*sam*) *tareyuḥ* 3.33.11. PT (*pra*) *tirat* 7.77.5 GD (*vi*) *tūrya* 10.68.3

téjiṣṭha a sharpest, hottest 2.23.14

toká n offspring, child 2.33.14; 7.63.6, 82.9

tmán (*ātman*) self 1.184.5; 7.63.6

tmánā adv (instr. used adverbially) 1.142.10, 11; 3.9.5; 10.68.7

tras (I P) escape through fear IPF (*nir*) *atrasan* 8.48.11
tríkadruka m a kind of Soma sacrifice, a triple sacrifice (cf. Sāyaṇa: *jyotir gaur āyur etan nāmakās trayo yāgāḥ*) 1.32.3; 10.14.16
tridhā́tu a triple 1.85.12
adv triply 1.154.4
tripañcāśá a consisting of 53 or 150 10.34.8
tripā́d a three quarters, three-footed 10.90.3, 4; 10.117.8
triyugá a period of three Yugas 10.97.1
trivandhurá Bv having three seats 1.118.1, 2; 7.71.4
trivŕ̥t a (*tri*+ √*vṛt*, to roll on) threefold, rolling on three wheels 1.118.2
triṣadhasthá a having three homes Or (n) the triple home of Agni i.e. the three fire-places on the Vedī 4.50.1; 5.11.2
triṣṭúbh name of a metre 10.14.16
tredhā́ in three ways 1.154.1
trai (IV A) protect PR *trāyase* 2.23.4; AO OP *trāsīthām* (2d) 7.71.2
tva (pron.) someone 4.18.2, 8.100.3; 10.72.9
tvákṣas n (√*tvakṣ*, to grow strong) strength. See *bhātvakṣas*, *pratvakṣas*
tvakṣīyas a stronger, mightier 2.33.6
tvā́datta a (*tvā*=*tvayā*+*datta*) given by you 2.33.2
tvís f vehemence 10.78.6
tvíṣīmat a (*tviṣī* from √*tviṣ*) vehement, powerful 5.63.6
tveṣá a (√*tviṣ*) impetuous 1.143.3; 2.33.8, 14
tveṣásandr̥ś Bv having impetuous look 1.85.8; 5.57.5
tvóta Tp (*tvā*=*tvayā*+*ūta*) favoured by you 3.59.2
daṁsánā f miraculous power 1.118.6; 3.9.7; 4.33.2
dáṁsas n miraculous deed 1.116.12, 25; 5.73.2, 7
dákṣa m pious labour, activity, skill 4.54.3; 7.86.6; 8.48.8; 9.85.2; 10.121.8, 139.6
dákṣiṇā f gift to the deity 5.1.3
dákṣiṇāvat a liberal donor 10.18.10
dát m tooth 7.55.2; 10.68.6
dadhr̥ṣá a (√*dhṛṣ*) bold 3.42.6
dabh (I, V) injure INJ *dabhat* 10.108.4 SB *dabhāti* 6.28.3 DS *dipsati* 2.28.10; *dipsanti* 1.25.14 GDV *dabhya* 10.108.4
dáma m (*dam*) home of Agni 1.1.8, 143.4; 2.35.7; 3.29.15, 48.2; 5.1.5; 6.74.1
damitŕ̥ a (√*dam*) tamer 2.23.11
dámūnas a home-minded, home-loving 5.1.8
dámpatī (dual of *dampati*) lord of home, husband and wife 10.68.2
day (I A) divide, give, distribute PR *dayase* 2.33.10

darśatá a lovely 1.116.11; 5.80.2; 7.75.3
dárśana n sight 1.116.23
daśasy (denom. from *daśas*) IPV *daśasya* 7.28.4
das (IV P) perish PR (*upa*) *dasyati* 10.117.1
dásyu m non-Aryan, demon 2.12.10; 3.29.9
dasrá a (√*daṁs*) wonder-worker 1.116.10, 16, 118.3, 6; 6.56.4; 7.68.1
dah (I P) burn
PR (*nir*) *dahanti* 10.34.9. PT *dahat* 3.29.6
dā (III) give, *parā*, abandon; *pari*, entrust PR *dadātī* 10.14.9, 117.3, 4; (*anu*) *dadāti* 2.12.10; (*upa*) *dadāti* 6.28.2, 3; *dadati* 2.35.10. IPF *adattam* (2d) 1.116.13, 118.9; (*ā*) *adat* (3s) 2.12.4; Ā. (*ā*) *adatta* (3s.) 1.32.3. PF *dadathuḥ* 1.116.6, 23; *dada* (2 pl.) 5.57.7; *daduḥ* 10.117.1. AO (*pra*) *adāḥ* (2s) 10.15.12; *adāt* 7.103.10. AO. IPV *dātām* (2d) 10.14.12; AO. OP (*ava*) *diṣīya* 2.33.5. IPV (*sam*) *datta* (2 pl.) 10.97.19, 21. INJ (*parā*) *dāḥ* 8.48.8; SB *dadat* 7.28.5, 75.7. OP (*ā*) *dadīmahi* 2.23.9 PF. PT (*ā*) *dadāna* 10.18.9; PPF PT *dadat* 7.103.10; DS. PT *ditsat* 6.53.3 PP *datta* 2.38.11
dā (IV) bind PP (*sam*) *dita* 1.25.3
dātrá n gift 1.116.6
dā́man n (√*dā*, to bind) rope 2.28.6; 7.86.5
dāmán n (√*dā*, to give) gift, share 4.54.2
dā́ru n wood 10.146.4
dāś (I, V P) give, sacrifice
SB *dāśāt* 2.23.4. PF PT *dāśvas* 1.1.6, 25.6, 85.12, 142.2; 4.30.20, 46.5, 6; 5.57.3, 80.6; 7.71.2; 10.15.7
dāśarājñá n war with the ten kings 7.83.8
dāśvás see under *dāś*
dās (I) hate PR (*abhi*) *dāsati* 10.97.23
dāsá m 1) non-Aryan 7.86.7
2) demon 4.18.9, 30.14.15, 21
dā́sa a belonging to a *dāsa*, 2.12.4; 7.83.1
dāsápatnī Bv having *dāsa* i.e. *Vṛtra* as their overlord 1.32.11
dā́svat a (*dās*, gift from √*dā*) liberal, rich 1.48.1
didŕ̥ś m (√*dṛś*, redupl.) seer 7.86.3
didyút f (√*dyut* redupl.) bright weapon, bolt 7.57.4
didhiṣú a (√*dhā*, desi.) supporter, lover 6.55.5; 10.18.8, 78.5
dispŕ̥ a one who seeks to injure 1.25.14
div (IV) play with dice, gamble
AO.IPV *daviṣāṇi* (ls) 10.34.5. AO.INJ *dīvyaḥ* 10.34.13
divijā́ a born in heaven 7.75.1
díviṣṭi f (*div*+√*iṣ*) search after heaven i.e. a sacrifice 1.48.9; 4.46.1
divispŕ̥ś Tp reaching heaven 1.142.8; 4.46.4; 5.11.1; 10.168.1

diś (VI P) point out, direct with *ā*, reproach, scorn PF SB (*ā*) *dideśati* 6.56.1. INF (*ā*) *diśe* 6.56.1

díś f direction, quarter 1.85.11; 5.80.4; 10.90.14

dī (III) shine PF *dīdāya* 2.35.4 PF SB *dīdayat* 2.23.15 PT *dīdyat* 1.143.7 PF PT *dīdivāṁs* 2.35.3

dī (IV P) fly PR (*pari*) *dīyathaḥ* 5.73.3; (*pari*) *dīyanti* 2.35.14 IPV (*pari*) *dīya* 5.83.7. PT *dīyat* 7.63.5

dídivi a (√*dī*, to shine) bright, shining 1.1.8

dīná a low, shallow 4.54.3; 10.68.8

dīnátā f want, poverty 7.89.3

dīp (IV A) cause to burn AO INJ (*sam*) *didīpaḥ* 8.48.6

dīrghaśrút Tp heard far and wide 7.61.2

ducchúnā f (*dus*+*śunam*) wickedness 1.116.21; 2.23.6

ducchunāy (denom. from *ducchunā*) behave wickedly PR *ducchunāyase* 7.55.3, 4

dudh (I) be wild or refractory PT *dodhat* 10.119.2

dudhrá a wild, impetuous 2.12.15

dúr f door 10.139.6

duritá n evil, danger 1.35.3; 2.23.5

duréva Bv (*dus*+*eva*, intention) wicked, evil-minded 2.23.8, 12; 7.68.7

durgá n danger, calamity 7.61.7

durgáha a (√*gāh*) difficult to enter 4.18.2

durdábha a difficult to injure 2.28.8; 7.86.4

durmatí f ill-will 2.33.14

durmáda Bv badly intoxicated 1.32.6

durmitrá a inimical 7.28.4

dúrya a belonging to the household 2.38.5

durhaṇāyú (denom. adj. from *durhaṇā*) wicked 4.30.8

duvasy (denom. from *duvas*, service) serve IPV *duvasya* 10.14.1

duḥśáṁsa a wicked man, reviler 2.23.10

duṣkṛt a evil doer 5.83.2, 9

duṣṭutí Tp bad prayer 2.33.4

duh (II) yield, extract milk PR *duhanti* 9.85.10; Ā. *duhe* 9.69.1 *duhāte* 10.117.9; *duhate* 9.85.9. PF *duduhe* 7.95.2; 8.100.10. AO.INJ *dukṣata* (3s) 1.160.3. PT *duhāna* 6.28.1; 8.100.11

dūréartha Bv having a distant goal 7.63.4

dṛ (II P) tear, cut out, give INT *dardarīmi* 8.100.4; *dardarṣi* 2.12.15 INT. IPV *dardṛhi* 7.55.4; *dardartu* 7.55.4

dṛḍha a (√*dṛh* pp.) firm; a stronghold 3.32.16; 7.75.7; 10.121.5

dṛ́ti m skin bag 5.83.7; 7.89.2; 103.2

dṛś (=*paśy*) see PR *paśyasi* 1.50.6; *paśyati* 7.55.6; (*abhi*) *paśyati* 1.25.11; (*vi*) *paśyati* 10.125.4. IPF *apaśyam* 4.18.13; *apaśyaḥ* 1.32.14; (*abhi*) *apaśyat* 3.48.3; (*pari*) *apaśyat* 10.68.8, 121.8, 139.4. PF *dadṛśa* 8.100.3 PF PS *dadṛśe* 7.61.5 AO *adṛśram* 1.50.3; *adṛśran* 7.75.6; Ā. (*prati*) *adṛkṣata* 1.48.13; (*sam*) *adṛkṣata* 7.83.3. AO.INJ *darśam* 1.25.18. AO.PS *adarśi* 7.77.3. IPV *paśya* 8.100.4; SB *paśyāsi* 10.14.7; *paśyāt* 10.72.1. OP (*anu*) *paśyeta* 10.117.5. PT *paśyat* 1.35.2, 50.7, 10, 116.25; 7.75.4; (*sam*) *paśyat* 10.117.8, 139.1; *paśyamāna* 7.83.1. PF. PT (*anu*) *paspaśāna* 10.14.1; *dadṛśvāṁs* 4.33.6; 10.139.4. PS *dṛśyate* 10.146.3. GD *dṛṣṭvāya* 10.34.11. INF *dṛśe* 1.50.1, 5; *dṛśaye* 5.80.5; 7.88.2; 10.14.12.

dṛśīkā f appearance 10.108.3

dṛṣṭávīrya Bv one whose power is known 2.23.14

dṛh (IP) establish firmly IPF *adṛṁhat* 2.12.2; PF.PT *dadṛhāṇa* 1.85.10

devakilbiṣā n offence against gods 10.97.16

devatrā́ adv. among the gods 1.50.10; 10.15.9

devanid Tp revilers of gods 2.23.8

devamāná n home of the gods 10.135.7

devay (denom.) be loyal to gods 1.115.2; 3.29.12; 5.1.4

devayā́ Tp (*deva*+ √*yā*) loyal to the gods 7.68.4

devayā́na Tp path of the gods 1.184.6; 10.18.1

devayú (denom. adj.) pious, god-devoted 1.154.5; 6.28.2

devavandá Tp one who praises the gods 10.15.10

devávīti f sacrifice, feast of gods 2.23.7

devávyacastama Bv affording utmost space to gods 1.142.5; 5.26.8

deváhiti f god's direction 7.103.9

deváhūti f invocation to gods 7.83.7; 10.18.3

devāví m *deva*+*avī* god-loving, pious 3.29.8; 10.78.1

deṣṇá n gift. cf. *kumāradeṣṇa*

doṣāvastṛ́ Tp (*doṣā*, adv. + *vastṛ* from √*vas*) illuminator of night 1.1.7

dyu m day 1.25.1, 115.5, 116.24, 142.3; 2.28.2; 4.33.7; 7.71.1, 2, 83.5; 10.68.4

dyut (IA) shine AO (*vi*) *adyaut* 9.85.12; PT *dyutāna* 7.75.6

dyutád-yāmam a having a bright path 5.80.1

dyumát a bright, shining 5.26.3 adv. 2.23.15; 5.11.1

dyumná n glory, riches 1.48.1, 16; 3.59.6

dyo m heaven 1.50.7, 154.4; 2.12.2, 12; 4.33.1; 5.57.3, 4; 9.85.9; 10.68.11, 90.14

dyótana a bright, shining 8.29.2

drapsá m drop, fluid, rain 5.63.4; 9.69.2, 85.10

dravayitnú a (√*dru*) one who causes to run 9.69.6

dráviṇa n wealth, riches 2.23.15; 4.33.10, 51.7, 54.1; 10.125.2

dráviṇasvat a rich 9.85.1

drā́ghīyas a (*dīrgha*, comparative) longer 10.18.2, 3, 117.5

drāpí m armour, coat of mail 1.25.3, 116.10
dru (IP) run, hasten IPV (*ati*) *drava* 10.14.10
drugdhá n (pp used as a noun) sin, wrong act 7.86.5
drúh f malicious, evil spirit 2.23.16, 17, 35.6; 7.61.5, 75.1
drúhvan a evil-doer 1.25.14
dvayāvín a double-dealer 2.23.5, 9.85.1
dvādaśá a twelfth or consisting of twelve 7.103.9
dvā́daśa a twelve 1.25.8; 4.33.7
dvitā́ ind. surely, doubly so 7.28.4, 86.1
dvipád Bv biped 1.49.3; 9.69.7; 10.97.20, 117.8
dvipā́d Bv biped 4.51.5; 10.117.8
dvibárhas a (*barhas* from √*bṛh*) doubly strong 5.80.4
dvéṣas n hateful enemy 1.48.8; 2.33.2; 5.80.5; 7.77.4
dhanañjayá a conqueror of wealth 3.42.6
dhánamdhanam every kind of wealth 2.23.13
dhánvan n 1) dry land, desert 1.35.8, 116.4; 2.38.7; 4.33.7; 5.83.10
2) bow 2.33.10; 9.69.1
dham (IP) blow IPF (*vi*) *adhamat* 4.50.4 (*sam*) *adhamat* 10.72.2; PT *dhamat* 1.85.10; PP *dhmāta* 7.89.2 PS *dhamyate* 10.135.7
dharúṇa n a stronghold 7.95.1
dharmán n law, ordinance 1.160.1; 5.26.6, 63.7; 7.89.5; 10.90.16
dhā (III) put, bestow PR *dadhāmi* 2.35 12; *dadhmasi* 1.50.12; (*adhi*) *dhatthaḥ* 7.68.6; *dadhāti* 5.83.1; 6.28.2; 7.68.5; Ā *dadhāthe* 7.61.3; *dadhate* 7.68.5. IPF *adhattam* 1.116.8, 118.7; (*a*) *adhattam* 1.116.16; (*prati*) *adhattam* 1.116.15, 118.8; *adadhuḥ* 3.29.7; 10.68.11; (*vi*) *adadhuḥ* 10.90.11. PF (*ā*) *dadhuḥ* 10.18.14; (*vi*) *dadhuḥ* 4.51.6; Ā. *dadhe* 10.129.7; (*abhi*) *dadhe* 2.23.6; *dadhire* 1.85.3; 2.23.14; (*adhi*) *dadhire* 1.85.12. AO root: *dhāḥ* 1.48.12; 3.29.8; 7.77.6; (*ā*) *dhāḥ* 5.83.7; *dhāt* 10.68.12; (*ā*) *adhāt* 2.38.5; 7.88.4; (*ni*) *adhāt* 2.38.4; *dhātam* 7.71.5; Ā. (*adhi*) *adhita* 10.127 1. AO.INJ (*ni*) *dhīmahi* 3.29.4; *dhīmahe* (irr. for *dhīmahi*) 2.23.10; *dhuḥ* 4.33.11; AO.SB (*vi*) *dhāti* 2.38.1 AO see SB *dhāsathaḥ* 1.160.5. IPV *dhehi* 2.23.15; 10.14.11; *dhatta* 1.85.12; 2.12.5; 4.33.10; 10.15.7; *dadhāta* 4.33.11; 10.15.4; *dadhātana* 10.15.11; *dadhātu* 6.54.10; *dhattām* 4.51.11; *dadhantu* 7.63.6; Ā *dadhatām* 10.18.4; INJ *dhatta* 1.85.9. SB *dadhāma* 10.108.3. OP *dadhīta* 2.35.7. DS *didhiṣāmi* 2.35.12; *didhiṣanti* 2.35.5; Ā *didhiṣante* 4.18.7. PT *dadhat* 1.116.19; 7.77.5; (*ā*) *dadhat* 10.34.6; (*ni*) *dadhat* 10.18.13; Ā. *dadhāna* 2.12.10; 5.1.5; 10.18.2, 3. PP (*api*) *hita* 10.129.3; (*ā*) *hita* 10.14.16; (*ni*) *hita* 3.29.2, 12; (*su*) *hita* 3.29.2 PS (*prati*) *dhīyate* 9.69.1

dhātṛ m disposer, creator 10.18.5
dhā́man n 1) law 7.63.3
2) power 1.85.11; 7.61.4
3) home, haunted place 9.69.6 10.97.1, 2
dhā́yas n (√*dhe*) nourishing 7.95.1
dhārayátkavi Bv (Governing Compound) supporter of the sage 1.160.1
dhā́rā f stream 1.85.5; 5.83.6; 6.55.3
dhāv (I) run CS. PT *dhāvayat* 10.146.2
dhāsí m food, nourishment 9.85.3
dhiṣáṇā f (√*dhā*, Ds.) supporter 1.160.1; 3.32.14
dhī (III) think PR (*ā*) *dīdhye* 10.34.5. PT *dīdhyāna* 4.33.9, 50.1
dhī f 1) thought, prayer 1.1.7; 143.6, 7; 2.38.10; 4.50.11; 6.53.4, 10
2) wisdom 6.53.1
dhī́ti f hymn, prayer 1.25.16, 143.1
dhī́ra a wise, firm 1.160.3; 2.38.4; 4.33.2; 7.86.1; 8.48.4
dhī́vat a pious, possessed of wisdom 6.55.3; 7.83.8
dhúni a (√*dhvan*) roarer 10.78.3
dhunéti a (*dhuna*+*iti* from *i*) whose onrush is resounding 4.50.2
dhur f yoke 7.63.2; 8.48.2
dhū (V) shake (with two objects) IPV *dhūnutha* 5.57.2
dhūmá m smoke 3.29.9; 5.11.3
dhūrtí f (√*dhar*, to destroy) malice, fraud 8.48.3
dhūrṣád Tp (*dhur*+√*sad*) driver, leader 1.143.7
dhṛ (X) support PF *dādhāra* 1.154.4; 3.32.8, 59.1; 10.121.1; Ā. *dadhire* 1.48.3. AO. INJ *dīdharaḥ* 8.100.1. FT. *dhārayiṣyati* 4.54.4 IPV *dhārayethām* (2d) 6.74 1; *dhārayantu* 10.18.13. INT.IPV (*vi*) *adardhaḥ* (2s) 2.38.4. INF *dhartari* (Loc.) 2.23.17
dhṛtávrata Bv upholder of laws 1.25.6, 8, 10
dhṛṣ (V) dare, attack, storm PF.SB (*ā*) *dadharṣati* 6.28.3
dhṛṣṇú adv. boldly 10.34.14
dhṛṣṇuyā́ adv. boldly 4.30.13
dhe (IP) suck PR *dhayati* 2.35.5, 13. IPF *adhyat* 5.1.3
dhmā see *dham*, to blow
dhrā́ji f onrush 10.97.13
dhrúti f destruction, temptation 7.86.6
dhruvá a firm, lasting 7.88.7
dhruvám adv. firmly 3.29.16
dhvaj banner. See *kṛtadhvaj*
dhvará a (√*dhvṛ*) destructive or treacherous spirit 2.23.5
dhvasirás f (√*dhvas* to burst, disperse) bursting, dustful 7.83.3
nákta m (as in the compound *naktoṣāsā* and *uṣāsānaktā*; at 1.90.7 it is neuter) Perhaps the usual adverbial form used as

a substantive. Elsewhere only the adverbial form *naktam*, 'at night', is used. 1.116.20; 4.30.3; 7.71.1, 2; 10.34.10

náktoṣás Dv Night and Dawn 1.142.7

nakṣ (I) cling to PT (*sam*) *nakṣamāṇa* 10.68.2

nákṣatra n (*nak+kṣatra*, having power over night)
1) (singular) the Sun 7.86.1
2) (plural) stars in general 1.50.2; 10.68.11

nadá m roarer i.e. a challenging bull 1.32.8

naptī́ f relative, descendant 1.50.9; 9.69.3

náptṛ m offspring, child 1.143.1, 184.1; 2.35.1, 2, 3, 7, 9, 10, 11, 13, 14; 3.9.1; 6.55.1; 10.15.3

nábhas n rain-cloud, rain-water 5.83.3

nabhasmáya a rain-water, water 9.69.5

rábhya n axle, centre 10.119.12

nam (I) bend down PR *namete* 2.12.13; *namante* 4.50.8; 10.34.8 PF *nanāma* 1.48.8; (*prati*) *nanāma* 2.33.12 AO.SB (*ni*) *naṁsai* (1s) 3.33.10 IPV (*ni*) *namadhvam* 3.33.9. INT *naṁnamīti* 5.83.5

námas n prayer, hymn 1.1.7; 2.23.13, 28.8, 33.4, 8, 35.12, 38.9; 3.32.7, 33.8; 59.5; 4.50.6; 5.1.7, 12, 73.10, 83.1;7.61.6, 63.5, 83.8, 86.4, 95.5; 10.14.15, 15.2, 34.8, 68.12

namasy (denom. from *namas*) honour, worship IPV *namasya* 2.33.8. PT *namasyat* 1.115.3

namasyá a praiseworthy or praiseful, respectful 3.59.4; 7.95.4

nára see *nṛ*

naresthā́ Tp waiting upon the hero 4.33.8

nárya a manly 6.53.2; 7.95.3

návyas a (*nava*, comparative) newer 1.143.1; 3.32.13; 5.11.1

naś (IV P) perish PR (*pra*) *naśyasi* 10.146.1; *naśyati* 10.97.11. AO.INJ *neśat* 6.54.7. IPV *naśya* (2s) 10.97.13. CS *nāśaya* 1.50.11. PP *naṣṭa* 1.116.23; 6.54.10

naś (I) reach, attain PR *naśanti* 6.28.3. AO (*pra*) *ānaṭ* (3s.) 10.108.1; (*vi*) *ānaṭ* (3s.) 7.28.2. AO.INJ (*pra*) *ṇak* 2.23.12; (*ud*) *naśan* 2.23.8; (*vi*) *naśan* 2.35.6

naś f night 7.71.1

nah (IV) bind PF *anāha* (irr. 3s for 3 pl *neha*) 8.48.5 PP (*api*) *naddha* 1.66.8; (*ava*) *naddha* 1.116.24

nā́ka m firmament, heaven's vault 1.19.6; 85.7; 7.86.1; 9.85.10-12

nāḍī́ f pipe, flute 10.135.7

nāth (IA) =*nādh*, implore, beseech PP *nāthita* 10.34.3

nādya a son of the rivers 2.35.1

nādh (IA) beseech, request PT *nādhamāna* 1.118.10; 2.12.6, 33.6; 10.117.5 PP *nādhita* 1.118.8

nā́nā ind. variously 2.2.8, 38.5

nā́bhi f 1) axle, central place, 1.143.4; 3.29.4; 10.90.14
2) the seat of man's semen 1.142.10

nā́man n (√*nam*) name, fame 1.48.4; 2.33.8, 35.11; 5.57.5; 7.103.6; 10.68.7, adv. called by name 10.97.9

nā́huṣa a human being 5.73.3; 7.95.2

niṁs (IA) greet PR *niṁsate* 9.85.3

nikṛ́tvan a offending, insulting 10.34.7

niktá see under *nij*

nicitá a (*ni+*√*ci* pp.) famous 2.12.13

nicirá a (*ni+*√*ci*) thoughtful, wise 3.9.4

nicetṛ a (*ni+*√*ci*) observer, knower 1.184.2

nij (IIA) wash PT (*nir*) *ṇijāna* 9.69.5; PP *nikta* 9.69.4

ninyá n low, hidden, secret 1.32.10; 7.61.5

nitodín a (*ni+*√*tud*) boring, piercing 10.34.7

nítya a faithful, reliable 5.1.7; 7.88.6

nid f censure, reproach 2.23.14; 7.75.8

nidrā́ f drowsiness 8.48.14

nídhruvi a firm 8.29.3

nipādá m (*ni+*√*pad*, to go) ditch, low place 5.83.7

nimíṣ f winking of an eye 2.28.6; 38.8

nimṛgrá a (*ni+*√*mṛj*) submissive 2.38.2

nimná n low place 4.33.7; 9.69.7; 10.78.5

niyútvat m owner of the *niyuts*, Vāyu 4.46.2

nirāyaṇa n (*nir+*√*i*) exit 10.135.6

nirāmín a (*ni+*√*ram*) rejoicing in 2.23.16

nírṛti f death, destruction 6.74.2; 10.18.10

nirṇíj f (*nir+*√*nij*) gown 1.24.13; 9.69.5

nivát f (*ni+vat*) low place 10.127.2

nivártana n return 3.9.2

nivíd f an appealing address 4.18.7

niveśá m (*ni+*√*viś*) abode 9.69.7

nivéśana a (*ni+*√*viś*) one who sends to rest 1.35.1

niśṛmbhá a (*ni+*√*śrambh*) firm-footed 6.55.6

niṣaṅgín m having a quiver 5.57.2

níṣatta a (*ni+*√*sad* pp) seated 10.15.2

niṣádana n sitting 10.97.5

niṣká m ornament of gold 2.33.10

niṣkṛtá n appointed place 9.69.4; 10.34.5

níṣkṛti f healing, atonement 10.97.9

níṣṭaptṛ m tormentor 2.23.11

nihā́kā f whirlwind 10.97.13

nī (IP) lead, carry. *sam*, unite with.
PR *nayasi* 2.23.4. IPF (*anu*) *nayaḥ* (augmentless) 4.30.19; *anayat* 3.33.6; (*ā*) *nayat* (augmentless) 3.9.5; *anayanta* 4.33.7. PF (*sam*) *ninetha* 7.28.3; (*ud*) *ninyathuḥ* 1.116.8, 24; (*sam*) *nināya* 10.68.2. PF.OP (*abhi*) *ninīyāt* 7.88.2. AO (*adhi*) *naiṣṭa* 8.30.3 IPV (*abhi*) *naya* 6.53.2; (*sam*) *naya* 6.54.1; *nayata* 10.34.4. PT *nayat* 7.77.3. PP (*ava*) *nīta* 1.116.8, 118.7

nīcā́t adv. from below 1.116.22
nīcā́ adv. low 10.34.9
nīcā́vayas Bv one whose vigour is ebbing 1.32.9
nītí f guidance cf. *sunīti*
nu (I, II P) praise IPF (*abhi*) *anāvan* 10.68.1; INT (*anu+ā*) *nonavīti* 10.68.12
nud (VI) drive IPF (*parā*) *anudethām* 1.116.9. PF (*pra*) *nunude* 7.86.1; *nunudre* 1.85.10, 11
nṛcákṣas Tp (*cakṣas* from √*cakṣ*) observer of men. 8.48.9, 15; 9.85.9; 10.14.11
nṛt (IV P) dance, be active PT *nṛtyat* 10.72.6
nṛtí f dance, merriment 10.18.3
nṛmṇá n strength 2.12.1; 5.57.6; 9.69.3
nṛvát adv in the manner of men 6.53.10
néma pron someone 8.100.3
nemí f rim, felly
no a negative particle (*na+u*) 6.54.3; 10.108.10, 129.1
nau f boat 1.25.7; 116.3, 5; 3.32.14; 7.88.3, 4; 10.135.4
nyac a turning downwards 5.83.7
nyuptá a (*ni+*√*vap* pp.) thrown down 10.34.5, 9
nyṛṣṭá a (*ni+*√*ṛṣ* pp) fully filled 10.108.7
pakvá a cooked 5.73.8
pakṣá m side 10.119.7, 11
paṅktí f a row of five 10.117.8
pac (I) cook PF *pece* 4.18.13; PT *pacat* 2.12.14, 15
páḍbīśa n foot-chain 10.97.16
paṇí a miser, niggard 1.32.11, 184.2; 4.51.3; 6.53.3, 5, 6, 7; 10.108.2, 4; 5; 6; 7, 8, 10, 11
pat (I) fly, go (Cs. *patay=pat*) PR *patati* 10.14.16; (*parā*) *patanti* 1.25.4 PF *paptuḥ* 2.28.4. AO (*nir+apa*) *pīpatat* 8.100.7 IPV (*pra*) *pata* 10.97.13 CS (*ut*) *pātayati* 1.48.5; *patayanti* 5.83.4. PT *patat* 1.25.7; (*ava*) 10.97.17; (*pari*) 10.108.5. PF. PT *paptivaṁs* 1.48.6; (*upa*) 9.85.11. CS. PT *patayat* 4.54.5
pataṅgá m flying bird or horse, used of the horses of Aśvinā 1.116.4, 118.4, 5
patatrín a (*patatra*, wing from √*pat*) bird 1.49.3; 10.97.9
pátidviṣ a hater of a husband 8.91.4
pátin f mistress, queen 3.61.5; 7.75.4
pátman n wing cf. *vīḍupatman*
patsutaḥśī Tp (*pad+su+taḥ*) lying at the feet 1.32.8
pathikṛ́t Tp maker of the way 2, 23.6; 10.14.15
pathín m (see also *panthā*) path 1.35.11, 184.6; 2.23.7; 4.18.1; 5.1.11, 80.2, 3; 8.29.6, 30.3; 10.14.7, 10, 108.6, 168.3
pathirákṣi Tp guardian of the ways 10.14.11
pathyā́ f path 7.75.1; 10.14.2
pad (IVA) go PR (*ava*) *pádyate* 6.54.3; (*ni*) *padyate* 10.146.6 PF *papāda* 10.34.11 INF *pattave* 4.18.1
pad m foot 10.90.12, 14
padá n foostep, home, place 1.25.7, 48.6, 154.3, 4, 5, 6; 2.23.16, 35.14; 3.29.4; 10.18.2, 108.7
padvát a having feet 1.48.5; 10.127.5
pan (IA) praise CS. INJ *panayat* 4.33.5. FT.PP *panāyya* 1.160.5. INT.PT *panipnat* 9.85.11
pánthā m (see also *pathin*) path. 1.35.11; 5.80.4; 7.71.1; 10.14.1, 18.1, 117.5
pányatama a most praiseworthy 3.59.5
paptivás see under *pat*
pápri a (√*pṛ*, red.) liberal 2.23.10
páyas n - 1) milk; secondarily, any nourishing liquid 1.160.3; 7.68.9, 95.2; 8.100.10
2) water 3.33.1, 4; 5.63.5; 10.108.1, 2
pára a another, farther 2.12.8; 10.15.1, 10, 18.1
paramá a farthest, highest 1.143.2, 154.5, 6; 2.35.14; 3.32.10; 4.50.3, 4; 5.63.1; 7.82.2; 8.100.10; 10.14.8, 129.7
parás prep. higher than (with accu., instr., or abl.) 1.19.2; 10.125.8, 129.2
adv beyond 2.35.6; 10.129.1
parástāt ind above, far away, beyond 6.54.10; 10.129.5
parāká n (*parā+*√*ac*) distant place 7.75.4; 10.108.3, 4
parācaiḥ adv far away 6.74.2; 10.108.1
parāyát a (*parā+*√*i*, pt.) returning 10.34.5
parāvát f distant place 1.35.3, 48.7; 3.9.5; 4.30.11, 50.3; 5.73.1; 10.78.7
a farthest, distant 8.30.3
párāvṛkta a (*parā+*√*vṛj* pp.) forsaken, abandoned 4.30.16
párijman n wandering 2.28.4, 38.2
páritakmyā f (*pari+*√*tak*, to go) running about, tumult, danger, calamity 1.116.15; 10.108.1
paridhí m encompassing fence 3.33.6; 4.18.6; 10.18.4, 90.15, 139.4
paribhū́ m encompasser for defence 1.1.4
páriyatta a (√*yat* pp) surrounded 7.83.6
parirā́p f reviler 2.23.3, 14
parivatsarī́ṇa a annual 7.103.8
páriviṣṭa a (*pari+*√*viṣ* pp) encompassed, surrounded 1.116.20; 10.68.6
páriviṣṭi f (*pari+*√*viṣ*) service, attendance 4.33.2
párivṛta a (*pari+*√*vṛ*) surrounded 2.23.18
pariṣád f obstructor, opponent 3.33.7
páriṣūti f (*pari+*√*sū*, to command) complete subjugation, slavery 9.85.8
pariṣṭhā́ f obstacle 10.97.10
páriṣkṛta a (*pari+*√*kṛ*) adorned 10.135.7
paruṣá a brindled, variegated 6.56.3
páruṣparus n every joint, limb 10.97.12
pareyivás a (*parā+*√*i*, pf. pt.) one who has gone away 10.14.1

parjányajinvita Tp inspired by Parjanya 7.103.1
parṇá n 1) feather of a bird 1.116.15; 10.18.14
2) leaf of a tree 10.68.10, 97.5
párvan n joint, limb 7.103.5; 8.48.5; 10.68.9
palāśa n leaf; see *supalāśa*
pávamāna a (√*pū*) flowing, cleansing Soma 9.69.2, 9; 85.2, 7, 8
paví n felly, rim of a wheel 6.54.3
pavítra n (√*pū*) strainer, purifier 9.69.9, 85.9, 10
pavítravat a having a means of purifying i.e. being himself a purifier 1.160.3
paś see *dṛś*
paśú m beast, animal 1.116.23; 2.38.8; 3.9.7; 8.100.11; 10.90.8, 15
paśutṛ́p a one who satisfies a cow 7.86.5
paśusā́dhana a winner of cattle 6.53.9
paścā́tāt ind. from behind 8.48.15
pastyá n house; see *pastyavat*
pastyávat a having many rooms 4.54.5
pastyā́ f celestial waters (as home) 1.25.10
pā (I) =*pib* drink PR (*sam*) *pibate* 10.135.1; IPF *apibaḥ* 3.32.9, 10; 48.2, 4; 4.18.3; *apibat* 3.48.4; 4.18.3, AO *apām* 10.119.1; *apāma* 8.48.3, IPV *piba* 3.32.2, 3, 5; 48.1; *pibatam* 4.50.10. PT *pibat* 6.28.7; PP *pīta* 8.48.4, 5, 10, 12; 10.119.2, 3. INF *pātave* 1.116.22; *pibadhyai* 3.32.15
pā (II P) protect PR *pāsi* 7.28.2; (*abhi*) *pāsi* 3.9.6, IPV *pāhi* 1.143.8; 2.28.10, 35.6; 8.48.15; (*pari*) *pāhi* 1.143.8; *pāta* 7.28.5, 61.7, 63.6, 68.9, 71.6, 77.6; 86.8; 88.7; *pātu* 10.18.10
pā́ka a innocent, simple 3.9.7
pā́jas n lustre 1.115.5; 3.29.3, 61.5; 5.1.2
pā́thas n (√*pā*) home, protectorate 1.154.5; 7.63.5
pā́da m foot, a quarter 10.90.3, 4, 11
pādagṛ́hya adv. catching by the foot 4.18.12
pāpá a wicked, wretched 10.108.6
pāpáyā adv in a wretched manner 10.85.30, 135.2
pāyána n (√*pā*, CS. noun) drinking 1.116.9
pāyú m protective power 1.143.8
pārá n shore, other side 1.116.4, 184.6; 2.33.3; 4.30.18
pāray see *pṛ* (III P) CS
pārayiṣṇù a one who helps to cross 10.97.3
pā́rāvata a belonging to foreign lands 8.100.6
pā́rthiva a earthly 1.154.1; 10.15.2
pā́rya a (√*pṛ*) which has to be crossed 3.32.14, 7.83.5
pāvaká a purifying 1.50.6, 142.3,6; 4.51.2; 5.26.1; 7.49.2, 3
pāvakáśocis Bv having a purifying flame 3.9.8
pā́śa m snare of Varuṇa 1.25.21; 7.88.7
pī (I) swell, fill (trans. or intrans.) PF *pipyāthuḥ* 1.116.22; *pīpāya* 2.35.7; 8.29.6 PF.PT *pīpyānā* 3.33.10; *pipīvāṁs* 5.73.8
pitú m nourishing food 10.15.3, 117.2, 4
pitumát a characterized by food 1.116.8
pítrya a ancestral, paternal 7.86.5; 8.30.3, 48.7
pinv (I) fatten, swell (trans. & intrans.) PR *pinvate* 4.50.8; 5.63.1, 83.4; IPF *apinvata* 1.118.8, 7.68.8; 10.72.7. IPV (*pra*) *pinvadhvam* 3.33.12; *pinvatam* 1.118.2; (*pra*) *pinvata* 5.83.6. PT *pinvamāna* 3.33.2, 4
piś (IV) decorate IPF *apiṁśan* 4.33.4; 10.68.11. PF *pipiśuḥ* 7.103.6; PF.PS *pipiśe* 2.33.9; 5.57.6. INT.PT *pepiśat* 10.127.7
piśáṅga a brown, yellow 7.55.2
piśáṅgāśva a having brown horses 5.57.4
piṣ (VII P) crush IPF augmentless (*sam*) *pinak* 4.18.9; 30.9,13; PF. PS (*sam*) *pipiṣe* 1.32.6. PP (*sam*) *piṣṭa* 4.30.10, 11
pī (IV P) hate PT *pīyat* 10.68.6
pītí f draught, drinking 3.42.4, 8, 9; 4.33.11
pīyū́ṣa m sweet juice, nectar 2.35.5; 3.48.2; 9.85.9
puṁs m man, manly 3.29.13
púṇyagandha a possessed of sweet fragrance 7.55.8
punarhán a repeated killer 10.34.7
punaḥsara a repeatedly attacking 7.55.3
púr f wall, fort 2.35.6; 4.30.13, 20; 7.95.1; 8.100.8
puráḥprasravaṇa Bv flowing forward 8.100.9
púraṁdhi a liberal 2.38.10; 3.61.1
f abundance 1.116.4, 13; 4.50.11
purás ind. in front, before 4.50.1; 10.90.5
purājá a (*purā*+√*jan*) ancient, old-born 1.118.3
purutáma a most abundant 4.51.1
purutrā́ ind. in many places, ways etc. 1.32.7; 7.103.6; 10.125.3, 127.1
purudrapsá Bv having ample rain-water 5.57.5
purudhápratīka Bv displaying himself in many places, ways etc. 3.48.3
puruniḥṣṭhá Tp arising from many places 5.1.6
purubhúj Tp feeder of many 1.116.13, 14; 5.73.1
purubhū́tama a repeatedly attending in many places 5.73.2
purubhójas Tp feeder of many 7.75.8
pururū́pa Bv having many forms, colours 2.33.9; 6.28.1
puruvī́ra Bv rich in heroes 2.28.3
púruṣa m man, primeval being 10.90.1-7, 11, 15; 10.97.4, 5, 8, 17

puruṣátā f human nature, failings 7.75.8; 10.15.6
puruṣatrā́ ind. among men 3.33.8
puruṣatvátā f human nature, failings 4.54.3
puruṣī́ f woman 7.102.2
puruṣṭutá Tp priased by many 5.80.3; 6.56.4
purusaṁbhṛtá Tp. collected by many 8.100.6
puruspṛh Tp coveted by many 1.142.6
puruhūtá Tp invited by many or often 3.32.16
purūcī́ f (*puru*+√*ac*) abundant, prosperous 10.18.4
puróhita Tp placed in front, leading priest 1.1.1; 5.11.2
puróhiti f priestly service 7.61.7, 83.4
puṣ (IV P) nourish, feed PR *puṣyasi* 5.26.6; *puṣyati* 10.117.6; PP *puṣṭa* 2.12.4
puṣṭá n (√*puṣ* pp.) property 2.12.4
puṣṭí f property, riches 2.12.5; 4.33.2; 8.48.6
púṣpavat a flowering, having flowers 10.97.3
puṣpin a flowering 10.97.15
pū (IA; IX) purify, cleanse (reflex) IA PR *pavate* 9.69.3, 6; 85.4; *pavante* 7.28.4; IPV *pavasva* 9.69.8, 10; 85.6. PT *pavamāna* IX PR *punāti* 1.160.3; PT *punāna* (reflex.) 7.49.1. PP *pūta* 10.18.2; GD *pūtvī* 8.91.7
pūruṣa=*puruṣa*
pūrvapā́ Tp early drinker 4.46.1
pūrvápīti f first draught 1.19.9
pūrvabhā́j Tp enjoying before others 4.50.7
pūrvasū́ Tp ancient mother 2.35.5
pūrvyá a ancient 1.35.11, 118.8, 142.1; 3.32.10, 13; 10.14.7, 72.2, 9
pūṣaṇvat a accompanied by Pūṣan 1.142.12
pṛ (III P) carry over, help to cross AO.INJ (*niḥ*) *parṣat* 7.68.7. IPV *parṣi* (irr. 2s) 2.33.3; (*ati*) *parṣathaḥ* (irr. 2d) 5.73.8; *piprtam* (2d) 7.61.7; (*niḥ*) *piprta* (2pl.) 1.115.6
pṛ (IX)=*pṛṇ* fill, give PR *pṛṇītaḥ* 10.117.9; *pṛṇanti* 2.35.3; (*ā*) 5.11.5 IPF (*ā*) *apṛṇāt* 4.18.5. IPV (*ā*) *pṛṇadhvam* 3.33.12: SB *pṛṇaithe* 7.61.2. OP *pṛṇīyāt* 10.117.5. PT *pṛṇat* 6.28.2; 10.117.1, 4, 7
pṛkṣ f food, sacrificial food 5.73.8
pṛc (VII) associate, mix PR (*sam*) *pṛṅkte* 7.103.4. AO *praṇak* 2.23.12. PP (*sam*) *pṛkta* 10.34.7. PS (*upa*) *pṛcyate* 9.69.2; PS.IPV (*upa*) *pṛcyatām* 6.28.8. INF (*sam*) *pṛcaḥ* (*abl.*) 2.35.6
pṛcch see *pracch*
pṛtanā f army, battle 1.85.8; 2.23.11
pṛtanāṣā́ḥ Tp conqueror of armies or battles 3.29.9
pṛtany (denom. from *pṛtanā*) fight IPF *apṛtanyat* 1.32.7
pṛthupárśu Bv having broad axes 7.83.1
pṛthúpāṇi Bv broad-handed 2.38.2
pṛthupā́jas Bv having abundant lustre 4.46.5
pṛśni a dappled, name of the mother of Maruts 1.160.3; 7.103.4, 6, 10
pṛśnimātṛ Bv Maruts, sons of Pṛśni 5.57.2, 3
pṛṣat a dappled, spotted 1.85.4, 5; 4.50.2; 5.57.3
pṛṣadājyá n ghee mixed with curds 10.90.8
pṛ (IX) see *pṛ*
paidvá a belonging to Pedu 1.116.6
póṣa m abundance, richness 1.1.3, 142.10; 4.33.10
paúṁsya n valour, heroic deed 4.30.8, 23
pyai (IA) swell, prosper PT (*ā*) *pyāyamāna* 10.18.2
praketá m knowledge, appearance, trace 10.129.2
prácetas a wise 2.23.2; 3.29.5, 61.1
pracch (VI)=*pṛcch*, inquire PR *pṛcchasi* 10.146.1; Ā. *pṛcche* 7.86.3; (*sam*) *pṛcche* 4.18.2. IPV (*vi*) *pṛccha* 4.18.6. PT *pṛcchamāna* 10.34.6. INF (*vi*) *pṛccham* 7.86.3
prajánana n procreator 3.29.1
prajā́vat a having progeny, associated with it 1.25.8; 4.51.10; 6.28.1, 7
prajānát a knower, wise person 5.80.4
prajñātṛ a wise 10.78.2
práṇīti f (*pra*+√*nī*) guidance 7.28.3
praṇetṛ m leader, guide 2.28.3.
pratáraṇa a furtherer 7.54.1
pratarám adv further still, longer still 10.18.2, 3
pratikāmám adv according to desire 3.48.1; 10.15.8
prátijanya a belonging to a rival 4.50.7, 9
pratidī́van m a rival gambler 10.34.6
pratidoṣám adv towards evening 1.35.10
prátibhṛta a (*prati*+√*bhṛ* pp.) offered 7.68.1
pratimā́na n (*prati*+√*mā*, to measure) a counter-measure, rival 1.32.7; 2.12.9; 4.18.4
prátīka n face, appearance. cf. *ghṛtapratīka* etc.
pratīcī́na a approaching, facing 10.18.14
pratī́tya a what is fit to be greeted 7.68.6
pratīpam adv against 7.89.3
pratnā́=*pratana* a ancient 3.9.8, 42.9; 4.50.1
pratyac a facing, turning towards 1.50.5; 3.61.3; 5.80.6; 7.77.2; 10.18.14
prátvakṣas a (*pra*+√*tvakṣ*) mighty 5.57.4
prath (IA) broaden, spread PF *paprathe* 3.61.4. PF SB *paprathat* 7.86.1. PF PT 4.51.8

prathamajā́ Tp first-born 1.32.3, 4; 3.29.15; 10.168.3
pradakṣiṇít adv from left to right 3.32.15
pradíś f 1) direction, command 8.100.4; 10.121.4 2) quarters 2.12.6
pradhána n race, battle with large stakes 1.116.2
pradhí m felly of a wheel 4.30.15
prabhavá m mighty 2.38.5
prábhūti f power, prosperity 4.54.3
pramíye (*pra*+√*mī* inf.) 4.54.4
prayat a (*pra*+√*i*, pt.) progressing 3.29.16
práyata a (*pra*+√*yam* pp) extended, vast 1.154.3
práyatadakṣiṇa a very liberal 6.53.2
práyati f projecting power, offer 10.129.5
práyas n (√*prī*) sacrificial offering 1.118.4; 4.46.3
práyasvat a possessed of an offering i.e. a sacrificer 3.59.2
prayā́ f onrush, speed 3.29.15
prayotṛ́ a separater 7.86.6
pravaṇá n (√*pru*) slope, sweep, onrush 9.69.7
pravát f a sloping height 1.35.3; 10.14.1
pravádyāman a rushing (as if) on slopes 1.118.3
pravasathá n being away, absence from 2.28.7
pravācya a praiseworthy 3.33.7
pravātejá Tp born in a windy place 10.34.1
pravāsá m traveller 8.29.8
právīta a (*pra*+√*vī*) satisfied, satiated 3.29.3
práśasti f (*pra*+√*śaṁs*) recommendation 5.57.7
praśís f command 10.121.2
prasargá m downpour 7.103.4
prasavá m command, animation, commanded flow 3.33.2, 4, 6; 8.100.12; 10.139.1
prasavitṛ m (*pra*+√*sū*) animator, commander 7.63.2
prásiti f (*pra*+√*si*, to bind) snare, bond 10.34.14
prasúp a (*pra*+√*svap*) drowsy 9.69.6
prásūta a animated, commanded 7.63.4
prasū́van (-*varī* f) bearer 10.97.3
prastará m (*pra*+√*stṛ*) stone-seat 10.14.4
prásthita a active, ready to act 9.69.8
prasrávaṇa n flowing see *puraḥprasravaṇa*
prā (II P) fill AO (*ā*) *aprāḥ* 1.115.1; 10.127.2. PF PT (*ā*) *paprivāṁs* 10.139.2
prāc a turned eastward or forward 10.18.3; 34.12; 135.3
prācā́ adv towards the east 7.83.1
prāṇana n living, breathing 1.48.10

prāvṛṣ f rainy-season 7.103.3, 9
prāvṛṣī́ṇa a belonging to the rainy season 7.103.7
prāvepá a (*pra*+√*vip*) fluttering, dangling, pendant 10.34.1
pru (I) float, sink PP (*vi*) *pruta* 1.116.24
pruth (I A) with *pra*, blow, puff GD (*pra*) *pruthya* 3.32.1
pruṣāy (secondary from *pruṣ*) moisten PT (*ā*) *pruṣāyat* 10.68.4
preṅkhá m swing 7.88.3
proṣṭheśayá Tp (*proṣṭha*+√*śī*) lying in verandah 7.55.8
psáras n food; see *madhupsaras*
psū n (√*bhās*) form, colour; see *aruṇapsu*
phála n fruit 10.146.5
phaligá m rock 4.50.5
phalín a fruit-bearing 10.97.15
phā́la m plough 10.117.7
bandh (IX) bind
IPF *abadhnan* 10.90.15. PP *baddha* 10.34.4
bándhu m relationship 1.154.5; 5.73.4; 10.129.4
baps (from the redupl. stem of bhas) bite off, snap at PT (*upa*) *bapsat* 7.55.2
babhrú a tawny, reddish-brown 2.33.5, 8, 9, 15; 10.34.5, 11, 14; 97.1
barhánā f strength, might 9.69.5; 10.34.7
barhiṣád Tp seated on grass 10.15.3,4
barhiṣyá a placed on grass 10.15.5
barhiṣṭhā Tp placed on grass 3.42.2
barhís n sacred grass meant as a seat for gods and offerings 1.85.6, 7; 116.1, 142.5, 7, 9; 3.9.9; 5.11.2, 26.5, 8; 7.75.8; 10.14.5, 15.11, 90.7
bála n strength 5.57.6; 10.18.9.
baladā́ Tp giver of strength 10.121.2
balí m tribute 5.1.10; 8.100.9
bahvanná a having ample food 10.146.6
bādh (IA) drive away PR (*vi*) *bādhase* 2.23.5; (*vi*) *bādhadhve* 10.97.12; *bādhate* 10.127.2; (*apa*) *bādhate* 1.35.9; (*apa*) *bādhante* 1.85.3 PF (*vi*) *babādhe* 10.68.9. AO (*ni*) *badhathāḥ* 10.18.11; *bādhethām* 6.74.2. INT *badbadhe* 7.61.4. PT *bādhamāna* 7.77.1; (*apa*) *bādhamāna* 1.35.3; 5.80.5. INT. PT (*pra*) *bābadhāna* 7.95.1; PP *bādhita* 4.30.4; (*ni*) 7.83.6; (*pra*) 10.108.9; GD (*ā*+*vi*) *bādhya* 2.23.3
bāháva m (=*bāhu*) arm 2.38.2
bíla n cave, prison 1.32 11
bílma n chip of wood 2.35.12
budh (I) know, wake, rouse AO.PS *abodhi* 3.71.6; 5.1.1, 2; IPV *bodhi* 2.23.19 PT *būdhāna* (reflex.) 4.51.8; 7.68.9. PT.PS (*prati*) *budhyamāna* 4.51.10. CS. PT *bodhayat* 4.51.5; 5.80.2
budhná m bottom 5.67.7; 10.135.6, 139.3

bṛh=vṛh (VI P) take off, root out PF (*vi*) *babarha* 2.23.13. CS.IPV (*ni*) *barhaya* 2.23.8
bṛhádgiri Bv dwelling on high mountains 5.57.8
bṛhaspátiprasūta Tp ordered by Bṛhaspati 10.97.15, 19
brahmakṛt m maker of hymns 3.32.2
bráhmakṛti f prayer 7.28.5
brahmacódana Tp inspirer of prayers 6.53.8
brahmadvíṣ Tp hater of prayers 2.23.4; 10.125.6
bráhman n prayer 2.12.14; 23.1, 2; 3.29.15; 5.73.10; 7.28.1, 2; 61.2, 6; 71.6; 83.4; 103.8
brahmán m priest 2.12.6; 4.50.8, 9; 10.117.7, 125.5
brāhmaṇá m priest 7.103.1, 7, 8; 10.90.12, 97.22
brū (II) speak *adhi*, plead for PR *bravīmi* 10.18.1, 117.6. Ā. (*upa*) *bruve* 4.51.11; 10.97.4. IPF *abravam* 6.55.5; *abravīt* 4.18.11. IPV *bravāma* 2.28.8 (*adhi*) *brūhi* 1.35.11; *bravītu* 1.35.6; (*adhi*) *bruvantu* 10.15.5. SB *bravat* 6.54.1, 2. OP *brūyāt* 10.135.5. PT *bruvat* 8.48.1; Ā. *bruvāṇa* 3.59.1. PF *āha* 2.28.10; 4.33.5; 7.86.3; 8.100.3; *āhuḥ* 1.118.3; 2 12.5; 5.11.6, 73.9; 10.34.4
bhakṣá m enjoyment 6.28.5; 8.100.2; 10.34.1
bhaj (I, II) enjoy, allot share in, give. PR *bhajati* 4.54.1. IPF *abhajat* 2.38.1; (*ā*) *abhajat* 4.30.16. PF *bhejire* 5.57.5; AO *abhakṣi* (1s) 8.48.1; *abhakta* (3s) 3.33.12. IPV *bhajāma* 10.108.9; INJ *bhajanta* 10.15.3; (*vi*) *bhajanta* 10.108.8. OP *bhakṣīya* 5.57.7; *bhakṣimahi* 8.48.7
bhadrá 1) a (√*bhand*) auspicious 1.48.13, 49.1, 115.3; 2.23.19, 35.15; 3.59.4; 4.51.7; 5.1.10, 80.6; 6.28.6; 10.14.6, 12; 18.3; 72.5
2) n auspiciousness 1.1.6, 115.2; 3.9.7; 6.28.1
bhadravā́c a having auspicious sound 6.28.6
bhan (I) speak PR *bhananti* 4.18.6. INJ *bhananta* 4.18.7
bhand, shine, be graceful PT *bhandamāna* 1.142.7
bhandanāy, praise PT *bhandanāyat* 9.85.2
bhándiṣṭha a (√*bhand*, superlative) most blessed 5.1.10
bhára m loot, loot-giving battle 2.23.13; 3.48.5
bharv (I P) chew PR *bharvati* 1.143.5
bhas, chew. See *baps*
bhā (II P) shine PR (*ā*) *bhāsi* 1.49.4, 50.4; (*ava*) *bhāti* 1.154.5 (*vi*) *bhāti* 2.23.15; 35.7, 8; 5.11.1, 80.3; 10.121.6; IPV (*ā*) *bhāhi* 1.48.9; (*vi*) *bhāhi* 3.61.2; 7.77.5 PT f. (*vi*) *bhātī* 3.61.5, 6; 4.51.1, 10, 11; 5.80.1

bhāgá m (√*bhaj*) allotted share 1.116.9; 2.23.2, 38.5, 7; 4.54.2; 8.100.1, 2
bhā́tvakṣas Bv one whose strength is light 1.143.3
bhānú m light, ray 1.48.9, 15; 143.3; 3.61.7; 7.75.3, 77.5; 9.85.12
bhā́sas n lustre 4.33.4
bhikṣ (I A) beg PR *bhikṣe* 2.28.1. PT *bhikṣamāṇa* 3.33.2; 61.6
bhid (VII P) break IPF (*pra*) *abhinat* 1.32.1 PF (*vi*) *bibheda* 10.68.4; (*vi*) *bibhiduḥ* 1.85.10 AO.INJ *bhet* 10.68.6 INJ *bhinat* 10.68.11 PP *bhinna* 1.32.8. GD *bhitvā* 10.68.7
bhiyás n fear 2.28.6; 10.108.2
bhiṣáj m physician 1.116.16; 2.33.4; 10.97.6
bhī (I A, III) fear PR *bhayante* 1.85.8; 2.12.13; 7.83.2. PF *bibhāya* 5.83.2, AO *abhaisuḥ* 8.48.11 PT *bibhyat* 10.34.10, PF.PT *bibhīvāṁs* 4.30.10. PP *bhīta* 1.32.14
bhī f fear 1.32.14; 5.57.3; 10.146.1
bhīmá a (√*bhī*) formidable, terrible 1.154.2; 2.23.3, 33.11
bhīrú a (√*bhī*) timid 2.28.10
bhuj (VII) enjoy, experience AO *bhojam* 2.28.9. OP *bhujema* 7.88.6 PT (*pra*) *bhuñjat* 1.48.4
bhuj f enjoyment 5.73.2
bhur (VI P) be rash or impetuous INT *jarbhurīti* 5.83.5 INT. PT *jarbhurāṇa* 2.38.8
bhuraṇy (demon. from *bhuraṇa*) be restless, agitate PR *bhuraṇyati* 5.73.6. PT *bhuraṇyat* 1.50.6
bhúvana n creature 1.35.2, 5, 6; 85.8; 143.4; 154.2, 4; 160.2, 3; 2.23.17; 33.9; 35.2, 8; 4.51.5, 54.4; 5.63.2, 7; 83.2, 4; 7.61.1; 75.4; 83.2; 95.2; 8.100.4; 9.85.3; 10.72.7; 125.7, 8; 137.1; 168.2, 4
bhū (I) become. *pari* surround for help PR *bhavasi* 9.85.3; *bhavati* 3.29.11; 5.80.4; 7.83.2; 10.117.3, 6. *bhavanti* 10.18.5. IPF *abhavaḥ* 1.32.12; 3.9.2, 32.10. *abhavat* 1.32.9; 3.29.11; 4.33.9; 5.11.3, 4; 7 83.4; 10.135.5, 6; (*āviḥ*) *abhavat* 1.143.2; *abhavan* 7.83.7. PF (*abhi+sam*) *babhūtha* 10.18.8; (*āviḥ*) *babhūtha* 5.1.9; *babhūva* 1.32.8; 2.12.9; 10.34.12, 121.3; (*abhi*) 3.59.7; (*ā*) 10.129.6, 7; 168.3; (*pari*) 1.32.15; 10.121.10; (*sam*) 10.125.8. *babhūvuḥ* 7.88.5; (*pari*) 4.33.1. PF.OP *babhūyāt* 4.51.4. AO root *abhūma* 8.48.3; *abhūt* 2.38.6; 4.54.1; 7.77.1; 10.18.3. *bhūt* 1.116.6; 3.32.12; 7.68.6; (*anu*) 3.32.11. *abhūvan* 7.61.5. AO.IPV *bodhi* 2.23.14, 33.15; 7.75.2; *bhūtu* 4.50.11. AO.INJ (*abhi*) *bhuvam* 10.119.8. AO.SB *bhuvām* 7.86.2. IPV *bhava* 1.1.9; 7.54.1; *bhavata* 3 33.9; 10.18.2; *bhavatu* 5.83.8; (*apa*) 9 85.1; *bhavantu* 5.83.7; 10.18.12. SB *bhavāsi* 8.48.2; *bhavāti* 2.38.11; 10.108.3. PF.PT *babhūvāṁs* 4.18.9; DS.PT *bubhūṣat* 1.32.7. PP *bhūta* 10.90.2 (*pra*) *bhūta* 7.77.3

bhū́man n earth 1.85.5; 7.86.1

bhū́yas a many 2.28.9
adv. amply 10.117.8

bhū́yobhūyas adv. repeatedly 6.28.2

bhū́ri a ample, mighty 1.48.2, 9; 154.6; 184.3; 2.28.1; 33.9, 12; 7.95.2; 8.100.2; 10.125.3

bhūridā́van Tp (*dāvan* from √*dā*) giver of much 2.28.11

bhū́riśṛṅga Bv many horned 1.154.6

bhū́risthātra Bv having many homes 10.125.3

bhū́rṇi a (√*bhur*) impetuous 7.86.7

bhūṣ (=*bhū*) with *pari*, surround for protection IPF *paryabhūṣat* 2.12.1

bhṛ (I, III) bring, carry, offer, support
I PR *bharanti* 5.1.10; 8.100.9; (*sam*) 1.115.5. Ā *bhare* 1.143.1; (*vi*) *bharante* 5.11.4. IPF (*ā*) *abharat* 8.100.8; IPV *bhara* 9.69.10; (*ava*) 3.29.4; (*ā*) 3.29.1; *bharata* 8.100.3; Ā. (*pra*) *bharasva* 7.88.1. INJ *bharanta* (PS.) 5.73.8. PT *bharat* 1.1.7
III PR *bibharmi* 10.125.1; *bibharṣi* 2.33.10; 6.53.8; *bibharti* 3.59.8; 4.50.7; 8.29.3, 4, 5. PF *jabhāra* 4.18.4; (*ava*) 1.32.9; (*ā*) 4.18.13; (*nis*) 10.68.8, 9; (*sam*) 1.115.4. PT *bibhrat* 1.25.13; 5.73.2; 7.77.2, 103.6. PP *bhṛta* (*ā*) 1.25.7; (*prati*) 7.68.1; (*sam*) 10.90.8. INF (*pra*) *bhartum* 3.48.1 (*apa*) *bhartavai* 10.14.2

bheṣaja a, n healing medicine 2.33.2, 4, 7, 12, 13

bhogá m enjoyment 10.34.3

bhojá m (√*bhuj*, to feed) liberal patron 4.51.3; 10.117.3, 151.2, 3

bhójana n nourishment 5.83.10; 7.68.5

bhyas (II A) tremble, shake with fear IPF *abhyasetam* 2.12.1

bhrāj (I A) shine PR (*vi*) *bhrājante* 1.85.4; PT *bhrājat* 1.50.3

bhrājamāna 7.63.4; (*vi*) 4.33.6; 7.63.3

bhrā́jadṛṣṭi Bv having bright lances 10.78.7

bhrā́jas n lustre, brightness 10.78.2

bhrī (IX) punish PR *bhrīṇanti* 2.28.7

maṁh (IA) give
PR *maṁhate* 4.31.8

maghá n gift. cf. *maghavat*

maghávat-van m patron, Indra 1.32.3, 13; 48.2, 8; 184.5; 2.28.11, 33.14, 35.15; 3.48.5, 61.4; 4.51.3; 7.28.5; 75.5; 77.4; 95.3

majján m marrow 10.68.9

majmán m greatness (instr. only) 1.143.2, 4

matí f (√*man*, to think) hymn, prayer 1.142.4, 143.1; 2.23.6, 10; 5.57.1; 80.1; 7.77.6, 88.1; 9.69.1, 2; 85.7, 11; 10.119.4, 5

matsará a (√*mad*) intoxicating, gladdening 9.69.6

math=*manth* (I) crush, churn PR *manthanti* 3.29.6. IPV *manthāma* 3.29.1; *manthata* (2 pl.) 3.29.5. PP *mathita* 3.9.5; 8.48.6; (*nir*) *mathita* 3.29.12; PS.PT *mathyamāna* 5.11.6

mad (I) rejoice. (with or without object) PR *madanti* 1.85.1; 154.4, 5; 7.49.4; 8.29.7; 10.14.3, 10. (*anu*) 1.184.4. AO root *matsata* 9.85.2 CS *mādayanti* 10.34.1; *mādayante* 10.15.14; CS IPV *mādayasva* 3.32.1; 10.14.4, 5; *mādayethām* 1.184.2; *mādayadhvam* 1.85.6. PT *madat* 1.184.2, 184.5; 3.59.3; 4.33.10, 50.2; 10.14.7, 68.1 PS PT (*anu*) *madyamāna* 7.63.3

máda m 1) wild delight 1.85.10 3.32.2, 10, 15; 8.48.6
2) Soma drink, which gives such delight 3.42.2; 4.33.11; 9.69.3, 7; 9.85.2

madacyút Tp (*mada*+√*cyu*, to move) moving with joy, reeling with intoxication 1.85.7

madíntama a (√*mad*, Super.) most delightful 9.85.3

madirá a (√*mad*) delightful 9.85.7

madya a (√*mad*) intoxicating 7.68.2

mádhu n sweet offering or food, Soma 1.19.9, 25.17, 85.6, 116.12, 142.3, 154.4, 5; 4.18.13, 50.3; 5.73.8; 8.48.1, 100.2; 9.69.2, 85.4; 10.34.7, 68.4, 8

mádhujihva Br sweet-tongued 9.85.10

madhudhā́ Tp giver of sweet 3.61.5

mádhupsaras Bv having sweet food 4.33.3

mádhumat a sweet 1.142.2; 3.32.4; 5.63.1, 4; 9.69.2, 85.6, 10

mádhumattama a sweetest 5.11.5; 10.14.15

madhūyú (denom. adj) lover of honey 5.73.8

madhyamaśī́ Tp one who lies in the middle 10.97.12

madhyā́ adv in the middle 1.115.4; 2.38.4

man (IV, VIII A) think, honour PR *manye* 8.48.6; *manyate* 10.146.4; AO root *maṁsi* (1s) 7.88.2; *amata* (3s) 10.68 7; IPF (*anu*) *amanyanta* 1.116.7; *manvata* (augmentless) 8.29.10. AO.SB *manai* (1s) 10.97.1; *manāmahe* 7.83.10. PS.PT *manyamāna* 2.23.12; 3.32.4; 4.18.5; 10.34.13

mánasvat a spirited 2.12.1

manā́ f prayer, thought, 2.33.5; 4.33.2

manīṣā́ f prayer, thought 3.33.6; 5.11.5; 83.10; 7.71.6; 10.129.4

manīṣín m wise, high-souled, spirited 5.57.2; 9.85.3

manuṣyá a fit for man 2.23.9
m man 3.29.2; 7.89.5

manuṣvát a like Manu 3.32.5

mánojavas Bv having the speed of mind 7.68.3; 8.100.8

manojú a swift like mind 1.85.4

mántumat a wise, thoughtful 6.56.4

mántra m hymn, thought 2.35.2; 10.14.4, 191.3

mantray (denom. from *mantra*) speak PR (*abhi*) *mantraye* 10.191.3
manth see *math*
manthá m churned or brewed drink cf. *manthin*
manthín a prepared by churning with other ingredients 3.32.2
mand (I) gladden, rejoice PF (*ud*) *mamanda* 2.33.6. AO *amandiṣātām* 7.103.4
mandasāná (√*mand* pt.) rejoicing 4.50.10
mandrá a (√*mand*) delightful 2.28.1; 5.11.3, 26.1; 8.100.10, 11
mandrájihva Bv sweet-tongued 1.142.8; 4.50.1
mandrā́janī Tp (*ajanī* from √*aj*) sender of sweet words 9.69.2
mánman n prayer, hymn 1.154.3; 7.61.2, 6; 10.78.1
manyú m fury, anger 1.25.2; 2.23.12; 7.61.1, 86.6; 8.48.8; 10.34.8, 14
manyumáttama a most furious 4.30.7
manyumī́ Tp (*manyu*+√*mī*) destroyer of fury 2.23.4
mamát adv now, just then 4.18.8, 9
mayobhú Tp (*mayaḥ*+√*bhū*) blissful 2.33.13
mayobhū́=*mayobhú* 5.73.9
marḍitṛ a (√*mṛḍ*) sympathiser 4.18.13; 10.34.3, 117.1, 2
mármán n vital part 3.32.4; 8.100.7
márya m young man, lover, wooer 1.115.2; 3.33.10; 10.78.1, 4
mah (I) be great. (CS) honour INJ (*sam*) *mahayam* (1s) 7.61.7
mah a great 1.19.2, 3; 2.23.17, 33.8; 3.48 2; 4.50.4; 7.28.3, 5; 75.2; 10.108.2
maha a great 1.48.14, 16; 116.13; 142.6, 9; 2.23.2, 33.8, 14; 3.48.3, 61.7; 5.11.5; 10.14.1, 119.8
mahā́n n greatness 2.12.1; 28.1; 35.2; 5.73.3; 8.100.4
máhas n (√*mah*) lustre, power 7.88.4
mahāgrāmá Km a great host, army 10.78.6
mahāmahá Km greatly powerful 10.119.12
mahā́vadha Br having a great weapon 5.83.2
mahāvīrá Km great hero 1.32.6
máhi a great 1.116.6; 2.12.10, 23.4; 5.1.10, 83.5; 9.85.8
mahitvá n greatness 1.115.4; 3.32.9, 11; 10.121.3, 4
mahitvaná=*mahitva* 1.85.7; 2.23.4
mahín n great 1.160.2, 5
mahiṣá a great 4.18.11
m buffalo 9.69.3
mā́hiṣvat a great 7.68.5
mahīy (denom. from *maha*) PR *mahīyate* 10.146.2. PT *mahīyamāna* 4.30.9.
mā (III) measure IPF *amimīta* 3.29.11. PF (*vi*) *mame* 1.154.1, 3; 160.4; 2.12.2; *mamatuḥ* 3.32.7; Ā *mamāte* 3.32.7; *mamire* 10.78.7. AO.SB (*upa*) *māsi* 1.142.2. PT *mimāna* 1.50.7
mā (III P) bellow PR *mimāti* 9.69.4
mā́ki pro no one; used like *naki* 6.54.7; 9.85.8
mā́kīm ind. none 6.54.7
mātaríśvan m 1) Agni 3.29.11
2) a divine being who first brought Agni to men 1.143.2; 3.9.5
mā́talī m leader of the *kavya pitṛs* 10.14.3
mātṛtama a most motherly 3.33.3
mā́trā f portion, measure 2.28.5
mā́dhvi a sweet-loving 7.71.2
mā́na m 1) spacious mansion 7.88.5
2) a family name of the Agastya-s 1.184.5
mānavá a belonging to Manu, man 4.54.1; 8.30.3
mā́nuṣa a belonging to men 1.48.11; 3.9.6; 7.75.2
m man 1.25.15, 48.7, 50.5; 4.54.2, 3; 5.1.9; 7.63.1, 77.1
mānyá a of the Māna family 1.184.4
māyā́ f supernatural power of demons or gods 1.32.4, 160.4; 3.61.7; 4.30.11, 21, 5.63.4, 6; 83.3, 7
māyú m (√*mā* to bellow) voice, lowing 7.103.2
mārjālyà a (√*mṛj*) fit to be served 5.1.8
mārḍīká n (√*mṛḍ*) mercy 4.18.12
mārtāṇḍá m bird, the sun-bird 2.38.8; 10.72.8
mā́vat a one like me 1.142.2
mās m month 1.25.8; 4.18.4
mās n flesh 4.33.4
mā́sa m month 3.32.9, 7.61.4
mi (V) build, fix IPV *minotu* 10.18.13; PP *mita* 4.51.2
mit f (√*mi*) pillar 10.18.12
mitájñu a having crosswise, bent knees, ready for worshipping etc. 3.59.3; 7.95.4; 10.15.6
mitrámahas Bv having a friendly lustre 1.50.11
mith (I) oppose, attack PF *mimetha* 10.34.2
mithás adv. mutually, in succession 10.68.10
mid, be fat, grow CS. *medayatha* 6.28.6
miyédha=*medha* m oblation 3.32.12
miś (I P) shower DS *mimikṣati* 1.142.3. DS. IPV (*sam*) *mimikṣva* 1.48.16.
miṣ (VI P) close, wink PR (*ni*) *miṣati* 3.29.14. PT (*ni*) *miṣat* 10.121.3
INF *nimiṣaḥ* (gen.) 2.28.6
mih f mist 1.32.13
mī (IX) violate, break PR (*pra*) *minīmasi* 1.25.1; *mināti* 5.80.4; (*ā*) 2.12.5; (*pra*) 7.63.3; *minanti* 2.38.7, 9; 3.32.8; 7.103.9. IPF *amināḥ* 1.32.4; IPV (*pra*) *mināma* 8.48.9; INJ *minat* 4.30.23. PT *minat* 10.108.11. INF (*pra*) *miye* 4.54.4
mīḍhvás (√*mih* pf. pt.) liberal 2.33.14; 7.86.1, 88.1, 102.1; 9.85.4

muc (VI) release, unbind IPF (*nir*) *amuñcatam* 1.118.8; (*pra*) *amuñcatam* 1.116.10; PF. IPV (*ut*) *mumugdhi* 1.25.21; (*vi*) *mumugdhi* 2.28.6. PPF *amuktam* 1.116.14; 7.71.5. AO (*nir*) *amoci* 5.1.2. IPV *muñcatam* 3.33.13; 6.74.3; (*pra*) 6.74.4; *muñcantu* 10.97.15, 16. SB (*vi*) *mucāti* 2.38.3; (*vi*) *mucanti* 2.28.4. GD (*vi*) *mucya* 3.32.1

mud (I A) rejoice PR *modate* 5.83.9; IPV *modadhvam* 10.97.3

muṣ (IX P) steal, snatch off PP *muṣita* 10.68.10; GD (*ā*) *muṣya* 3.48.4

muṣāy (denom. from *muṣ*) snatch away PR *muṣāyati* 6.28.2; INJ *muṣāyaḥ* 4.30.4

muhūrtá m moment 3.33.5

mūrdhán m head, summit, top 9.69.8; 10.125.7, 10.151.1

mṛ (I A) die PF.PT *mamṛvāṃs* 1.116.3; PP *mṛta* 10.18.3, 9

mṛ (IX) crush INT.IPV *marmartu* 2.23.6

mṛgá m wild beast 1.154.2; 2.33.11; 10 146.6

mṛgayás m hunter of animals i.e. beast of prey 2.38.7

mṛc (I P) injure CS.SB *marcayāt* 2.23.7

mṛj (II) wash PR *mārjmi* 2.35.12; *mṛjanti* 5.1.7; 9.85.7. PF.OP *mamṛjīta* 7.95.3. INT.PT *marmṛjyamāna* 2.35.4; INT.PT (PS) *marmṛjyamāna* 9.85.5. PS *mṛjyate* 5.1.8

mṛḍ (VI, X P) take pity, show mercy PF.OP *mamṛḍyaḥ* 4.18.8; IPV *mṛḍa* 2.33.11, 14; 7.89.1; 8.48.9; *mṛḍaya* 1.25.19; 7.89.1; 8.48.8. *mṛḍata* 5.57.8; 10.34.14. SB *mṛḍāt* 10.108.6

mṛḍayáku a kind, gracious 2.33.7

mṛḍīká n pity, grace 1.25.3, 5; 7.86.2; 8.48.12

mṛdh f obstructor, enemy 2.23.13, 28.7; 6.53.4; 9.85.2

mṛnmáya a made of clay 7.89.1. cf. note on 10.18.10-13

mṛś (VI P) touch, attack, *abhi*, *anu*, *pari* attack PR (*pari*) *mṛśanti* 10.34.4; (*abhi* +*pra*) *mṛkṣaḥ* (2s) 4.30.13; GD (*anu*) *mṛśya* 10.68.5

mṛṣ (IV) neglect, forget *api*, *pra*, neglect PR (*api*) *mṛṣyate* 6.54.4. AO (*api*) *mṛṣṭhāḥ* (2s) 3.33.8. INF (*pra*) *mṛṣe* 3.9.2

meday see *mid*

medhám sacrificial offering. see *miyedha*

medhā́ f intellect 4.33.10

médhira a (*medhā*) intelligent, wise 1.25.20, 142.11; 8.29.2

médhya a (*medha*) deserving a sacrifice 5.1.12

mókī f ($\sqrt{muc}$) deliverer i.e. night 2.38.3

mógha a ($\sqrt{muh}$) fruitless, useless 10.117.6

maujavatá a coming from Mūjavat 10.34.1

myakṣ, shine, fit in. *apa*, drive away by shining IPV *myakṣa* 2.28.6

mrad (I) soften IPV (*vi*) *mrada* 6.53.3

mrádas n pressure. cf. *ūrṇamradas*

yakṣá a mysterious sight 7.61.5

yakṣín m master of *yakṣa*-s 7.88.6

yákṣma m disease 10.97.11, 12, 13

yaj (I) worship, sacrifice PR *yakṣi* (irr. 2s) 1.142.11; 5.26.1. *yajate* 6.28.3. IPF *ayajanta* 10.90.7, 16. AO *ayāḥ* (2s) 3.29.16. AO.IPV *yakṣatām* (3d) 1.142.8. IPV *yajāma* 3.32.7; *yaja* 3.29.12. SB *yajāsi* 3.29.8. PT *yajamāna* 3.29.8; 5.26.5; 6.54.6; 10.151.4. PF.PT *ījāna* 4.51.7

yajatá a holy 1.35.3, 4; 2.33.10; 5.1.11; 7.75.7; 9.69.3

yájatra a holy 7.75.7, 88.1

yajátha n worship 2.28.1; 5.1.2, 11.2

yájīyān a ($\sqrt{yaj}$, Comp) better worshipper 5.1.5, 6

yajñáketu Bv having sacrifice as the banner 4.51.11

yajñámanman Bv willing to sacrifice 7.61.4

yajñíya a holy, deserving an offering 1.142.3; 2.23.2; 3.32.7, 12; 33.11; 59.4; 4.54.2; 7.95.3; 8.30.2; 10.14.5, 6; 18.2; 125.3

yájvan m sacrificer 6.28.2, 4; 10.151.2, 3

yat (I A) strive, vie with PF *yetire* 1.85.8; CS *yātayati* 3.59.1; CS.IPV *yātaya* 10.127.7. PT *yatamāna* 10.18.6. PP (*pari*) *yatta* 7.83.8

yatásruc Bv (*yata* from $\sqrt{yam}$) having a raised ladle, sacrificer 1.142.1, 5

yáti pron. as many 10.15.13, 18.6

yathākāmám adv according to will 10.146.6

yáthāyathā (with *eva eva*) according as 4.54.5

yathāvaśám adv according to will 3.48.4; 10.18.4, 168.4

yantṛ m ($\sqrt{yam}$) leader, controller 2.23.19

yam (I)=*yacch*, direct, control, extend. PR *yacchati* 5.80.2; Ā. *yacchase* 7.55.2 PF *yemathuḥ* 5.73.3; *yemire* 3.59.8; (*vi*) 4.54.5. AO *ayāṁsam* (1s) 2.35.15; (*ut*) *ayān* 10.139.1; (*nir*) *ayān* 2.38.3; s: (*ut*) *ayaṁsata* 10.119.2, 3. AO. IPV *yandhi* 7.88.6; (*pra*) *yandhi* 7.75.2; (*vi*) *yanta* (2 pl.) 1.85.12. AO.SB (*ut*) *yaṁsate* 1.143.7. IPV *yachha* 5.83.5; (*pra*) *yacchatāt* 1.48.15; *yacchatam* 7.83.9; (*ni*) *yacchatam* 4.50.10; *yacchata* 4.51.10; 8.30.4; (*adhi*) 1.85.12; (*pra*) 10.15.7; *yacchantu* 7.83.10. PP (*pra*) *yata* 1.154.3; 10.15.11, 12; (*sam*) *yata* 9.69.3

yamá m (1) name of a king 1.116.2
(2) a deity 1.35.6; 10.14.1-5, 7-16; 15.8; 18.13; 97.16; 135.1, 7;
(3) twins 5.74.4; 10.117.9

yayí m (√*yā*, redup. adj.) traveller 5.73 .7

yayā́ m (√*yā* redu. adj.) traveller 10.78 .1

yáva m barley 10.68.3

yávamat a possessed of barley 9.69.8

yávasa n grass 7.102.1

yáviṣṭha a (*yuvam*, Super.) youngest 5.1 .10

yáviṭṣhya a (*yuvan*, Super) youngest 3.9 .6; 5.26.7

yáśas n fame 1.25.15

yáśas a famous 1.1.3; 4.51.11; 7.75.2; 8.48.5

yas (IV P) be tired. cf. *ayās*

yahvá a young, active 1.142.7; 2.35.9, 14; 5.1.1

yā (II) go. *vi*, go in spite of. PR *yāmi* 5.73.2; 10.119.13; *yāmaḥ* 3.33.6; *yāthaḥ* 3.33.2; (*pari*+*pra*) *yātha* 4.51.5; *yāthana* 5.57.2; *yāti* 1.50.9; 7.75.6, 95 .1; (*abhi*+*vi*) *yāti* 1.48.7; (*ā*) *yāti* 1.35 .2, 3; 48.5; (*vi*) *yāti* 1.48.7. IPF *ayātam* 1.116.18; (*upa*) *ayātam* 1.116.19; (*vi*) *ayātm* 1.116.20 PF *yayātha* 3.33.10; *yayau* 3.33.9; (*pra*) *yayuḥ* 9.69.9. AO *ayāsam* (1s) 3.33.3. IPV (*upa*) *yāhi* 3.29 .16; 7.28.1; *yātam* 1.184.5; (*ā*) *yātam* 1 .118.2, 11; 7.68.1; (*upa*+*ā*) *yātam* 1.118 .10; 7.71.2, 14; *yātu* 1.35.10 (*ā*) 1.118.1. PT *yāt* 1.32.15; 2.38.3; 3.32.14. INF (*pra*) *yai* 1.142.6.

yāt ind. as long as, as far as 7.88.4; 10 .68.10

yātayájjana Bv one who urges men to activity 3.59.5

yātudhā́na m devil, sorcer 1.35.10

yā́tṛ a (√*yā*, to attack) avenger, warrior 1.32.14

yādrādhyá a pleasant at any time, comfortable in every way 2.38.8

yā́ma m (√*ya*) arrival, march 1.48.4; 4.51.4; 5.73.7

yā́man n (√*yā*) approach, arrival 1.25.20, 85.1, 116.13; 3.29.6; 5.57.3, 73.9, 10.78.6, 127.4

yāmahū́tama a most often invited in their marches 5.73.9

yā́mahūti f call for approach or help 10 .117.3

yu (III, VI) join, *ud*, pull up PR (*ud*) *yuvāmahe* 6.57.6. IPF (*ni*) *yuyotam* (2d) 7.68.5

yu (III) separate AO s: *yoṣat* 2.33.9. IPV *yuyodhi* 2.33.3; *yuyotam* (irr.) 7.71 1; *yuyutam* 7.71.2; INJ *yuyothāḥ* (2s) 2 .33.1. CS.IPV *yāvaya* 7.77.4; 10.127.6; *yavayantu* 8.48.5; CS.PT (*pra*) *yāvayat* 3.48.3

yu (IP)=*yucch*, fail, neglect. PR (*pra*) *yucchataḥ* 1.25.6

yuktágrāvan Bv one whose press-stones are set to work 2.12.6

yugá n (√*yuj*) (1) yoke 1.115.2; 8.91.7 (2) generation 3.33.8; 5.73.3; 10.72.1, 2, 3, 9

yucch see *yu*

yuj (VII) yoke.
PR *yuñjate* 1.48.4; IPF *ayujmahi* 6.53.1; *ayugdhvam* 1.85.4, 5; 5.57.3; *ayukta* 1 48.7, 50.9, 115.4 PF *yuyuje* 10.34.11; PT *yujāna* 5.80.3; 7.75.4. PP *yukta* 1.116.18, 118.4; 7.28.1. PS *yujyate* 5.1.3

yuj m companion, friend 2.23.9, 18; 6.56 .2; 7.95.4

yújya n (1) companion 2.28.10 (2) friendship 2.28.3

yudh (IV) overpower, fight. IPF *ayudhyaḥ* (2s) 4.30.5; PF *yuyudhuḥ* 4.30.3; 7 .83.7; Ā. *yuyudhāte* (3d) 1.32.13. IPV *yudhyai* (1s) 4.18.2. PT *yudhyat* 4.30.4; *yudhyamāna* 2.12.9. GD (*u*) *yuddhvī* 10 108.5

yup, remove. PF *yuyopima* 7.89.5. CS.PT *yopayat* 10.18.2

yúyudhi a (√*yudh*, redup. adj.) warrior 1.85.8

yuvayú a loyal to you (*yuvām*, acc. d.) 7.71.6

yuvāku a (*yuva*=acc. d+*ku* from √*ac*, to go) loyal to you 7.68.1, 7

yū́pa m pillar, sacrificial post 4.33.3

yóktra n (√*yuj*) strap, harness 3.33.13

yóga m (√*yuj*) active work, labour 7.86 .8

yójana n a measure of distance 1.35.8; 10.78.7

yóni m (√*yu*) home, resting place 2.35.10 38.8; 3.29.8, 10; 33.3, 4; 4.50.2; 8.29.2; 10.18.7, 34.11, 68.4, 125.7

yóṣaṇā f woman, beloved 7.95.3

yóṣā f woman, beloved-associated with *jāra*, *marya*, *vadhūyu* 1.48.5, 115.2; 3.33 .10, 48.2; 5.80.6; 7.75.5, 77.1; 10.168.2

yos n (√*yu*) bliss 2.33.13; 10.15.4

raṁh (I) hasten forth. CS.PT *raṁhayat* 1.85.5. INT.PT *rārahāṇa* 10.139.4

ráṁhas see *vātaraṁhas*

rakṣ (I) protect, defend. PR *rakṣasi* 2.23 5; *rakṣataḥ* 1.160.2; *rakṣanti* 10.108.7; Ā *rakṣethe* 7.63.7; *rakṣate* 7.83.9. IPF *arakṣan* 4.33.4; IPV *rakṣa* 1.35.11; *rakṣatāt* 4.50.2; *rakṣatu* 6.54.5; *rakṣantu* 8 .48.5. PT *rakṣamāṇa* 7.61.3; 10.68.1

rakṣás m devil-monger, sorcer 1.35.10; 2.23.14; 5.83.2

rákṣas n devil, evil spirit 9.85.1

rakṣohán Tp demon-killer 2.23.3; 10.97 .6

raghupátvan Tp (*patvan* from √*pat*) quick-flying 1.85.6

raghuyā́ adv (*raghu*) quickly 2.28.4

raghuṣyád Tp (√*syand*) swiftly moving 1.85.6; 5.73.5

rájas n region, mid-region 1.19.3; 32.14· 35.2, 4, 9; 50.7; 116.20, 154.1, 160.1, 4: 5.63.5; 73.3; 7.68.3; 10.15.2; 121.5; 129 .1; 139.5

raṇ (I) rejoice CS. has the same sense. IPF *raṇan* (unaug.) 4.33.7; CS.IPV *raṇayantu* 6.28.1

ráṇa m wild delight 1.116.21

ráṇya a delightful 1.85.10

raṇvá a delightful 7.54.3

rátna n (√*rā*) lovely gift 1.35.8; 2.38.1: 4.54.1; 5.1.5; 7.75.6, 8

ratnadhā́tama a best giver of gifts 1.1.1

ratnadhéya Km bestowal of gift 10.78.8

rathī́ m one having a chariot, chariot-fighter 1.25.3; 6.55.1; 10.78.5

rathī́tama a best owner of a chariot 6.55 .2, 56.2, 3

ráthya a belonging to a chariot i.e. a chariot-horse 1.35.6; 3.32.2; 7.95.1; 10.117.5

rad (I) dig out, give IPF *aradat* 3.33.6; *aradatam* 1.116.7; PF *rarāda* 7.49.1; PT *radat* 5.80.3

radh (IV P) yield, submit. AO *radham* (1s) 1.50.13; *rīradhaḥ* (2s) 1.25.2; *rīradhat* (3s) 2.33.5. CS.IPV *randhya* 6.53 .5-7. CS.PT *randhayat* 1.50.13

radhrá a (√*radh*) meek, submissive 2.12 .6

ran=raṇ (I) rejoice. INT.IPV *rārantu* 3 .42.8

rápas n (√*rap=raph*) bodily injury 2.33 .3, 7; 7.50.2; 10.97.10

raphitá a (√*raph*) exhausted, poor 10 .117.2

rabh (IA) touch, cling to. PR (*ā*) *rabhāmahe* 6.57.5; (*sam*) *rabhante* 3.29.13. PT (*ā*) *rabhamāṇa* 10.125.8; PP (*sam*) *rabdha* 10.72.6

ram (I, IX) make firm (P) cease, stop (A). PR *ramate* 2.38.2; IPF *aramṇāt* 2.12.2. AO *arīramat* 2.38.5; IPV *ramasva* 10.34 .13; (*upa*) *ramadhvam* 3.33.5

rayí m.f (√*rā*) wealth, prosperity 1.1.3, 48.13, 85.12, 116.13, 19; 2.38.10; 4.33.8; 50.6, 10; 51.10; 5.80.3; 6.28.2; 7.77.6; 8.48.13; 10.15.7, 11; 117.1; 121.10

ráva m (√*ru*) uproar, sound 4.50.1, 4, 5; 5.63.3

raśanā́ f string, bridle; secondarily hymn 2.28.5; 5.1.3; 10.18.14

raśmí m (1) ray 1.19.8; 35.7, 49.4, 50.3; 7.77.3; 9.69.6; (2) string 10.129.5

rása m essence, sweet drink 9.85.1

rasā́ f name of a river 1.108.1, 2; 121.4

rásāśir a (*āśir* from *ā*+√*śrī*) mixed with milk 3.48.1

rā (II, III) give. *sam*, agree. PR *rāsi* 2 .33.12; 7.95.6. PF *rarima* (1 pl.) 3.32.2 IPV. Ā. *rarīdhvam* 5.83.6. PF.PT (*sam*) *rarāṇa* 10.15.8

rā (IV) attack. PR *rāyasi* 7.55.3; IPV *rāya* 1.55.3

rāj (IP) rule over. PR *rājasi* 1.25.20; *rājathaḥ* 5.63.2; 7.83.5; (*vi*) 5.63.7; *rājati* 1.143.4. PT *rājat* 1.1.8

rājanyà m a Kṣatriya 10.90.12

rātáhavya Bv one who gives offerings 1 .118.11

rāti f (√*rā*) gift 1.184.4 cf. *arāti*

rādh (IP) glorify GDV *rādhya* 1.116.11

rā́dhas n (√*radh*) gift, bounty, liberality 1.48.2, 14; 2.12.14, 38.11; 5.57.7, 63.2; 6.55.2; 7.28.5, 77.4, 5

radhodéya n bestowal of a gift 4.51.3

rā́dhya see under *rādh*

rā́ṣṭrī f (√*rāj*) queen 8.100.10; 10.125.3

ri (IX P) let loose, set free PR (*ni*) *riṇīte* 5.80.6. IPF *ariṇāḥ* 4.30.6; *ariṇāt* 2.12.3

ri-rī (IV A) flow forth PR *rīyate* 1.85.3

rikh (VI P) scratch. IPV (*ā*) *rikha* 6.53 .7, 8

ric (VII P) leave, *ati*, excel. PR *riṇakti* 7.71.1. IPV *riṇacāva* 8.100.12. PS.IPF (*ati*) *aricyata* 10.90.5

rit f (√*ri*, to flow) flowing 6.57.4

rip (IV P) smear, injure. PP (*api*) *ripta* 1.118.7

ripú m (√*rip*) wicked, deceitful 2.23.16

riś (VI P) bite, tear, graze. PT *riśat* 6 .28.7

riśā́das Tp (*riśa*+√*ad*) devourer of foes 1.19.5; 8.30.2; 9.69.10

riṣ (IV P) perish, injure. PR *riṣyati* 6.54 .3; AO *riṣam* 10.18.13; *riṣat* 6.54.7; 10 .97.20. *rīriṣaḥ* (CS) 2.33.3; 7.89.5; 10 .18.1. SB *riṣyāti* 10.97.17. OP *riṣyema* 6.54.9; *riṣyet* 8.48.10

riṣ f injury 2.35.6

riṣaṇy (denom. from *riṣ*) seek to injure 2.23.12

rih (II) lick PR *rihanti* 2.35.13; 9.85.11. PT (*sam*) *rihāṇe* 3.33.1, 3; PP *rīḍha* 4 .18.10

rī (IV A) see *ri*

ru (II P) roar INT. PT *roruvat* 9.85.9

rukmá m (√*ruc*) shining golden ball 5.1 .12; 7.63.4

rukmávakṣas Bv having golden chests 5.57.5; 10.78.2

ruc (I A) shine. PR *rocate* 3.29.6; (*vi*) 3.29.7. IPF *arocathāḥ* 3.29.10; *arocata* 3 .29.14. PF (*upa*) *ruruce* 7.77.1; (*pra*) *ruruce* 3.61.5. AO. root: *aroci* 7.77.2; red. (*pra*) *arūrucat* 9.85.12; (*vi*) *arūrucat* 9.85.9. CS. IPF (*pra*) *arocayat* 1.143 .2; *arocayan* 8.29.10. PT *rucāna* 4.51.9; *rocamāna* 1.115.2

ruj (VI P) break, destroy. PR *rujanti* 4 .18.6; IPF *arujaḥ* 3.32.16; *rujat* (unaug.) 7.15.7 PF. *ruroja* 4.50.5

rujā́nas Bv (*nas*, nose) having a broken nose 1.32.6

rudríya a belonging to Rudra 5.57.7

rudh (I, VII P) obstruct, keep back. PR *ruṇadhmi* 10.34.12; *ruṇaddhi* 10.34.3. IPF *arodham* 10.34.2. PP (*ni*) *ruddha* 1.32.11

ruś shine (only pt. in the RV) PT *ruśat* 1.48.13, 115.5; 3.29.3; 4.51.9; 5.1.2; 7.77.2; 9.69.5

ruh (I) grow. *ā*, mount upon. PR (*ati*) *rohati* 10.90.2. IPF *aruhat* 8.48.11; (*ā*) 7.83.3; (*ā*) *aruhan* 8.100.5. IPV (*ā*) *rohata* 10.18.6; (*ā*) *rohantu* 10.18.7. SB. (*ā*) *ruhāva* 7.88.3. CS.IPV (*vi*) *rohaya* 8.91.5. PT (*ā*) *rohat* 1.50.11; 2.12.12; *ruhāṇa* 1.32.8

ruh f branch, shoot 10.97.2

rūpá n form, beautiful form 1.115.5, 160.2; 7.55.1; 9.85.12; 10.139.3, 168.4

réku a (√*ric*) empty, vacant 10.108.7

rej (I P) shake, cause to move. (IA) tremble with fear. PR Ā. *rejante* 1.143.3. PT *rejamāna* 10.121.6

reṇú m (√*ri*) loosened dust 10.72.6, 168.1

reṇúkakāṭa Bv one who raises dust 6.28.4

rétas n seed, rain 5.83.1, 4; 6.28.8; 10.129.4

retodhā́ a bestower of seed 10.129.5

rebhá m (1) singer 7.63.3
(2) Name of a bard 1.116.24, 118.6

revát a (=*rayivat*) rich 4.51.4; 8.48.6 adv gloriously 1.116.18; 2.35.4

rai m.f (√*rā*) wealth, riches 1.48.1, 16; 116.9; 142.10; 2.28.11; 4.33.10; 6.54.8; 55.2, 3; 7.28.5; 75.5; 86.7; 95.2, 4; 8.48.2, 7; 10.117.5; 139.3

rocaná n (√*ruc*) bright region, part of the heaven, firmament 1.19.6; 49.1, 4; 50.4; 9.85.9

ropaṇā́kā f a yellow bird 1.50.12

lakṣá n (√*lag*) stake, prize 2.12.4

loká m place, free open space 3.29.8; 5.1.6; 8.100.12; 10.14.9, 90.14

logá m clod of clay 10.18.13

vakṣ (IP) increase, grow. PF *vavakṣitha* (2s) 3.9.3

vakṣáṇā f (√*vah*, to carry) artery, channel, bed 1.32.1; 3.33.12

vagnú m (√*vac*) voice, sound 7.103.2

vac see *vañc*

vac (III P) speak. *sam* (Ā) PR *vivakti* 7.68.4; PF (*pra*) *uvāca* 1.116.12; *ūcuḥ* 4.33.6; AO (*pra*) *avocam* 1.116.25; *avocāma* 5.1.12; 73.10; (*prati*) *avocat* 8.100.5. AO. IPV (*adhi*) *vocatam* 7.83.2; (*adhi*) *vocata* 8.48.14; Ā (*sam*) *vocāvahai* 1.25.17. AO INJ (*pra*) *vocam* 1.32.1, 154.1; (*pra*) *vocaḥ* 7.86.4; (*pra*) *vocat* 10.129.6, 136.6. AO.OP *vocema* 2.35.2; 7.28.5. PP *ukta* 10.125.4. PS *ucyate* 3.29.11; 6.28.6; 10.97.6, 137.7; *ucyete* 10.90.11. GDV (*upa*) *vācya* 4.54.1; (*pra*) *vācya* 3.33.6; 8.100.6

vacasyā́ f eloquent hymn, prayer 2.35.1

vaj grow strong (only causal) CS.IPV *vājaya* 10.68.2; CS.PT *vājayat* 2.38.10; 10.97.11

vájrabāhu Bv having *vajra* on the arms 1.32..15; 2.12.12, 13; 33.3; 3.33.6

vájrahasta Bv having *vajra* in the hand 2.12.13; 3.32.3

vañc (IV A)=*vac*, meander, roll on PR *vacyate* 1.142.4; *vacyante* 1.184.3

vatsá m calf 2.28.6; 3.33.3; 4.18.10; 7.86.5; 9.69.1

vatsínī f having a calf 7.103.2

vad (I) speak. *ā*, address; *sam*, converse PR *vadāmi* 10.34.2; 125.4, 5; *vadati* 5.63.6; 7.103.5; *vadanti* 8.100.11; Ā. (*sam*) *vade* 7.86.2; (*sam*) *vadante* 10.97.22. IPF *avadan* 10.97.17. AO (*pra*) *avādiṣuḥ* 7.103.1. IPV *vada* 5.83.1; *vadathana* 7.103.5. OP *vadema* 2.23.19, 33.15, 35.15; (*ā*) *vadema* 2.12.15; 8.48.14. PT *vadat* 7.103 3, 6, 7; 8.100.10; 10.117.7, 146.2. INT. PT *vāvadat* 10.68.1

vadh (I P) kill AO *avadhīḥ* 4.30. 15, 18. (*apa*) *avadhīt* 10.146.4. INJ *vadhīḥ* 4.30.8

vadhá m weapon 1.25.2; 32.5, 6; 2.23.12; 28.7; 3.32.6; 4.18.7, 9; 10.117.1, 6

vadhánā f weapon 7.83.4

vádhar n weapon 1.32.9

vadhūyú a longing for a bride 9.69.3

vádhri a (√*vadh*) impotent 1.32.7

vadhrimatī́ f a woman with impotent husband 1.116.13

van (VIII) win, conquer AO. IPV. *vaṁsva* (2s) 1.48.11 DS. IPV (*ā*) *vivāsa* (2s) 5.83.1 DS. OP (*ā*) *vivāseyam* (1s) 2.33.6 PT *vanvat* 7.83.4; Ā. *vanvāna* 7.88.7

vána n tree 1.143.5; 2.38.7; 3.9.2, 29.6; 5.1.5, 11.6, 57.3; 10.68.10

vanaspáti m wild tree, sacrificial post as a deity 1.142.11

vánīyas a (√*van*, Comp.) a greater winner 10.117.7

vanú m (√*van*) enemy, conqueror 4.30.5

vanús m (√*van*) enemy 4.50.11; 7.83.5

vand (I A) praise. PR (*pari*) *vande* 2.35.12; *vandate* 4.50.7. PT *vandamāna* 2.33.12. GDV *vandya* 4.54.1

vandā́ru a (√*vand*) praiseful 5.1.12

vandhúra n chariot-seat 10.119.5

vap (I) sow, throw. PF *ūpe* (3s) 10.68.3; (*ud*) *ūpathuḥ* (3d) 1.116.11. IPV (*ni*) *vapantu* 2.33.11. PP (*ni*) *upta* 10.34.5, 9

vapuṣyá a (*vapus*) fair, lovely 1.160.2; 5.1.9

vapús a wonderful, beauty, wonder 1.118.5; 5.73.3; 7.88.2

vam (II P) throw out, vomit, disown SB *vaman* 10.108.8

váyas n (√*vī*) vigour, nourishing food 2.23.10, 33.6; 3.29.8; 6.28.6; 8.48.1; 10.68.12
vayaskṛt Tp giver of vigour 9.69.8
vayā́ f branch, offshoot 2.35.8
vayúna n (√*ve*) custom, customary rite 3.29.3; 7.75.4
vayúnavat a law-abiding, customary 4.51.1
vayodhā́ Tp bestower of vigour 8.48.15
vará m (√*vṛ*, to choose) bridegroom 5.60.4
vára n (√*vṛ*) to choose), choice, boon 7.54.3
vára m (√*vṛ*, to oppose, surround) opposition 1.143.5
varasyā́ f desire for a gift 5.73.2
váriman m (√*vṛ*, to surround) expanse 4.54.4; 3.59.3
várivas n (√*vṛ*, to surround) ample space, freedom (with √*dhā* or √*kṛ*) 4.50.9; 7.63.6
varivovíttara a a better winner of freedom 8.48.1
várīyas a (*uru*, Comp.) vaster, wider 2.12.2; 10.108.10
varuṇyá a belonging to Varuṇa 10.97.16
várūtha n (√*vṛ*, to surround) protection 1.116.11; 7.88.6
vareyú a (denom. *varey*) eager to marry 10.78.4
várcas n lustre, brilliance 10.18.9
várṇa m colour 2.12.4
vartaní f (√*vṛt*) path, way 1.25.9
vártikā f sparrow 1.116.14, 118.8
vartís n (√*vṛt*) course, journey-normally used with √*yā*, to go, 1.116.18, 184.5
vártman n (√*vṛt*) path, track 1.85.3
várdhana a promoter, strength-giving 2.12.14; 3.32.12; 5.73.10
várpas n body, form 7.68.6
vármaṇvat a (*varman*+*vat*) armoured 10.78.3
varṣá n (√*vṛṣ*) rain 5.83.10
varṣánirṇij Bv having gowns of rain 5.57.4
varṣmán n top, head 4.54.4; 10.125.7
varṣyá a pertaining to rain 5.83.3
valgú a (√*valg*) lively, charming 7.68.4
valgūy (denom. from *valgu*) fondle, honour PR *valgūyati* 4.50.7
vavrí m (√*vṛ*) covering skin 1.116.10; 9.69.9
vaś (II) desire, long for. PR *vaśmi* 2.33.10; *uśmasi* 1.154.6; PT. *uśat* 3.33.1; 7.103.3; 10.15.8
vas (VI)=*ucch*, shine. *apa*, shine away. PR (*vi*) *ucchasi* 1.48.10; *ucchati* 7.75.5. PF *ūṣa* (2 pl.) 4.51.4; *uvāsa* 1.48.3. IPV *uccha* 7.77.4. (*vi*) *uccha* 1.48.1; 7.77.4 INJ (*apa*) *ucchat* 1.48.8. SB *ucchāt* 1.48.3. PT *ucchat* 1.48.9, 49.4, 184.1; 4.51.2, 3. INF *vastave* 1.48.2
vas (II A) wear, put on. IPF *avasthāḥ* 3.32.11; *vasta* (unaug. 3s) 1.25.13; *vasata* (unaug. 3 pl.) 5.63.6. CS. IPF *avāsayat* 1.160.2. PT. *vasāna* 2.35.9; 4.18.5
vas (I P) dwell *pra*, wander. PR (*pra*) *vasataḥ* (3d) 8.29.8. PT *vasat* 10.146.4
vasatí f nest, home, dwelling 1.25.4; 10.97.5, 127.4
vásu m 1) god 1.143.1, 5; 10.125.1
n 2) wealth, riches, 1.143.4, 6; 2 23.9; 4.33.11; 5.57.3; 6.53.2, 54.4, 55.3; 7.75.5; 77.4; 83.5, 6; 103.10; 9.69.10; 10.15.7, 108.7, 125.3
vasudéya Km gift of wealth 2.35.7
vasūyú a (from *vasūy*, denom.) longing for wealth 1.49.4
vástu f (√*vas*) morning, dawn 1.116.21
vásnya a fit to be haggled for 10.34.3
vásyaiṣṭi Tp (*vasya*-wealth) search for wealth 1.25.4
vásyas n 1) Comp. of *vasu*, better, richer 8.48.6
adv. 2) nobly, richly 8.48.9
vah (I) carry, draw PR *vahati* 7.63.2; (*abhi*) *vahanti* 1.118.4; (*ud*) *vahanti* 1.50.1. IPF *avahan* 4.33.2. PF *ūhathuḥ* 1.116.3, 4, 5, 20; (*ni*) 7.71.5; *uvāha* 1.116.18; (*ni*) *ūhatuḥ* 1.116.1; Ā (*anu*) *ūhire* 10.15.8. AO *avāt* (2s) 10.15.12. IPV (*ā*) *vaha* 1.48.11, 12; 142.1, 4; (*ā*) *vakṣi* (irr. pr. 2s used as ipv.) 5.1.11, 26.1; (*ā*) *vahantu* 1.85.6; 6.55.6; 10.14.4; (*upa*) *vahantu* 1.49.1; (*pari*) *vahantu* 1.118.5. SB (*ā*) *vakṣati* 1.1.2. OP (*ā*) *vahethām* 7.71.3. PT *vahat* 1.35.5, 48.9, 116.19; 2.35.9, 14; 5.80.1; 7.71.2, 75.6, 77.3. INF *vodhave* 3.29.4
vahatú m (√*vah*) marriage 1.184.3
váhni m (√*vah*) carrier. (1) fire 1.160 3; 3.11.4. (2) priest 1.48.11, 184.1; 7.75.5. (3) horse 6.57.3. (4) leader 2.38.1
vahyeśayá Tp lying on cots 7.55.8
vā (II P) blow PR (*pra*) *vāmi* 10.125.8; (*pra*) *vānti* 5.83.4
vā weave see *ve*
vā́ja m (1) prize, reward, vigour 1.48.11, 12, 16; 116.19; 2.12.15; 3.29.9, 61.1; 6.54.5; 7.95.6; 9.69.7. (2) battle 1.85.5; 2.23.13. (3) one of the Ṛbhus 4.33.3, 9
vājay (denom. from *vāja*) long rewards PT *vājayat* 5.1.3; 8.100.3
vājayú a (from *vājay*) longing for rewards 2.35.1
vajasā́ Tp (*vāja*+√*san*) winner of prize 6.53.10
vājasāti f (*sāti* from √*san*) 1) battle 3.48.5
2) acquisition of rewards 6.53.1, 4

vājín 1) powerful, vigorous; 3.29.6, 7; 61.1; 5.1.7; 6.55.4; 10.34.4
2) horse 1.116.6; 5.1.4; 7.95.3

vājínīvat a having rich gifts 1.48.6, 16; 7.75.5

vājínīvasu Bv one whose treasure consists of prizes 3.42.5

vāṇá m pipe, musical instrument 1.85.10

vátajūta Bv swift like wind 4.33.1

vátatviṣ Bv having the fury of wind 5.57.4

vátaraṁhas Bv having the speed of wind 1.118.1

vāmá a good, kind, wealth 1.48.1; 2.38.10; 4.30.24; 6.53.2; 7.71.2

vāyavyá a (*vāyu*) moving in the air 10.90.8

vāyúgopa Bv having Vāyu as the defender 10.151.4

vār n water 1.116.22; 8.91.6

vā́ra m (√*vṛ*) hair, wool, wool-strainer 1.32.11; 9.60.2; 69.2, 4; 9.85.5

vā́ra n (√*vṛ*, to choose) choice gift 1.142.10

vā́rya n (√*vṛ*) choice gift 1.35.8; 5.80.6

vāś (VI) bellow. PPF *vāvaśanta* (unaug.) 7.75.7. INT.PT *vāvaśat* 4.50.5

vā́śī f axe 8.29.3

vāśrá a (√*vāś*) lowing 1.32.2; 10.119.4

vāsará a (√*vas*) shining 8.48.7

vi m bird 1.25.4, 7; 48.6; 49.3; 85.7; 116.15; 118.5; 2.28.4; 38.7; 5.73.5; 8.29.8; 10.68.1; 127.4

vikrámaṇa n stride 1.154.2; 10.15.3

vicakṣaṇá a far-sighted, wise 1.50.8; 2.23.6; 9.85.9

vícarṣaṇi a active 1.35.9; 5.63.3; 9.60.1

vij f stake 2.12.5

vitarám adv. (Comp. of *vi*) farther 2.33.2; 4.18.11; 8.100.12

vittá n (√*vid*, pp) property 10.34.13

vid (II) know PF *veda* (1s.) 10.108.4, 10; *vidma* (1pl.) 10.15.13, 139.5; *vettha* (2s.) 10.15.13; *veda* (3s) 1.25.7-9; 8.29.6; 10.129.6, 7; *viduḥ* (3 pl.) 1.19.3; 2.23.16; 3.29.15; 10.108.10. IPV *viddhi* 8.48.8. SB *vedat* 2.35.2. CS (*ā*) *vedayāmasi* 10.151.1. PT *vidāna* 5.80.5; (*sam*) 8.48.13; 10.14.4, 97.14. PF. PT *vidvāṁs* 1.116.11; 3.29.16; 4.30.17; 5.1.11; 6.54.1; 7.28.1

vid (I, VI)=*vind*, find PR *vindāmi* 10.34.3; *vindati* 10.146.1; Ā *vindate* 6.54.4; 10.34.3; 117.1, 2, 6. IPF *avidāma* 8.48.3; *avidaḥ* 5.83.10; *avidat* 7.89.4; 8.91.1; *vidat* (unaug.) 10.68.11; *avindat* 10.68.9; 108.11, 139.6; (*anu*) 2.12.11; (*anu*) *avindan* 3.9.4; 5.11.6; (*nir*) *avindan* 10.129.4. PF *viveda* 3.32.4; 10.14.2; Ā. *vivitse* (2s) 1.32.4; *vivide* 4.18.13. AO *avitsi* (1s) 10.15.3, 97.7. PP (*anu*) *vitta* 4.18.1

vidátha n (√*vid*, to know) sacrificial gathering 1.85.1, 143.7; 2.12.15, 23.19, 33.15, 35.15; 5.63.2; 8.48.14

vidvás a see *vid*, pf. pt.

vidh (VI) worship (with dative of the deity) IPF. *avidhat* 6.54.4. OP *vidhema* (1pl.) 2.35.12; 4.50.6; 7.63.5; 8.48.12, 13; 10.121.1-9, 168.4. PT *vidhat* 2.35.7; 7.75.6

vidhartṛ m (*vi*+√*dhṛ*) Disposer 2.28.4

vidhā́na n (*vi*+√*dhā*) work, disposition 4.51.6

vip (I A) shake with emotion. PF *vivipre* 3.32.4

vipanyā f praise 10.72.1

vipaścit a (*vipaḥ*+√*cit*) wise 5.63.7

vípra m (√*vip*) inspired poet 1.85.11, 118.3, 142.2; 3.29.7; 33.4, 12; 4.50.1; 5.1.7, 80.1; 7.61.2, 68.4, 88.4, 6; 9.85.7; 10.78.1, 97.6, 108.11, 135.4

vibhātī́ f (√*bhā*, pt.) shining 4.51.1, 10, 11; 5.80.1

vibhā́van a brilliant 1.48.1, 8; 5.1.9

vibhindú a (*vi*+√*bhid*) breaker 1.116.20

vibhī́daka m (*vi*+√*bhid*) a dice, a nut used as a dice 7.86.6, 10.34.1

vímadhya n middle 4.51.3

vímanyu Bv free from malice 1.25.4

vimā́na a (*vi*+√*mā*) measurer 10.121.5, 139.5

vimúc f deliverer, night 6.55.1

vimócana n unyoking of the horses 4.46.7

virapśá m (*vi*+√*rapś*, be full) abundance 4.50.3

viravá m (*vi*+√*ru*) loud cry 10.68.8

virā́j f primeval principle 10.90.5

virāsā́h a (=*vīra*+√*sah*) overpowerer of men 1.35.6

virúkmat a (*vi*+√*ruc*) shining weapons 1.85.3

vírūpa a of different forms 5.1.4; 7.103.6

virokín a (*vi*+√*ruc*) brilliant 10.78.3

vivásvat m (√*vas*, to shine) 1) Yama's father 10.14.5. (2) early ancestor of sacrificing mortals 5.11.3

vivās (Desi. of √*van*=*vā*) seek to win IPV *vivāsa* 5.83.1; OP *vivāseyam* (1s) 2.33.6

vívṛkṇa a (*vi*+√*vraśc* pp.) chopped off 1.32.5

viś (VI) enter. *ni*, encamp; *sam*, rest PR (*ā*) *viśanti* 9.85.7; Ā. (*ni*) *viśate* 10.168.3. PF (*ā*) *viveśa* 8.48.12; 10.125.6. PPF (*ā*) *aviveśīḥ* 3.32.10. AO (*ni*) *avikṣmahi* 10.127.4; (*ni*) *avikṣata* 10.127.5. IPV (*ā*) *viśa* 8.48.15; (*ā*) *viśantu* 4.50.10; (*sam*) *viśantu* 10.18.7: OP (*ni*) *viśatām* 10.34.14. PT (*ā*) *viśat* 7.55.1. CS.PT (*ā*) *veśayat* 10.125.3; (*ni*) *veśayat* 10.168.3. PT (*pra*) *viṣṭa* 7.49.4

viś f common man, tribe, subject of a king; a settled person as against a nomad 1.25.1, 35.5, 50.5; 4.50.8; 5.1.9, 26.9; 7.61.3; 10.15.2.

viśpáti m lord of men 7.55.5; 10.135.1

viśpátnī f queen of men 3.29.1

viśvácakṣas Bv all-seeing 1.50.2; 7.63.1

viśvajū́ Tp (√*jū*) all-inspiring 4.33.8.

viśvatū́r a (√*tṛ*) all-overpowering 1.48.16

viśvádarśata a all-beautiful 1.25.18, 50.4

viśvadā́nīm adv always 4.50.8

viśvádeva Bv to whom all gods belong 1.142.12; 4.50.6; 10.125.1

viśvapíś Tp all-beautifying 7.75.6

viśvapeśas Bv (*peśas* from √*piś*) all-beautiful 1.48.16

viśvápsnya Bv (√*psā*, to eat) all-nourishing 7.71.4

viśvaminvá Tp all-impelling 5.80.2; 7.28.1

viśvárūpa Bv possessed of all beauty 1.35.4; 2.33.10; 4.33.8; 5.83.5; 8.100.11; 10.78.5

viśvávāra Bv possessed of all gifts 1.48.13; 3.61.1; 5.80.3; 7.77.5

viśvavíd Tp all-winning or all-knowing 3.29.7

viśvávedas Bv possessed of all knowledge or gifts 1.143.4

viśváśambhu Bv benevolent to all 1.160.1, 4

viśvasuvid Tp good winner of all 1.48.2

viśvā́c Tp extending everywhere 10.139.2

viṣ (III P) work *pari*, attack, surround. PF *viveṣa* 2.35.13; 3.32.14. PP (*pari*) *viṣṭa* 1.116.20, (*vi*) *viṣṭa* 10.117.9

víṣita a (*vi*+√*si*, to bind, pt.) unbound 3.33.1; 5.83.7, 8

víṣuṇa a variegated 8.29.1

viṣṭhā́ f (*vi*+√*sthā*) follower, attendant 10.168.2

víṣvac a (*viṣu*+√*ac*) extending on all sides 2.33.2; 6.74.2; 10.90.4

visargá m release 7.103.9

visárjana n creation 10.129.6

visrás f faltering 8.48.5

vihāyas a extensive, mighty, great 8.48.11

vī (II) enjoy, approach, know. PR *veti* 1.35.9, 48.6. IPV *vītam* (2d) 7.68.1; *vetu* 5.11.4. PP (*pra*) *vīta* 3.29.3

vī m enjoyer 1.143.6

vīḍújambha Bv having strong fangs 3.29.13

vīḍupátman Bv having strong wings 1.116.2

vīḍuharṣín Tp proud of strength 2.23.11

vīḍváṅga Bv strong-limbed 1.118.9

vītí f enjoyment, feast, 1.142.13; 5.26.2; 6.53.10; 7.68.2

vītíhotra Bv one whose duty is to invite for feast. (1) sacrificer 2.38.1. (2) fire as the invoking priest 5.26.3

vīray (denom. rom *vīra*) IPF *avīrayethām* 1.116.5

vīrúdh f (*vi*+√*ruh*) creeper, plant 2.35.8; 10.97.3, 21

vṛ (I, V) cover, oppose *apa* or *vi*, open I.PR (*pari*) *varante* 5.73.5. IPF *varanta* (unaug.) 3.32.9. SB (*ā*) *varat* 1.143.6 V IPF (*apa*) *avṛṇoḥ* 8.100.6; (*apa*) *avṛṇot* 10.139.6. PF (*apa*) *vavāra* 1.32.11. PPF *avāvarit* 8.100.7. AO (*vi*) *avaḥ* (2s) 7.95.6; *āvar* (3s) 7.75.1; (*vi*) *avran* (3 pl.) 4.51.2. INT.IPF (*ā*) *avarīvaḥ* 10.129.1. CS.IPF *avārayethām* 1.116.8. PF.PT (*pari*) *vavṛvāṁs* 3.32.6. PP (*abhi*) *vṛta* 1.35.4; 8.100.9; (*pari*) *vṛta* 2.23.18. GD *vṛtvā* 10.90.1. INF *vartave* 3.33.4

vṛ (IX) choose PR (*ā*) *vṛṇe* 3.33.4; *vṛṇīmahe* 5.26.4; *vṛṇate* 5.11.4. IPF *avṛṇīmahi* 3.29.16; *avṛṇīta* 1.32.3; 2.33.13. PF *vavṛmahe* 3.9.1. IPV *vṛṇīṣva* 10.127.8. PT *vṛṇāna* 5.11.4; 10.18.6

vṛktábarhis Bv (*vṛkta* from √*vṛj*) one who spreads a grass-seat 3.59.9

vṛj (VII) arrange, turn, direct, *apa*, *parā*, *pari*, avoid leave behind. PR (*pra*) *vṛñje* 1.116.1; (*apa*) *vṛṅkte* 10.117.7; (*pari*) *vṛṇakti* 3.29.6. OP (*pari*) *vṛjyāḥ* 2.33.14; 6.28.7. PP (*pra*) *vṛkta* 1.116.24; (*parā*) *vṛktā* 4.30.16. PS *vṛñje* 1.142.5

vṛjána n (√*vṛj*)=*vṛjana*, family circle, host or compelling power 1.48.4; 184.6; 7.61.4

vṛt (I, rarely III) go, roll on *ā*, return bring back. III PR (*sam*+*ā*) *vavarti* 2.38.6

I PR *vartante* 10.34.9, 117.5. IPF (*pra*) *avartata* 10.135.4; (*sam*) *avartata* 10.90.14; 121.1, 7; (*sam*+*adhi*) *avartata* 10.129.4. PF (*anu*) *vavṛtuḥ* 4.30.2. PF.IPV (*ā*) *vavṛtsva* 3.32.5, 61.3; PF. OP (*ā*) *vavṛtyām* 3.32.13; (*ā*) *avavṛtīta* 7.68.4. PPF (*vi*+*ā*) *avavṛtran* 10.18.3; (*sam*+*ā*) *avavṛtran* 3.32.15. CS.IPF (*pra*) *avartayaḥ* 10.135.4. *avartayat* 1.85.9; (*nir*) *avartayat* 10.135.5. CS.IPV (*apa*) *vartaya* 2.23.7; (*ā*) *vartayantu* 7.71.3. DS.PT (*pari*+*ā*) *vavṛtsat* 7.63.2. INT.PT *varvṛtāna* 10.34.1

vṛtrá m (√*vṛ*, to oppose) name of a demon 1.32.4, 5, 7, 8, 10, 11; 85.9; 3.32.4; 33.6; 8.100.7

n. enemy 3.48.5; 6.56.2, 57.3; 7.83.1, 9; 8.29.4, 100.2

vṛtratára a more deadly than Vṛtra 1.32.5

vṛtráputrā Bv one whose son is Vṛtra 1.32.9

vṛdh (I) grow, wax (Ātm.); increase, glorify (Paras. or Cs.) PR *vardhate* 2.35.11. IPF *avardhan* 3.32.3; Ā. *avardhanta* 1.85.7; PF *vavṛdhuḥ* 10.14.3. Ā. *vavṛdhe* 3.32.13; 7.95.3. IPV *vardhatam* 4.50.11. INJ *vardhat* 7.68.9. CS *vardhayanti* 5.11.5; 7.77.6; 8.100.4. CS.IPF *avardhayan* 5.11.3. CS.IPV *vardhaya* 3

.29.10; *vardhayatam* 1.118.2. PT *vardhamāna* 1.1.8. PF.PT *vavṛdhāna* 9.85.10; 10.14.3, 78.8. CS.PT *vardhayat* 6.28.2. PP *vṛddha* 3.32.7; (*pra*) 4.18.1
vṛdh f growth 1.85.1
vṛṣ (IA) shower AO *avarṣīḥ* (2s) 5.83 .10; (*abhi*) *avarṣīt* 7.103.3. IPV (*ā*) *vṛṣasva* 3.32.2. CS *varṣayathaḥ* 5.63.3. CS. IPV *varṣayatam* 5.63.6. PP (*abhi*) *vṛṣṭa* 7.103.4
vṛṣacyuta Tp moved by the mighty (stones) 9.69.7
vṛṣaṇvasu Bv possessed of mighty, god's wealth 4.50.10
vṛṣaravá Bv having the voice of a bull 10.146.2
vṛṣalá a low person 10.34.11
vṛṣavrāta Bv having a mighty host 1.85.4
vṛṣāy (denom. from *vṛṣan*) behave like a bull PT *vṛṣāyamāṇa* 1.32.3
vṛṣṇyavat a mighty
vṛh (VI P) destroy PF (*vi*) *vavarha* 2 .23.13
ve (I) weave. PT *vayat* 2.28.5; 38.4
védana n (√*vid*) property, possessions 4.30.13; 10.34.4
vedhás m (√*vidh* or *vi*+ *dhā*) disposer 3.59.4
ven (IP) love PR (*anu*) *venati* 10.135.1. IPF *avenat* 4.33.6; (*anu*) 4.18.11. PT *venat* 1.25.6; (*anu*) 10.135.2
vená m loving, respectful 9.85.10, 11
venā́ f loving hymn 8.100.5
véṣaṇā f (√*viṣ*) service 4.33.2
vaiśya m the third caste 10.90.12
aiśvānará a (*viśva*+*nara*) belonging to all men, epithet of Agni 7.49.4; 8.30.4
voḍhṛ́ m (√*vah*) carrier 7.71.4
vyakta a (*vi*+√*añj*), pp. manifested 7.77 .3; 10.127.7
vyac (III) contain. *sam*, roll up, collect together IPF (*sam*) *avivyak* 7.63.1
vyath (IA) tremble PR *vyathate* 6.54.3; PT *vyathamāna* 2.12.2
vyáthis n (√*vyath*) free movement 6.28.3
vyadh (IV P) pierce PF.PT (*ni*) *vividhvāṁs* 4.18.9. PP (*ni*) *viddha* 4.18.9
vyàsta a (*vi*+√*as* pp) scattered 1.32.7
vyùṣṭi f (*vi*+√*vas*) breaking 1.48.6, 118 .11; 7.71.3
vye (I) weave, cover, *pari*, wear, cover oneself with: AO (*sam*) *avyat* 2.38.4; (*pari*) *avyata* 9.69.4; (*pari*) *vyata* (unaug.) 9.69.5. PT *vayat* 2.38.4
vyènī f (*vi*+√*i*) active 5.80.4
vyènas a (*vi*+*enas*) sinless 3.33.13
vyòman n heaven 1.143.2; 3.32.10; 4.50 .4; 5.63.1; 10.14.8; 129.1, 7
vraj (I) go PT (*ati*) *vrajat* 1.116.4
vrajá m.n. (√*vṛj*) stable, stall 2.38.8; 4 .51.2; 10.97.10
vratá n (√*vṛ*) holy law of gods 1.25.1; 2.23.6; 28.2, 8; 38.2, 3, 6, 7, 9; 3.59.2, 3; 61.1, 5.63.7; 83.5, 6.54.9; 7.75.3, 83.9; 8.48.9; 9.69.1
vratacārín Tp observer of a vow 7.103.1
vratyá a Obedient to law 8.48.8
vráyas n (√*vrī*) weakness 2.23.16
vraśc (VI P) cut IPF *vivṛścat* (unang.) 3.33.7. PP (*vi*) *vṛkṇa* 1.32.5
vrā́ta m host, multitude 10.34.8, 12
śaṁs (I) praise AO *aśaṁsiṣam* 10.146.6. IPV *śaṁsa* 7.61.4. PT *śaṁsat* 2.12.14; 4 .51.4. PS. PT *śasyamāna* 10.72.1. GDV *śaṁsya* 1.116.11
śáṁsa m praise, commendation 10.78.3
śak (V P) be able AO. IPV *śaktam* (2d) 7.68.8. DS *śikṣati* 3.59.2; 6.28.2. DS. IPF *aśikṣatam* 7.83.8. DS. PT *śikṣamāṇa* 7 .103.5
śakaṭī f cart 10.146.3
śakuná m bird 9.85.11; 10.68.7
śákman n (√*śak*) a working tool, skill 2 .38.4
śagmá a (√*śak*) helpful 1.143.8; 7.54.3
śácī f (√*śak*=*śac*) power 1.116.22, 23; 118.6, 4.30.6; 7.68.8
śácīpáti Tp Lord of strength 4.30.17
śatákratu Bv having a hundred mental powers 4.30.16; 10.97.2
śatadhanyá Bv worth a hundred treasures 4.18.3
śatádhāra Bv having a hundred streams 9.85.4
śatápad Bv hundred-footed 1.116.4
śatávicakṣaṇa Bv having a hundred aspects 10.97.18
śatā́ritra Bv having a hundred oars 1.116 .5
śatóti Bv having a hundred favours 7.68 .3
śátru m killer 1.32.4; 143.5, 2.23.11; 9 .85.2
śad, prevail, triumph PF.PT *śāśadāna* 1.116 .2
śántama a most blissful 2.33.2, 13; 5.73 .10; 10.15.4
śapathyà a consisting of a curse 10.97.16
śaphá m hoof 1.116.7
śaphávat a hoofed-animal 5.83.5
śabála a dappled 10.14.10
śam (IV) toil AO *aśamiṣṭhāḥ* 3.29.16. PF. PT *śaśamāna* 1.85.12; 2.12.14; 4.51 .7
śáma a tame, peaceful 1.32.15
śámī f (√*śam*, to toil) holy work 4.33.4
śámyā f yoke-pin 3.33.13
śaraṇá n (√*śṛ*) protecting, helpful 7.95 .5; 10.18.12
śáru f (√*śṛ*) missile, arrow 2.12.10; 7.61 .1; 10.125.6
śárdhat arrogant .see *śṛdh*
śárdhas n (√*śṛdh*) proud strength 3.32 .4

śárman n (√*śṛ*) protection 1.85.12; 142.5; 2.28.3; 4.54.6; 5.83.5; 7.82.1; 83.9, 10; 95.5, 8.30.4; 9.85.8; 10.129.1

śávas n (√*śū*) strength 2.23.15; 5.11.5; 7.28.3

śavasín a powerful, strong 7.28.2

śaśvadhā́ adv in every away 3.33.7

śāktá m (√*śak*) teacher 7.103.5

śās (II) command. *anu*, guide; *ā*, wish PR (*anu*) *śāsati* 6.54.1; (*abhi*) *śāsati* 6.54.2; IPV (*ā*) *śādhi* 2.28.9

śā́s m command, commander 2.23.12

śā́sus n command 1.116.13

śiṁśumā́ra m crocodile 1.116.18

śíkvan a (√*śak*) powerful, strong 2.35.4

śikṣ see √*śak*, Ds

śitipád Bv white-footed 1.35.5

śithirá a (√*śrath*) loose, uncrowded place 7.71.5

śíprā f jaw, lip 3.32.1

śímīvat a (√*śam*, to toil) impetuous 10.78.3

śiśū́la m young boy 10.78.6

śī (I, II A) lie down II A PR (*upa*) *śeṣe* (2s) 10.18.8; *śaye* (3s); 1.32.9; 4.30.11. PT *śayāna* 1.32.8; 2.12.11; 3.32.6, 11; 4.33.3; 7.103.2 I PR *śayadhve* 10.108.4; *śayate* (3s) 1.32.5; 8.100.9. IPF *aśayat* 1.32.7, 10. PF. PT *śaśayāna* 7.103.1

śī́pāla n moss 10.68.5

śī́kham adv quickly 3.33.12

śīrá a (√*śo*) sharp 3.9.8

śukrá a (√*śuc*) bright, white 1.48.14; 160.3; 2.33.9, 35.4; 3.32.2; 4.51.9; 7.77.2; 9.85.12

śukrávarṇa Bv having bright colour 1.143.7

śuc (I) shine IPF *aśocat* 3.29.14

śúci a bright, pure 1.142.3, 9; 160.1; 2.33.13; 35.3, 8; 4.51.2, 9; 5.1.3; 11.1, 3; 7.49.2, 3; 89.3; 95.2; 8.29.5; 9.85.12

śúcipratīka Bv having a bright face 1.143.6

śuddhá a purified, holy 6.28.7; 10.18.2

śunám adv (√*śū*) happily, prosperously 3.48.5

śundhyū́ f (√*śudh*) purifier 1.50.9; 7.88.1

śubh (I, VI)=*śumbh* look beautiful I PR *śobhate* 9.69.3.
VI PR *śumbhante* 1.85.1; CS *śubhayante* 1.85.3

śubh f glory, beauty 4.51.6; 5.57.2, 3; 7.88.3

śubhaṁyú a seeker of bliss 10.78.7

śubhrá a (√*śubh*) glorious, beautiful 1.35.3; 85.3; 3.33.1, 2; 4.51.6; 5.80.5; 7.68.1; 75.6; 95.6

śúṣma m (√*śvas*) strength, vehemence, breath 2.12.1, 13; 3.32.3; 4.50.7; 7.61.4; 10.97.3

śūdrá m low-caste person 10.90.12

śū́na n emptiness, want 2.28.11; 3.33.13

śūṣá a (√*śvas*) strong, full-breathed 1.154.3

śṛṅgín a horned animal 1.32.15

śṛdh (I P) be arrogant PT *śardhat* 2.12.10; 23.12

śṛdhyā́ f arrogance 2.12.10

śṛ (IX P) shatter AO *śāri* 2.28.5; (*sam*) 6.54.7

śóka m (√*śuc*) light, flame 2.38.5

śocíṣkeśa Bv having flames for hair 1.50.8 (in all the other cases this is used of Agni)

śocís n flame, lustre 1.48.14; 143.2; 9.85.12

ścut (I P) trickle PR *ścotanti* 4.50.3

śnath (II P) crush AO *aśiśnat* (3s) 7.28.3; (*ni*) *śiśnathat* (3s) 4.30.10. PP *śnathita* 1.116.24

śyāvá a dark-brown 1.35.5; 10.68.11

śyenápatvan Tp (irr. accent) flying with hawks 1.118.1

śrath (IX) loosen, soften PR *śrathnīte* 9.69.3; AO (*vi*) *śiśrathaḥ* (unaug.) 2.28.7. CS. IPV (*vi*) *śrathaya* 2.28.5

śraddhivá n (Ft. ps. pt. in *va*=*śraddheya*) believable 10.125.4

śram (IV P) toil PR *śrāmyanti* 2.28.4. PP *śrānta* 4.33.11

śrávas n (√*śru*) fame 1.160.5; 3.59.7

śravasyá n famous deed 1.184.4

śravasyú a (from denom. *śravasya*) longing for fame 1.48.3; 85.8; 7.75.2

śrānta see under *śram*

śri (I) raise, send, keep *śram* AO *aśret* 3.61.5; 5.1.12. IPV (*upa*) *śrayantām* 10.18.12. PF. PT *śiśriyāṇa* 1.32.2; 5.11.6. PP *śrita* 2.28.8; 3.9.3, 4; 5.11.3; (*upa*) 7.86.8

śrī f grandeur, glory 1.85.2; 116.17; 2.23.18; 33.3; 5.57.6; 10.127.1

śru V) hear PR *śṛṇomi* 2.33.4; *śṛṇoti* 10 125.4; *śṛṇvanti* 10.97.21; Ā. *śṛṇvire* 10.168.4. AO *śrutam* (unaug.) 1.116.13; 7.68.8. AO. IPV *śrudhi* 1.25.19; 48.10; 142.13; 10.125.4; (*prati*) 1.25.20; *śrutam* (2d) 1.184.2; 7.68.2; *śṛṇvantu* (3 pl.) 10.15.5. AO. SB (*upa*) *śravat* 7.95.4. IPV *śṛṇavāma* 3.33.10; *śṛṇuhi* 7.28.1; *śṛṇutam* 1.118.3; *śṛṇota* (2 pl.) 3.33.9. PT *śṛṇvat* 2.23.1; 3.48.5; 6.54.8; 10.18.1. PP *śruta* 2.33.11; 4.30.2

śruṣṭí f (√*śruṣ*, to hear) willingness. obedience 2.38.2; 3.9.8

śroṇá a maimed 4.30.19

śrótra n (√*śru*) ear 10.90.14

śráuṣṭī f (√*śruṣ*, to hear) obedient mare. 8.48.2

ślóka m praise, hymn 1.118.3; 7.83.10

śvaghnín m gambler 2.12.4

śvaj (I A) go PF. PT *śūśujāna* 10.34.6

śvañc (I A) spread, go AO. SB *śaśvacai* (1s) 3.33.10. IPV (*ut*) *śvañcasva* 10.18.11. PT (*ut*) *śvañcamāna* 10.18.12

śvit (I A) be bright, shine AO *aśvait* (3s) 7.77.2; *aśvitan* (3 pl.) 10.78.7

śvityác Tp (*śviti*+*ac*) wearing bright i.e. white garment 2.33.8; 7.83.8

śvetá a (√*śvit*) white, bright 1.116.6; 118.9; 5.1.4; 7.77.3

śvaítarī f (*śveta*) white 4.33.1

saṁyát a (*sam*+√*i* pt.) well arrayed 2.12.8

saṁyát f (*sam*+√*yat*, to strive) unbroken, continuous 7.102.3; 8.100.9

saṁyatá a (*sam*+*yam* PP) controlled 9.69.3

saṁvátsam adv for a year 4.33.4

saṁrarāṇa see under *rā*

saṁvatsará m year 7.103.1, 7, 9

saṁvṛj m (*sam*+√*vṛj*, to collect) gatherer of loot 2.12.3

saṁsád f association 7.54.3

saṁskṛtatrá n (*sam*+√*kṛt*) slaughter-house 6.28.4

ságaṇa a accompanied by the group 3.32.3

saṅgathá n (*sam*+√*gam*) assemblage 2.38.10

saṅgámana a gatherer 10.14.1; 125.3; 139.3

sac (IA, III P), cling to, pursue, serve IA PR *sacāvahe* 7.88.5; (*sam*) *sacethe* 1.116.17; *sacate* 6.28.3; *sacante* 7.61.5. IPF *sacanta* (unaug.) 10.90.16. AO. OP *sakṣīmahi* 7.54.3. IPV (*sam*) *sacāvahai* 6.55.1; *sacasva* 1.1.9. OP *saceya* 8.48.10. PT *sacamāna* 10.117.4.
III P PR *siṣakti* 5.73.8. PT *saścat* 3.9.4

sacaná a (√*sac*) faithful, devoted 1.116.18

sácā adv together with 4.50.11; 6.57.4

sacābhū́ a companion 10.117.4

sájanya a of his own people 4.50.9

sajítvan a (√*ji*) victorious 10.97.3

sajóṣas adv enjoying with 1.118.11

sajóṣas a (√*juṣ*) one who enjoys with 3.32.2; 4.46.6; 5.57.1; 8.48.15; 10.18.6

sanjít m conqueror 3.48.5

satómahat a equally great 8.30.1

sátpati m true leader 2.33.12; 6.56.2

satya a (1) unfailing, true, existing 1.1.5, 6; 2.12.15; 23.11; 4.54.4; 7.75.7; 83.4, 7; 10.15.9, 10; 139.5 (2) truth 4.33.6; 10.117.6. (3) adv truly 3.32.9; 5.73.9; 8.100.3

satyádharman a of unfailing laws 5.63.1; 10.121.9; 139.3

satyaśrút Tp unfailing hearer 5.57.8

satrā́ adv wholly, by all means 4.30.2

sad (I) sit IPF (*ni*) *asīdat* 1.143.1; 5.1.6. PF (*ni*) *sasattha* (2s) 8.48.9; (*ā*) *sasāda* 8.29.2; (*ni*) *sasāda* 1.25.10; 5.1.5; 8.100.10; (*ni*) *seduḥ* 4.50.3. Ā (*ni*) *sedire* 1.25.13 IPV (*ā*) *sīda* 2.23.1; 3.29.8, 10; 10.14.4; *sadata* 10.15.11; (*ā*) *sīdata* 1.85.6; (*ā*) *sīdatām* 1.142.7; *sīdantu* 1.142.9; 6.28.1. INJ (*ni*) *sīdat* 5.11.2. CS. IPF (*ni*) *asādayanta* 3.9.9. CS. IPV *sādaya* 3.29.9. PT. *sīdat* 1.85.7. PP (*ni*) *satta* 10.15.2. GD (*upa*) *sadya* 2.23.13; (*ni*) *sadya* 2.35.10; 10.14.5; 15.6.

sádana n seat 2.23.1; 10.18.13; 68.7; 135.7

sádam adv always 1.116.6

sádas n seat 1.85.2, 6; 4.51.8; 10.15.11

sadyáūti Bv bringer of quick help 10.78.2

sadhamā́da common feast 10.14.10

sadhástha n home, stall 1.115.4; 154.1, 3

san (VIII P) win AO. OP *saneyam* 10.97.4. IPV *sanotu* 6.54.5. SB *sanavatha* 10.97.5. OP *sanuyām* 10.119.1

sána a old, ancient. (*sanā́t* adv.) 4.33.3; 10.78.8

sanakā́t adv for ever; from old times 3.29.14

sanáya a old 4.51.4

sánābhi a blood-relation 10.78.4

saní m (√*san*) gain, success 1.116.12, 21

sánitṛ m (√*san*) winner 2.23.13

saniṣya (denom. from *sanis*) seek to win PT *saniṣyat* 10.97.8

santaní m (√*tan*=*stan*) uproar 5.73.7; 9.69.2

sandita a (*sam*+√*dā*, to bind) p.p. bound 1.25.3

sandṛś f (*sam*+*dṛś*) appearance 7.88.2

sap (I) serve, honour IPF *asapanta* 7.83.8

sapary (denom. from *sapar*) serve IPF *asaparyan* 3.9.9. IPV *saparyata* 3.9.8

saptáraśmi Bv controlled by seven reins. a very powerful animal 2.12.12; 4.50.4

saptáhotṛ Bv invoked by seven priests 3.29.13

saptā́sya Bv having seven mouths, i.e. very eloquent 4.50.4; 51.4

sápti m (√*sap*) associate 1.85.1, 6

saprā́thas a (*prathas* from √*prath*) famous, extensive, vast 1.142.5; 3.59.7; 7.77.2; 9.85.8

sabā́dha a zealous, full of fervour 7.61.6

samád f (*sa*+√*mad*) battle, fight 2.12.3; 3.48.5; 10.125.6

sámana n (*sam*+√*an*) a gathering 1.48.6; 10.168.2

sámanas a having the same intentions 1.116.19

samanā́ adv together, at the same time 4.51.8, 9

samará m (*sam*+√*ṛ*, to go) coming together 10.139.3

samáyā adv evenly 9.85.5

samaryá n (*samara*) battle 9.85.2

samaha adv (*sa*+*maha*, great deed) great 7.89.3

sámiti f assembly 10.97.6

samithá n (*sam*+√*i*) battle 7.83.9
samudríya a fond of the ocean 1.25.7
samudrájyeṣṭha Bv having ocean as their chief 7.49.1
samudrártha Bv having ocean as their goal 7.49.2
sámṛti f (*sam*+√*ṛ*) clash 1.32.6
samṛdh f (*sam*+√*ṛdh*) fullness 7.103.5
sampṛc f contact 2.35.6
sammātṛ Tp similar mothers 10.117.9
samyác a (*sam*+√*ac*) united, moving together 3.29.13
sayúj f associated with 10.168.2
saranyú a (√*sṛ*) swift-moving 3.32.5
sarátham adv in the same chariot with 5.11.2; 10.15.10, 168.2
sarasī́ f pond, lake 7.103.2
sárīman m (√*sṛ*) movement 3.29.11
sárga m (√*sṛj*) horse, rushing stream, onrush, a released herd 3.29.11; 4.51.8; 9.69.6
sárgatakta Tp (*sarga*+√*tak*) onrushing 3.33.4, 11
sarj (I P) acquire, produce
PR *sarjati* 10.146.3
sarpírāsuti Bv (*āsuti* from *ā*+√*su*) having ghee-offerings 8.29.9
sarpís n (√*sṛp*) ghee 10.18.7
sárvagaṇa Bv accompanied by all hosts 1.116.8
sárvatāti f complete fulness 6.56.6
sárvavīra Bv having all brave followers 4.50.10; 10.15.11
sarvahút Tp (√*hu*) completely offered 10.90.8, 9
savá m (√*su*, to urge) inspiration 2.38.1; 4.54.5, 6
sávana n (√*su*, to press) pressing, libation 3.32.1, 3, 5; 4.33.11; 8.100.6
saścat see under *sac*
sas (II P) sleep IPV *sastu* 7.55.5; *sasantu* 4.51.3; 7.55.5. PT *sasat* 4.33.7; 51.5
sahahí a (√*sah*) conqueror 2.23.11
sásni a (√*san*, to win) winner, conqueror 2.23.10; 10.139.6
sah (I) overpower
PR *sahante* 10.34.9. IPF *asahanta* 3.29.9
sahávatsa Bv having a calf 1.32.9
sáhas n strength 1.50.13, 143.1; 4.18.8, 50.1; 5.1.8, 11.6, 57.6; 10.108.9
sahasyá a (*sahas*) mighty, powerful 7.55.7
sahásranītha Bv having a thousand paths 9.85.4
sahásradvār Bv having a thousand doors 7.88.5
sahásrapād Bv having a thousand feet 10.90.1
sahásramagha Bv having a thousand gifts 7.88.1
sahásraśīrṣan Bv thousand-headed 10.90.1
sahásraśṛṅga Bv thousand-horned 5.1.8; 7.55.7
sahasrasā́ Tp winner of a thousand 1.118.9
sahasrasāvá Tp (*sāva* from √*su*) thousand-fold soma-pressings 7.103.10
sahasrākṣá Bv thousand-eyed 10.90.1
sáhūti f (√*hū*) joint or common praise 2.33.4
sākám adv together 9.69.6; 10.97.13
sātí f (√*san*) gain, success 1.143.6; 6.56.5; 7.83.6, 95.3; 9.69.9
sādh (I) succeed IPV *sādhantām* 6.53.4. CS. IPV *sādhaya* 6.56.4. CS. AO *sīṣadhaḥ* (2s) 6.56.5
sādhuyā́ adv in a good manner 5.11.4
sādhyá m name of a divine class 10.90.7, 16
sādhvaryá a good to the Aryans 10.68.3
sānasí a (√*san*) conquering, fruitful 3.59.6; 9.85.5
sā́nu m, n top, head 1.32.7; 2.35.12
sānuká a (√*san*) greedy, eager to win 2.23.7
sā́man n song 2.23.16, 17; 10.78.5; 90.9
sā́yaka m weapon 1.32.3; 2.33.10
sāśanāśaná Dv eating and non-eating 10.90.4
si (IX) bind. *vi*, unbind OP (*vi*) *sīmahi* 1.25.4
sic (VI)=*siñc*, pour, sprinkle IPF (*ā*) *asiñcat* 3.48.2; *asiñcatam* 1.116.7; *asiñcan* 1.85.11.
PF *sisice* 3.32.15. IPV (*ni*) *siñca* 5.83.8. PT (*ni*) *siñcan* 5.83.6. PS *sicyate* 9.69.2
sic f skirt of a garment 10.18.11
sidh (IV P) succeed, be useful PF *siṣedha* 1.32.13
sidh (I P) ward off PT (*apa*) *sedhan* 1.35.10
sidhrá a (√*sidh*) successful 1.142.8
síndhumātṛ Bv having Sindhu as their mother 10.78.6
simá pron. everyone 1.115.4
siṣvidāná see under *svid*
sīd see *sad*
sīm as a pronoun it stands for words in any gender and number. Otherwise, it is a particle of decoration or emphasis 1.116.20, 160.2; 2.28.4; 4.30.10, 11; 8.100.7
sīrā́ f (√*sṛ*) river 10.97.9
su (V) press
IPV *sunuta* (2 pl.) 10.14.13. PT *sunvat* 2.12.14, 15; 8.100.6; 10.125.2
sukárman m good worker 4.33.9
sukīrtí f good hymn 2.28.1
sukṛ́t a good worker-god or man 1.48.11
sukṛtá n good deed 3.29.8
súkṛta a well-performed 1.35.11; 85.9; 3.32.8; 10.15.13; 34.11
sukrátu Bv wise, powerful 1.25.10, 12; 5.11.2; 7.61.2
sukratūyā́ f (denom. *sukratūy*) wisdom 1.160.4

sukṣatrá Bv having great martial power 1.19.4; 116.9; 3.59.4; 7.89.1
sukṣití f good home 2.35.15
sukṣétra n good fertile land 4.33.7
sukhá a easy, comfortable 1.49.2; 5.63.5
sugá a (√gā, to go) comfortable 1.35.11, 116.20; 5.80.2; 7.63.6
n well-being 2.23.7
sugáva Bv having good cows 1.116.25
sugopā́ m good defender 2.23.5; 10.108.7
súgmya a (*su*+√*gam*) easy to reach 1.48.13
sujániman Bv affording good birth 10.18.6
sujánman Bv well-born 1.160.1
sujātá a well-born 1.118.10; 5.57.5; 7.77.6
sujihvá Bv having a good tongue 1.142.4
sutá a (√sū, to press, pp) pressed juice 3.48.1; 8.48.7; 100.2; 9.69.9; 10.15.3
sutára a (√*tṛ*) easy to cross 10.127.6
sútaṣṭa a (√*takṣ*, pp) well-prepared 2.35.2
sutásoma Bv one whose Soma is pressed 1.142.1; 2.12.6; 3.32.12
sudáṁsas Bv worker of miracles 1.85; 3.32.8; 61.4
sudákṣa Bv very skilful 5.11.1
sudā́nu Bv (*dānu* from √*dā*) liberal 1.85 10; 184.4; 3.29.7; 5.57.5; 7.61.3, 10.78.5
sudā́s m name of a king 7.83.1, 4, 6, 7, 8
a liberal 1.184.1
sudāstara a more liberal 1.184.1
sudinatvá n auspiciousness of the day 7.88.4
sudī́diti Bv (*dīditi* redupl. adj. from √*dī*) shining 3.9.1
sudúgha a (√*duh*) easy to milk 2.35.7
sudṛśīka Bv lovely-looking 7.77.3
sudṛśīkasandṛś Bv one whose appearance is lovely looking 7.77.2
sudyút a (√*dyut*, to shine) brilliant 1.143.3
sudhánvan Bv good bowman 5.57.2
súdhita a (√*dhā*) well-placed 3.29.2; 4.50.8
sudhṛṣṭama a (√*dhṛṣ*) very bold 1.160.2
sunidhā́ f (*ni*+√*dhā*) careful handling 3.29.12
sunirmáth f (*nir*+√*math*) good churning 3.29.12
sunītí f good guidance 2.23.4; 10.78.2
sunīthá Bv good guide, possessed of good guidance 1.35.7, 10
sunvát m (√*su*, pt.) sacrificer 2.12.14, 15; 8.100.6; 10.125.2
supátnī Bv having a good lord 10.18.7
suparṇá Bv eagle, bird with lovely wings 1.35.7; 8.100.8; 9.85.11
supalāśá Bv having good leaves 10.135.1
supāṇí Bv having good hands 3.33.6
supārá a (√*pṛ*) easy to cross 33.3.9
supéśas Bv of lovely form 1.48.13; 49.2; 142.7; 2.35.1; 5.57.4
supraketá Bv well distinguished 4.50.2
suprā́ṇīti Bv offering good guidance 10.15.11
suprátīka Bv havng lovely face 1.143.3; 3.29.5; 6.28.6; 7.61.1
suprátūrti Bv (*tūrti* from √*tṛ*) vigorously advancing, victorious 3.9.1
suprapāṇá Bv drinking place 5.83.8; 6.28.7
suprāvī́ Tp (*pra*+√*av*) devoted, faithful 10.125.2
subhága Bv lovely, fortunate, handsome 1.48.7; 2.28.2; 3.9.1; 33.3; 7.63.1; 77.3; 95.4, 6; 10.108.5, 9
subhāgā́ Bv having good share 10.78.8
subhú a (√*bhū*) well-born, excellent 2.35.7
súbhṛta a (√*bhṛ*) well-cherished 4.50.7
súmakha m very valiant 1.85.4
sumát adv together
a (*su*+*mat*) good, pleasant 1.142.7.7
sumatí f (1) favour, good grace 3.33.11, 12; 59.3; 4.50.11; 6.57.5; 8.48.12; 10.14.6
(2) prayer 5.1.10
sumánas Bv gracious, happy 3.9.3; 5.1.2; 7.86.2
sumánman Bv author of good hymns 7.68.9
sumṛḍīká Bv gracious, kind 1.35.10; 118.1; 9.69.10
sumedhás Bv wise 8.48.1; 10.125.5
sumná n (√*mnā*) favour, good-will 2.23.8; 33.1, 6; 4.30.19
a grateful 3.32.13; 5.73.6
suyáma a well-controlled 2.28.11
suyúj a easy to yoke 4.33.10
suráṇa Bv delightful 3.29.14
surátna Bv possessing valuable things 10.18.7; 78.8
surátha Bv having a good chariot 5.57.2
surabhí a (√*rabh*, to cling) fragrant 5.1.6; 10.15.12; 146.6
súrā f intoxicating drink 1.116.7; 7.86.6
surātí Bv very liberal 10.78.3
surā́dhas Bv bountiful 3.33.12
surétas Bv having ample fluid 1.160.3
suvárcas Bv brilliant 10.14.8
suvárṇa Bv of lovely colour 10.68.3
suvā́c Bv eloquent 7.103.5
suvita n (*su*+√*i*) well-being 1.118.10; 5.11.1; 57.1; 80.3; 7.75.2
suvidátra Bv liberal 10.14.10; 15.9
suvī́ra Bv having brave followers 1.85.12, 116.25; 2.12.15; 23.19; 33.15; 3.29.9; 5.57.7; 8.48.14
suvī́rya n good strength 1.48.12; 116.19; 184.4; 4.51.10; 9.69.8; 85.8

suvṛktí f (√*vṛj*) properly trimmed praise 1.184.5; 2.35.15; 7.71.6; 83.9
suvṛjána Bv having good followers 10.15 .2
suvṛt a easy-rolling 1.118.2, 3; 4.33.8
suvṛdh a favourer 2.23.9
suśáṁsa Bv sweet-speaking 2.23.10
suśárman Bv giver of good protection 10 .78.2
suśiprá Bv having lovely jaws 2.12.6; 33 .5; 3.32.3
suśéva a very kind 3.29.5; 59.4, 5; 6.74 .4; 7.55.1; 8.48.4; 10.18.10
suśrávas Bv famous 1.49.2
suṣṭúbh Bv good bard 4.50.5; 10.78.4
súsaha adv good common existence 10 .191.4
súsuta a well-pressed 9.85.1
súsaṁrabdha a (√*rabh*) well-supported 10.72.6
súsadṛś a of similar appearance 5.57.4
susandṛś Bv of lovely appearance 1.143 3; 10.78.1
suháva a easy to call 2.33.5
suhávītunāman Bv (*havītu* from √*hū*) whose name is easy to call 9.85.6
suhásta Bv deft-handed 4.33.8
sū (VI P) impel, command PR *suvasi* 4.54 .2, 4, 5; (*ā*) *suvani* 4.54.6 IPV *suvatāt* (2s) 4.54.3; *suvantu* 7.50.3; INJ (*parā*) *sāvīḥ* 2.28.9. PT (*pra*) *suvat* 7.77.1. PP (*pra*) *sūta* 7.63.4
sū (ii A) bear, produce PR *suve* 10.125 .7; *suvāte* (3d.) 5.1.4. PF *susūva* 4.18.10
sū f (√*sū*, to bear) mother 1.32.9
sūd=*svad*, sweeten SB *suṣūdati* 1.142.11
sūnára a kind-hearted 1.48.5, 8; 8.29.1
sūnṛtā f (*su*+*nṛ*+*tā*) kindness, goodness, liberality 1.48.2; 3.61.2
sūpavañcaná Bv (*upa*+√*vac*) easy to meander to 10.18.11
sūpāyaná a easy to approach 1.1.9; 10.18 .11
sūyávasa n good pasture 6.28.7
sū́ra m sun 1.50.2, 9; 7.63.5
sūrí m patron 1.48.4; 2.35.6; 10.78.6
sū́ryaraśmi Bv having the rays of the Sun 10.139.1
sū́ryamā́s Dv Sun and the moon 10.68.10
sūryā́vasu Bv having Sūryā as a treasure 7.68.3
sṛ (III) flow, move PR *sisarṣi* 3.32.5; *sisarti* 2.38.2. Ā. *sisrate* 5.1.1. IPF *asaram* 10.108.4; *asaraḥ* 10.108.3. *sarat* (unaug) 4.30.10. PF *susāra* 4.30.12. Ā. *sasre* 7.95.1. INT. PF (*pra*) *sarsre* 2.35 .5. PF. PT *sasṛvāṁs* 3.9.5. INF *sartave* 1.32.12; 116.15; 2.12.12; 3.32.6
sṛká m (√*sṛj*) missile, the bolt 1.32.12
sṛj (VI P) release PR *sṛjāmi* 1.19.9; *sṛjati* 1.48.6; *sarjati* (irr.) 10.146.3. IPF (*ava*) *asṛjaḥ* 1.32.12; 2.12.12; (*ud*) *asṛjaḥ* 2.23 .18; (*pra*) *asṛjaḥ* 3.32.6; (*pra*) *asṛjat* 2.28 .4; (*vi*) *asṛjat* 4.18.7. AO (*upa*) *asṛkṣi* (1s) 2.35.1. AO.PS (*upa*) *sarji* (unaug.) 9.69.1. SB (*ava*) *sṛjāt* 10.108.5. PT (*ava*) *sṛjat* 1.142.11. PP *sṛṣṭa* 1.143.5; (*vi*) 8.100.12
sṛp (IP) crawl. PR (*pra*) *sarpatha* 10.97 .12. IPV (*upa*) *sarpa* 10.18.10; (*vi*) *sarpata* 10.14.9
sṛprá a (√*sṛp*) extensive, vast 4.50.2
séktṛ m (√*sic*) pourer, water-carrier 3.32.15
senājū́ Tp (√*jū*, to run) swift like a missile, or army 1.116.1
sev (IA) serve, enjoy PR *sevate* 10.117.2
so (IV P) bind. *ava*, unbind, unyoke; (*vi*) unbind, release. PR (*vi*) *syanti* 1.85.5. IPV (*vi*) *syatu* 1.142.10. INJ (*ava*) *sāt* 7 .28.4. OP (*vi*) *sīmahi* 1.25.4. PP (*vi*) *sita* 3.33.1; 5.83.7,8
sómapati Tp Lord of Soma 3.32.1
somapā́ Tp drinker of Soma 2.12.13
sómapīti Tp (√*pā*) draught of Soma 1.48 .12; 4.46.7
somapīthá Tp (√*pā*) draught of Soma 10 .15.8
sómarājan Bv having Soma as the king 10.97.18, 19
sómaśita Tp (√*śo*, to sharpen) animated by Soma 10.108.8
somasút Tp presser of Soma 7.68.4
somavát a allied with Soma 10.97.7
somín a Soma-offerer 1.49.1; 7.103.8
somyá a associated with or deserving Soma, belonging to Soma 1.19.9; 3.33.5; 48.1; 10.14.6; 15.1, 5, 8
saúbhaga n good fortune 1.48.9; 4.54.6; 7.75.2
saumanasá n grace, favour 3.59.4; 10.14 .6
skad (IP)=*skand*, leap. INT. PT *kaniṣkan* 7.103.4
skándhas n main branch, trunk 1.32.5
skabh (IX) support. INF (*vi*) *skabhe* 8.100.12
skabhāy (denom. from *skabha*) support. IPF *askabhāyat* 1.154.1
stan (II P) roar, thunder. CS. IPV *stanaya* 5.83.2, 9. CS. PT *stanayat* 5.83.7
stanátha m roar 5.83.3
stanayitnú m thundering cloud 5.83.6
stabh (IX P) support PR (*ut*) *stabhnāmi* 10.18.13. IPF *astabhnāt* 2.12.2. PF (*vi*) *tastambha* 4.50.1; 7.86.1. PP *stabhita* 10.121.5
starī́ f barren cow 1.116.22; 7.68.8
stu (II) praise. AO. IPV (*upa*) *stoṣāma* 6.55.4. IPV (*abhi*) *stavāma* 8.100.3; *stuhi* 2.33.11. SB Ā. *stavai* 3.32.14. PT *stuvat* 1.116.7, 23; 4.51.7; 7.88.6; Ā. *stavāna* 2.33.11. PF. PT *tuṣṭuvāṁs* 2.28 .2. PP *stuta* 8.30.2. PS (*anu*) *stave* 5.73 .4; *stavate* (irr.) 1.154.2

stū́pa m pillar cf. *aruṣastūpa*

stṛ (IX P) spread, scatter. IPF *astṛṇan* 3.9.9. PT *stṛṇāna* 1.142.5

stómataṣṭa Bv by whom a hymn is composed 10.15.9

sthávira a (√*sthā*) strong, mighty 4.18.10

sthaśáḥ adv place-wise, each in its home 2.38.8

sthā (I) stand. PR *adhítiṣṭhasi* 10.135.3; (*ā*) *tiṣṭhasi* 2.23.3; (*adhi*) *tiṣṭhathaḥ* 5.63.1; (*upa*) *tiṣṭhathaḥ* 5.63.3. Ā. (*vi*) *tiṣṭhē* 10.125.7; (*vi*) *tiṣṭhate* 2.38.5. IPF (*ud*) *atiṣṭhaḥ* 5.11.3; *atiṣṭhat* 1.116.17; (*ati*) 10.90.1; (*ud*) 4.18.8; (*pari*) 1.32.8. (*ā*) *tiṣṭhat* (unaug.) 1.118.5; *atiṣṭhan* 1.32.11; (*ā*) 4.33.7. Ā. *atiṣṭhata* 10.72.6; (*upa*) *tiṣṭhanta* (unaug.) 10.117.5. PF. (*abhi*) *taṣṭhan* 4.50.7. *tasthuḥ* 1.35.5; 4.54.5; (*adhi*) 1.35.6; (*ā*) 1.85.7; (*pari*) 2.35.3; (*vi*) 2.38.7; 7.75.3. AO (*adhi*) *asthāḥ* 1.49.2; *asthāt* 1.35.10; 4.51.1; 5.80.5; (*adhi*) 9.85.9; (*ā*) 1.35.4; 2.35.9; (*ud*) 2.38.1, 4; 4.18.5; 7.77.2; *asthuḥ* 4.51.2; (*apa*) 8.48.11; (*ā*) 1.115.3; (*upa*) 7.83.3; (*pra*) 7.68.2; (*vi*) 7.75.3. Ā. (*upa*) *asthita* 10.119.4; 127.7. IPV *tiṣṭhatu* 10.18.12; *tiṣṭhantu* 9.69.7. Ā (*pra*) *tiṣṭhata* 10.14.14. OP (*upa*) *stheyāma* 7.95.5. PT (*upa*) *tiṣṭhamāna* 10.117.8. PF. PT *tasthivāṁs* 1.115.1; 2.35.14; 7.89.4; (*ā*) 1.116.5; 2.12.8; Ā. (*vi*) *tasthāna* 4.30.12. PP (*pra*) *sthita* 9.69.8; (*vi*) *sthita* 2.38.6; 10.97.19. GD (*upa*) *sthāya* 3.48.4.

sthā m dweller 9.85.11

sthivi m winnowing basket 10.68.3

sthū́ṇā f (√*sthā*) pillar 10.18.13

snā (II P) bathe, PT *snātī* (f) 5.80.5

snu n (=*sānu*) top 7.88.3

spaś, see. PF. PT *paspaśāna* 10.14.1

spaś m spy 1.25.13; 7.61.3

spārha a (√*spṛh*) covetable 2.23.9; 10.68.3

spṛ (V P) save. AO (*nir*) *spartam* (unaug.) 7.71.5

spṛdh f rival, foe 10.18.9

spṛh covert, long for. CS. IPF *aspṛhayam* 10.135.2

sphigī́ f hip, side 3.32.11

sphur (VI P) smash, dash aside. PR *sphuranti* 10.34.9. IPF *asphurat* 2.12.12

syad (IA)=*syand*, flow, move on. IPV *syandantām* 5.83.8. PT *syandamāna* 1.32.2

syū́magabhasti Bv having woven reins as its (controlling) hand 7.71.3

syū́man (√*siv*) woven (garment), reins 3.61.4

syoná a agreeable, soft 4.51.10

srákva m jaw 7.55.2

sravát f (√*sru*) flowing river 10.108.4

sras (IA)=*sranis*, slip, fall off. INF *visrasaḥ* 8.48.5

srā́ma m defect, shortcoming 8.48.5

sridh (IP) fail, neglect PT (*a*) *sredhat* 3.29.9; 5.80.3

sridh f obstruction 1.48.8; 3.9.4

sru (IP) flow PR *sravanti* 7.49.2. IPV (*pari*) *srava* 9.85.1. PT *sravat* 1.32.14

sruvá m ladle 1.116.24

srotyā́ f (√*sru*) flowing stream 3.33.9

svaṅgurí Bv (*su*+*aṅguri*=*aṅguli*) having lovely fingers 4.54.4

svátavas m self-strong 1.85.7

svadhā́ f (1) sustaining power, self-will 1.154.4; 4.33.6; 10.14.7; 15.3, 12, 13, 14; 129.2, 5. (2) offering to the manes 10.14.3

svadhā́van a self-willed 7.86.4, 8; 88.5

svadhvará Bv favourable to sacrifice, having good offerings 1.142.5; 3.9.8; 29.12; 4.46.4

svaná m roar, thunder 1.143.5

svap (IIP) sleep IPV (*ni*+*su*) *svapa* 7.55.2-4; CS *svāpayāmasi* 7.55.7, 8. CS. IPF *asvāpayat* 4.30.21

svapatyá Bv having good offspring 1.116.9

svápas Bv good workman 1.85.9; 4.33.8; 7.88.4

svápna m sleep, dream 2.28.10; 7.86.6

svápnas Bv (*su*+*apnas* from √*āp*) having rich possessions 10.78.1

svayañjá a self-born 7.49.2

sváyukti a (√*yuj*) self-yoked 1.50.9

svayū́j a self-yoked 10.78.2

svar (IP) resound, utter a sound PR (*abhi*) *svaranti* 9.85.3

svàr n light, sunlight, heaven, 1.50.5; 2.35.6; 5.80.1; 83.4; 6.56.3; 7.88.2; 10.68.9; 121.5

svarā́j m self-shining, self-ruling 2.28.1; 10.15.14

svarī́ f lowing cow 10.68.7

sváru m sacrificial post 4.51.2

svardṛ́ś Tp one who sees Sun's light 5.63.2; 7.83.2

svaryá a (√*svar*) resounding, roaring 1.32.2

svarvíd Tp winner of Sun's light 2.23.3; 8.48.15

svávat a self-reliant 1.35.10; 118.1

svávas Bv (*su*+*avas*) very helpful 4.33.8

sváśva Bv having good horses 5.57.2; 7.68.1

svásara n (*sva*+√*sṛ*) home, stable 3.61.4

svādhī́ a (*su*+*ā*+√*dhī*, to think) pious minded 2.28.2; 8.48.1; 10.78.1

svābhū́ a (*su*+*ā*+√*bhū*) very helpful 4.50.10

svāyudhá Bv having good weapons 5.57.2

svāveśá Bv (ā+√viś) easy of entrance 7.54.1

svā́hā adv an exclamation. *svāhā* is contrasted with *durāha* at AV 8.8.24, showing that the first member of the word was understood to be *su*. 1.142.12; 3.32.15; 10.14.3

svā́hākṛta a offered with '*svāhā*' 1.142.13

svid particle of interrogation 4.18.7; 51.6; 8.100.10; 10.34.10; 129.5; 135.5; 168.3

svid (IA) perspire PF. PT *siṣvidāna* 7.103.8

hatnú a (√han) deadly 1.25.2

hátha n (√han) weapon 4.30.21

han (I, II) strike, hurl
II PR (*sam*) *hanmaḥ* 7.55.6; *haṁsi* 2.33.15; 5.83.9; *hanti* 5.83.2; 10.146.5. IPF *ahan* (2s) 1.32.4, 5; 3.32.11; 4.30.5, 14: (*nir*) *ahatam* (2d) 1.116.21; *ahan* (3s) 1.32.1-3; 85.9; (*apa*) 3.33.6; (*prati*) 1.32.12 PF *jaghāna* 2.12.10, 11; 3.33.7: (*ā*) 1.32.7. IPV *jahi* 9.85.2; (*ava*) 9.85.2; (*vi*) 6.53.4; *hatam* (2d) 7.83.1; (*ud*) *hantu* 3.33.13. SB *hanāva* (1d) 8.100.12. *DS jighāṁsasi* 7.86.4; *jighāṁsati* 2.23.12; DS. IPF *ajighāṁsat* 4.18.12. INT. IPV *jaṅghanāni* 10.119.10; *jaṅghanāva* 8.100.2. PT *ghnat* 3.48.5. PF. PT *jaghanvāṁs* 1.32.11. 14. FT. PT *haṁṣyat* 8.100.11. PP *hata* 10 108.4. PS *hanyate* 3.59.2. GD *hatvā* 2.12.3 INF *hanyave* 10.125.6
I PR *jighanate* 8.29.4

hantṛ m slayer 2.12.10; 23.17

háras n (√hṛ IX) fury, wrath 8.48.2

hárasvat a furious 2.23.6

hári m brown horse; metaphorically, Soma 1.35.3; 4.33.10; 46.3; 6.57.3; 7.28.1; 9.69.3, 5

hárikeśa Bv having yellow hair 10.139.1

harít f yellow mare 1.50.8; 115.3-5; 9.69 9

hárita a yellow 7.103.4, 6, 10

harimán m yellowness, jaundice 1.50.11, 12

harmyá n mansion 7.55.6

hary (IA) rejoice in, approach joyfully PR (*prati*) *haryate* 5.57.1

haryatá a (√hary) lovable, enviable 8.100.5

háryaśva Bv having golden horses 3.32.5; 8.48.10

háva m n (√hū) call, invocation 1.25.19; 48.10; 142.13; 7.28.2; 10.15.1

hávana n (√hū) call, invocation 7.68.2

havanaśrút Tp hearer of a call 2.33.15; 7.83.3

havirád Tp eater of an offering 10.15.10

havirádya Tp eating of an offering 5.1.11

havirdā́ Tp giver of an offering 7.68.6

haviṣpā́ Tp drinker of an offering 10.15.10

hávīman a (√hū) call, invocation 2.33.5; 7.83.4

hávya a (hū) fit to be called 1.116.6; 2.23.13

havyá n (√hu, to offer) offering 1.142.11-13; 3.29.4; 59.1; 7.63.5; 68.1, 4, 86.2, 10.14.15; 15.4, 12

havyavā́h Tp carrier of offering 3.29.7

havyavā́hana Tp carrier of offerings 3.9.6; 5.11.4; 10.119.13

havyasū́d Tp (√svad) one who sweetens the offerings 4.50.5

hása m laughter, joy 10.18.3

hastagrābhá Tp lover 10.18.8

hástavat a possessed of hands 10.34.9

hā (III A) go PR (*apa*) *jihīte* 7.71.1; (*ud*) *jihate* 5.83.4; (*ni*) *jihate* 5.57.3. IPF (*vi*) *ajihīta* 2.23.18. AO.SB (*apa*) *hāsate* 10.127.3. PT (*ut*) *jihāna* 5.1.1. GD (*ut*+*saṁ*) *hāya* 2.38.4

hā (III P) abandon PR *jahāti* 10.18.5; *jahati* 4.18.11. PF *jahuḥ* 7.68.7. AO (*ava*) *ahāḥ* (3s) 1.116.3. PP *jahita* 1.116.10; 4.30.19; *hīna* 10.34.10. PS (*ava*) *hīye* 10.34.5. GD *hitvī* 2.38.6; 9.69.9; *hitvāya* 10.14.8

hāridravá m a yellow bird 1.50.12

hās (I A) contend, compete PT *hāsamāna* 3.33.1

hiṁs (VII P) kill AO *hiṁsīḥ* (2s) 10.121.9; *hiṁsiṣṭa* (3s) 10.15.6

hi (V P) urge, hasten IPV *hinuhi* 1.143.4; *hinotam* (2d) 1.184.4. PT *hayat* 1.116.18; *hinvāna* 10.139.5

hita see under *dhā*

him m snow 10.68.10

himá m snow 1.116.8

himávat a snow-covered 10.121.4

hímā *f* winter 2.33.2

híraṇyapāṇi Bv giver of gold 1.35.9

híraṇyaprauga Bv having a golden pole 1.35.5

hiraṇyáya a golden 1.25.13; 35.2; 8.85.9; 2.38.8; 8.29.1; 9.85.11

híraṇyavandhura Bv having—golden seat 4.46.4

híraṇyaśamya Bv having golden yoke pins 1.35.4

hīḍ (I A) hate, be angry PF *jihīḍe* 10.34.2. PF. PT *jihīḍāna* 1.25.2. PP *hīḍita* 7.46.4

hīna see under *hā* (III P)

hu (III) offer, sacrifice PR *juhumaḥ* 10.121.10; IPV *juhuta* (2pl.) 10.14.13; *juhota* (2 pl.) 3.59.1, 5; 10.14.14; (*ā*) 3.9.8; *juhotana* (2 pl.) 10.14.15. PT *juhvāna* 7.95.5

hū (I, II, III, VI) call (see *hve*) I *have* 1.118.11; *havāmahe* 1.118.10; 2.23.1, 8; 7.83.9. *havate* 2.12.8; *havete* 2.12.8; *havante* 1.142.13; 2.12.9; 3.32.14; 7.83.6. IPF (vi) *havanta* (unaug.) 7.28.1.

vi huve 2.38.9; 5.73.2; 7.61.6; 10.14.5; IPF (*pra*) *ahve* 3.33.5. PF (*ā*) *juhve* 1.32.6; *juhure* 1.48.14. AO *ahūṣata* 1.49.4. OP *huvema* 1.184.1; 3.48.5; 7.71.1. INT *johavīti* 3.33.4. INT.IPF *ajohavīt* 1.116.13. PP (*upa*) *hūta* 10.15.5. INT.PT *johuvāna* 7.28.3. PS *havate* 2.33.5; (*pra*) *hūyase* 1.19.1. PS. PT *hūyamāna* 7.68.8, GDV *havya* 1.116.6; 2.23.13

hṛ (IX A) be angry PR *hṛṇīṣe* 2.33.15; *hṛṇīte* 7.86.5. PT *hṛṇāna* 1.25.23; (*ā*) 7.86.2

hṛ (I) take away PT (*ud*) *harat* 10.68.4

hṛdrogá m disease of the heart 1.50.11

hetí f weapon 2.33.14; 6.28.7

hetú f cause 10.34.2

hótṛ m (√*hū*) the inviting priest, one of the four chief priests at the sacrifice 1.1.1, 5; 25.17; 142.8; 143.1; 3.9.9; 29.8, 16; 5.1.5-7; 11.2

hótrā f name of a deity 1.142.9

hotāvíd Tp (*hotrā* from √*hu*, to offer) appreciator of offerings 10.15.9

hrādúni f (√*hrād*, to roar) hail-storms 1.32.13

hváras n (√*hvṛ*, to injure) injury 2.23.6

hve (I) call, cf. *hū* PR *hvayāmi* 1.35.1; (*ā*) *hvayati* 10.146.4; (*vī*) *hvayete* 2.12.8



देवता-सूची

सूक्तानुसार-देवतासूची

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